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THE GREAT EXEMPLAR OF Sanctity and Holy Life

According to the Christian Institution;

Described in the

HISTORY OF THE LIFE and DEATH

Of the Ever-Blessed

JESUS CHRIST,

THE

SAVIOUR of the WORLD.

WITH

CONSIDERATIONS and DISCOURSES upon the several parts of the Story;

And PRAYERS fitted to the several MYSTERIES.

IN THREE PARTS.

The Seventh Edition.

By JER. TAYLOR, Chaplain in Ordinary to King *CHARLES* I. and late Lord Bishop of *Down* and *Conner*.

LONDON,

Printed for *Richard Royston*, Bookseller to His most Sacred MAJESTY, at the Angel in *Amen-Corner*, MDCLXXXIV.

(10), xxvi, vii, 432, (12) 8

GREAT EXEMPLARS

OF

Sanctity and Holy Life

According to the Christian Ideal

DELINEATED IN THE

HISTORY

OF THE

LIFE and DEATH

OF THE

JUST CHRISTIANS

OF

SAVIOUR'S TIMES RECORDED.

Compiled for Reading Lessons upon the Sacred Days and Seasons of the Holy Year

And PRAYERS framed in the Primitive Manner

IN THREE PARTS

By Jer. Taylor, Chaplain in Ordinary to King CHARLES I. and his Lord Bishop of Down and Connor.

LONDON

Printed for Richard Royston, Bookseller to His most Sacred MAJESTY, at the Angel in Ivie-Lane.

TO THE

RIGHT HONOURABLE

and most truly Noble LORD,

CHRISTOPHER

LORD HATTON,

Baron *Hatton* of *Kirby*, &c.

My LORD,

WHEN Interest divides the Church, and the Calentures of men breathe out in Problems and unactive Discourses, each part in pursuance of its own portion follows that Proposition which complies with and bends in all the flexures of its temporal ends; and while all strive for Truth, they hug their own Opinions dressed up in her imagery, and they dispute for ever, and either the Question is indeterminable, or, which is worse, men will never be convinced. For such is the nature of Disputings, that they begin commonly in Mistakes, they proceed with Zeal and fancy, and end not at all but in Schisms and uncharitable names, and too often dip their feet in blood. In the mean time, he that gets the better of his adversary oftentimes gets no good to himself; because, although he hath fast hold upon the right side of the Problem, he may be an ill man in the midst of his triumphant Disputations. And therefore it was not here that God would have Man's Felicity to grow. For our condition had been extreamly miserable, if our final state had been placed upon an uncertain hill,

and the way to it had been upon the waters, upon which no ſpirit but that of Contradiction and Diſcord did ever move. For the man ſhould have tended to an end of an uncertain dwelling, and walked to it by ways not diſcernible, and arrived thither by chance; which, becauſe it is irregular, would have diſcompoſed the pleaſures of a Chriſtian Hope, as the very diſputing hath already deſtroyed Charity, and diſunited the continuity of Faith; and in the conſequent there would be no Vertue, and no Felicity. But God, who never loved that Man ſhould be too ambitiouſly buſie in imitating his Wiſdom, (and Man loſt Paradiſe for it,) is moſt deſirous we ſhould imitate his Goodneſs, and tranſcribe copies of thoſe excellent Emanations from his Holineſs, whereby as he communicates himſelf to us in Mercies, ſo he propounds himſelf imitable by us in Graces. And in order to this, God hath deſcribed our way plain, certain, and determined: and although he was pleaſed to leave us indetermined in the Queſtions of exteriour Communion, yet he put it paſt all queſtion that we are bound to be Charitable. He hath placed the Queſtion of the ſtate of Separation *in the dark, in hidden and undiſcerned regions: but he hath opened the windows of Heaven, and given great light to us, teaching how we are to demean our ſelves in the ſtate of* Conjunction. *Concerning the Salvation of Heathens he was not pleaſed to give us account: but he hath clearly deſcribed the duty of Chriſtians, and tells upon what terms alone we ſhall be ſaved. And although the not inquiring into the ways of God, and the ſtrict rules of practice, have been inſtrumental to the preſerving them free from the ſerpentine enfoldings and labyrinths of Diſpute: yet God alſo with a great deſign of mercy hath writ his Commandments in ſo large characters, and engraven them in ſuch Tables, that no man can want the Records, nor yet skill to reade* the hand-writing upon *this* wall, *if he underſtands what he underſtands, that is, what is placed in his own ſpirit. For God was therefore deſirous that Humane nature ſhould be perfected with moral, not intellectual, Excellencies, becauſe theſe only are of uſe and compliance with our preſent ſtate and conjunction. If God had given to Eagles an appetite to ſwim, or to the Elephant ſtrong deſires to fly, he would have ordered that an abode in the Sea and the Air reſpectively ſhould have been proportionable to their manner of living: for ſo God hath done to Man, fitting him with ſuch Excellencies which are uſeful to him in his ways and progreſs to*

Perfection.

Perfection. A man hath great uſe and need of Juſtice, and all the inſtances of Morality ſerve his natural and political ends; he cannot live without them, and be happy: but the filling the rooms of the Underſtanding with aiery and ineffective Notions, is juſt ſuch an Excellency as it is in a Man to imitate the voice of Birds; at his very beſt the Nightingale ſhall excel him, and it is of no uſe to that End which God deſigned him in the firſt intentions of creation.

In purſuance of this Conſideration, I have choſen to ſerve the purpoſes of Religion by doing aſſiſtance to that part of Theologie which is wholly practical, that which makes us wiſer, therefore, becauſe it makes us better. And truly (my Lord) it is enough to weary the ſpirit of a Diſputer, that he ſhall argue till he hath loſt his voice, and his time, and ſometimes the Queſtion too, and yet no man ſhall be of his mind more then was before. How few turn Lutherans, *or* Calviniſts, *or* Roman Catholicks, *from the Religion either of their Country or Intereſt? Poſſibly two or three weak or intereſted, phantaſtick and eaſie, prejudicate and effeminate underſtandings paſs from Church to Church, upon grounds as weak as thoſe for which formerly they did diſſent; and the ſame Arguments are good or bad, as exteriour accidents or interiour appetites ſhall determine. I deny not but for great cauſes ſome Opinions are to be quitted: but when I conſider how few do forſake any, and when any do, oftentimes they chuſe the wrong ſide, and they that take the righter do it ſo by contingency, and the advantage alſo is ſo little; I believe that the triumphant perſons have but ſmall reaſon to pleaſe themſelves in gaining Proſelytes, ſince their purchace is ſo ſmall, and as inconſiderable to their triumph, as it is unprofitable to them who change for the worſe, or for the better upon unworthy motives. In all this there is nothing certain, nothing noble. But he that follows the work of God, that is, labours to gain Souls, not to a Sect and a Subdiviſion, but to the Chriſtian Religion, that is, to the Faith and Obedience of the Lord JESUS, hath a promiſe to be aſſiſted and rewarded: and all thoſe that go to Heaven are the purchace of ſuch undertakings, the fruit of ſuch culture and labours; for it is only a holy life that lands us there.*

And now (my Lord) I have told you my reaſons, I ſhall not be aſhamed to ſay that I am weary and toiled with rowing up and down in the ſeas of Queſtions which the Intereſts of Chriſtendom

have

have commenced; and in many Propoſitions of which (I am heartily perſuaded) I am not certain that I am not deceived: and I find that men are moſt confident of thoſe Articles which they can ſo little prove, that they never made Queſtions of them. But I am moſt certain, that by living in the Religion and fear of God, in Obedience to the King, in the Charities and duties of Communion with my Spiritual Guides, in Juſtice and Love with all the world in their ſeveral proportions, I ſhall not fail of that End which is perfective of humane nature, and which will never be obtained by Diſputing.

Here therefore when I had fixed my thoughts, upon ſad apprehenſions that God was removing our Candleſtick, (for why ſhould he not, when men themſelves put the Light out, and pull the Stars from their Orbs, ſo haſtening the day of God's Judgment?) I was deſirous to put a portion of the holy Fire into a Repoſitory, which might help to re-enkindle the Incenſe, when it ſhall pleaſe God Religion ſhall return, and all his Servants ſing [In convertendo captivitatem Sion] *with a voice of Euchariſt.*

But now (my Lord) although the reſults and iſſues of my retirements and ſtudy do naturally run towards You, and carry no excuſe for their forwardneſs, but the confidence that your Goodneſs rejects no emanation of a great affection; yet in this Addreſs I am apt to promiſe to my ſelf a fair interpretation, becauſe I bring you an inſtrument and auxiliaries to that Devotion whereby we believe you are dear to God, and know that you are to good men. And if theſe little ſparks of holy fire which I have heaped together do not give life to your prepared and already-enkindled Spirit; yet they will ſometimes help to entertain a Thought, to actuate a Paſſion, to imploy and hallow a Fancy, and put the body of your Piety into fermentation, by preſenting you with the circumſtances and parts of ſuch Meditations which are ſymbolical to thoſe of your daily Office, and which are the paſſe-temps *of your ſevereſt hours. My Lord, I am not ſo vain to think that in the matter of Devotion, and the rules of Juſtice and Religion, (which is the buſineſs of your life,) I can add any thing to your heap of excellent things: but I have known and felt comfort by reading, or hearing from other perſons, what I knew my ſelf; and it was unactive upon my ſpirit, till it was made vigorous and effective from without. And in this ſenſe I thought I might not be uſeleſs and impertinent.*

My Lord, I deſigned to be inſtrumental to the Salvation of all

perſons

perſons that ſhall read my Book: But unleſs (becauſe Souls are equal in their ſubſtance, and equally redeemed) we are obliged to wiſh the Salvation of all men, with the greateſt, that is, with equal, deſires, I did intend in the higheſt manner I could to expreſs how much I am to pay to You, by doing the offices of that Duty which, although you leſs need, yet I was moſt bound to pay, even the duties and charities of Religion; having this deſign, that when poſterity (for certainly they will learn to diſtinguiſh things and perſons) ſhall ſee your Honoured Name imployed to ſeparate and reſcue theſe Papers from contempt, they may with the more confidence expect in them ſomething fit to be offered to ſuch a Perſonage. My Lord, I have my end, if I ſerve God, and You, and the needs and intereſts of Souls; but ſhall think my return full of reward, if you ſhall give me pardon, and put me into your Litanies, and account me in the number of your Relatives and Servants: for indeed, my Lord, I am moſt heartily

Your Lordſhip's moſt affectionate

and moſt obliged Servant,

JER. TAYLOR.

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THE

THE PREFACE.

1. CHRISTIAN Religion hath ſo many exteriour advantages to its Reputation and Advancement, from the Authour and from the Miniſters, from the Fountain of its Origination and the Chanels of Conveyance, (GOD being the Author, the World Incarnate being the great Doctor and Preacher of it, his Life and Death being its Conſignation, the Holy Spirit being the great Argument and demonſtration of it, and the Apoſtles the Organs and Conduits of its diſſemination,) that it were glorious beyond all oppoſition and diſparagement, though we ſhould not conſider the Excellency of its Matter, and the Certainty of its Probation, and the Efficacy of its Power, and the Perfection and rare accompliſhment of its Deſign. But I conſider that Chriſtianity is therefore very little underſtood, becauſe it is reproached upon that pretence which its very *being* and *deſign* does infinitely confute. It is eſteemed to be a Religion contrary in its Principles or in its Precepts to that Wiſedom * whereby the World is governed, and Commonwealths increaſe, and Greatneſs is accquired, and Kings go to war, and our ends of Intereſt are ſerved and promoted; and that it is an Inſtitution ſo wholly in order to *another* World, that it does not at all communicate with *this*, neither in its End nor in its Diſcourſes, neither in the Policy nor in the Philoſophy. And therefore as the Doctrine of the *Croſs* was entertained at firſt in *ſcorn* by the *Greeks*, in *offence* and *indignation* by the *Jews*; ſo is the whole Syſtem and collective Body of Chriſtian Philoſophy eſteemed imprudent by the Politicks of the world, and flat and irrational by ſome men of excellent wit and ſublime diſcourſe; who, becauſe the permiſſions and dictates of natural, true and eſſential Reaſon are at no hand to be contradicted by any ſuperinduced Diſcipline, think that whatſoever ſeems *contrary* to their *Reaſon* is alſo *violent* to our *Nature*, and offers indeed a good to us, but by ways unnatural and unreaſonable. And I think they are very great ſtrangers to the preſent affairs and perſuaſions of the World,

* ——— *Fatis accedit Deiſque,*
Et cole felices, miſeros fuge. Sidera terrâ
Ut diſtant, & flamma mari, ſic utile recto.
Sceptrorum vis tota perit, ſi pendere juſta
Incipit; evertitque arcis reſpectus honeſti.
Libertas ſcelerum eſt quæ regna inviſa tuetur,
Sublatúſq; modus gladiis. Fdcere omnia ſævè
Non impunè licet, niſi dum facis. Exeat aulâ
Qui volet eſſe pius: virtus & ſumma poteſtas
Non coëunt. Semper metuet quem ſæva pudebunt. Lucan. l. 8.

who know not that Christianity is very much undervalued upon this principle, men insensibly becoming unchristian, because they are persuaded that much of the Greatness of the world is contradicted by the Religion. But certainly no mistake can be greater. For the Holy *Jesus* by his Doctrine did instruct the Understandings of men, made their Appetites more obedient, their Reason better principled, and argumentative with less deception, their Wills apter for noble choices, their Governments more prudent, their present Felicities greater, their Hopes more excellent, and that duration which was intended to them by their Creatour he made manifest to be a state of Glory. And all this was to be done and obtained respectively *by the ways of Reason and Nature*, such as God gave to Man then when at first he designed him to a noble and an immortal condition; the Christian Law being, for the substance of it, nothing but the * restitution and perfection of the Law of Nature. And this I shall represent in all the parts of its natural progression; and I intend it not only as a Preface to the following Books, but for an *Introduction* and *Invitation* to the whole Religion.

* Οὐκ Ἰουδαϊσμὸς, οὐχ αἵρεσίς τις ἑτέρα, (scil. ante diluvium) ἀλλ', ὡς εἰπεῖν, ἡ νῦν πίστις ἀμπολίευομένη ἐν τῇ ἀρχῇ τῇ Θεῦ καθολικὴ ἐκκλησία, ἀπ' ἀρχῆς ἔσα, καὶ ὕστερον πάλιν ἀναλυφθεῖσα. Epiph. *Panar. l.* 1. *tom. num.* 5.

Nihil autem magis congruit cum hominis natura quam Christi Philosophia, quæ penè nihil aliud agit quàm ut naturam collapsam suæ restituat innocentiæ. Erasm. *in* 11. *cap. Matt.*

Ratio Dei Deus est humanis rebus consulens, quæ causa est hominibus bene beatéque vivendi, si non concessum sibi munus à summo Deo negligant. Chalcid. *ad Timæ.* 16.

2. For God when he made the first emanations of his eternal Being, and created Man as the End of all his productions here below, designed him to an End such as himself was pleased to chuse for him, and gave him abilities proportionable to attain that End. God gave Man a reasonable and an intelligent Nature. And to this noble Nature he designed as noble an End; he intended Man should *live well and happily*, in proportion to his appetites, and in the reasonable doing and enjoying those good things which God made him naturally to desire. For since God gave him proper and peculiar Appetites with proportion to their own Objects, and gave him Reason and abilities, not only to perceive the sapidness and relish of those objects, but also to make reflex acts upon such perceptions, and to perceive that he did perceive, which was a rare instrument of pleasure and pain respectively; it is but reasonable to think, that God, who created him in mercy, did not only proportion a Being to his nature, but did also provide satisfaction for all those Appetites and desires which himself had created and put into him. For if he had not, then the Being of a man had been nothing but a state of perpetual Affliction, and the creation of men had been the greatest Unmercifulness in the world; disproportionate objects being mere instances of affliction, and those unsatisfied appetites nothing else but instruments of torment.

3. Therefore, that this intendment of God and Nature should be effected, that is, that Man should become happy, it is naturally necessary, that all his regular Appetites should have an Object appointed them, in the fruition of which Felicity must consist. Because nothing is Felicity, but when what was reasonably or orderly desired is possessed: for the having what is not desired, or the wanting of what we desired, or the desiring what we should not, are the several constituent parts of Infelicity; and it can have no other constitution.

4. Now

4. Now the first Appetite Man had in order to his great End was, to be as *perfect* as he could, that is, to be as like * the best thing he knew as his nature and condition would permit. And although by *Adam*'s fancy and affection to his Wife, and by God's appointing fruit for him, we see the lower Appetites were first provided for: yet the first Appetite which Man had as he distinguishes from lower creatures, was to *be like God*; (for by that the Devil tempted him;) and in order to that he had naturally sufficient instruments and abilities. For although by being abused with the Devil's sophistry he chose an incompetent instrument: yet because it is naturally certain, that Love is the greatest assimilation of the object and the faculty, *Adam* by loving God might very well approach nearer him according as he could. And it was natural to *Adam* to love God, who was his Father, his Creatour, the Fountain of all good to him, and of excellency in himself: and whatsoever is understood to be such, it is as natural for us to love, and we do it for the same reasons for which we love any thing else; and we cannot love for any other reason, but for one or both these in their proportion apprehended.

* Ἐν τοῖς φύσει δὲ τὸ βέλτιον, ἐὰν ἐνδέχεται, ὑπάρχειν μᾶλλον· ἡ φύσις δὲ ποιεῖ τῷ ἐνδεχομένῳ τὸ βέλτιστον. Arist. de Cœlo.

5. But because God is not only excellent and good, but by being *supreme Lord* hath power to give us what Laws he pleases, Obedience to his Laws therefore becomes naturally, but consequently, necessary, when God decrees them, because he does make himself an enemy to all Rebels and disobedient sons, by affixing penalties to the transgressours. And therefore Disobedience is naturally inconsistent, not only with love to our selves, because it brings afflictions upon us, but with love to our supreme Law-giver: it is contrary to the natural love we bear to God so understood, because it makes him our enemy, whom naturally and reasonably we cannot but love; and therefore also opposite to the first Appetite of Man, which is to be like God, in order to which we have naturally no instrument but Love, and the consequents of Love.

6. And this is not at all to be contradicted by a pretence that a man does not naturally know there is a GOD. Because by the same instrument by which we know that the World began, or that there was a *First man*, by the same we know that there is a GOD, and that he also knew it too, and conversed with that God, and received Laws from him. For if we discourse of Man, and the Law of Nature, and the first Appetites, and the first Reasons, abstractedly, and in their own complexions, and without all their relations and provisions, we discourse jejunely, and falsely, and unprofitably. For as Man did not come by chance, nor by himself, but from the universal Cause: so we know that this universal Cause did do all that was necessary for him in order to the End he appointed him. And therefore to begin the history of a Man's Reason, and the philosophy of his Nature, it is not necessary for us to place him there where without the consideration of a * GOD, or Society, or Law, or Order, he is to be placed, that is, in the state of *a thing* rather then *a person*: but God by Revelations and Scriptures having helped us with Propositions and parts of story relating Man's first and real condition, from thence we can take the surest account, and make the most perfect derivation of Propositions.

* Οὐ γάρ ἐστιν εὑρεῖν τὸ δικαιοσύνης ἄλλην ἀρχήν, ἢ δι' ἄλλην γένεσιν, ἢ διὰ τοῦ Διὸς, ἢ τὴν ἐπὶ τὸ κοινὸν φύσιν· ἐνταῦθα γὰρ δεῖ πᾶν τὸ τοιοῦτον ἀρχὴν ἔχειν, ἀ μᾶλλόν τι ἐστὶν περὶ ἀγαθῶν ἢ κακῶν. Chrysip. de Diis, 3.

7. From this first Appetite of Man to be like God, and the first natural instrument of it, *Love*, descend all the first obligations of Religion.

In which there are ſome parts more immediately and naturally expreſſive, others by ſuperinduction and poſitive command. *Natural Religion* I call ſuch actions which either are proper to the nature of the thing we worſhip; ſuch as are giving praiſes to him, and ſpeaking excellent things of him, and praying to him for ſuch things as we need, and a readineſs to obey him in whatſoever he commands: or elſe ſuch as are expreſſions proportionate to our natures that make them; that is, giving to God the beſt things we have, and by which we can declare our eſteem of his honour and excellency; aſſigning ſome portion of our time, of our eſtate, the labours of our perſons, the increaſe of our ſtore, * Firſt-fruits, Sacrifices, Oblations, and Tithes; which therefore God rewards, becauſe he hath allowed to our natures no other inſtruments of doing him honour, but by giving to him in ſome manner, which we believe honourable and apt, the beſt thing we have.

* Σπένδειν, καὶ θύειν, καὶ ἀπάρχεσθαι, καὶ τὰ πάτρια, ἑκάστοις πρέπουσι καθαρῶς, καὶ μὴ ὀλισθουμένους, μηδὲ ἀμελῶς, μηδὲ ὀλιγῳρῶς, μηδὲ ὑπὸ δυναμιν. Epict. c. 38.

8. The next Appetite a man hath is, to beget one like himſelf, God having implanted that appetite into Man for the propagation of mankind, and given it as his firſt Bleſſing and permiſſion: *It is not good for man to be alone*; and, *Increaſe and multiply*. And * *Artemidorus* had ſomething of this doctrine, when he reckons theſe two Laws of Nature, *Deum colere, Mulieribus vinci*, To worſhip God, and To be overcome by women, in proportion to his two firſt Appetites of Nature, *To be like God*, and *To have another like himſelf*. This Appetite God only made regular by his firſt proviſions of ſatisfaction. He gave to Man a Woman for a Wife, for the companion of his ſorrows, for the inſtrument of multiplication; and yet provided him but of one, and intimated he ſhould have no more. Which we do not only know by an after-revelation, the Holy *Jeſus* having declared it to have been God's purpoſe, but *Adam* himſelf underſtood it, as appears by his firſt diſcourſes at the entertainment of his new Bride. And although there were permiſſions afterward of Polygamy, yet there might have been a greater pretence of neceſſity at firſt, becauſe of enlarging and multiplying fountains rather then chanels; and three or four at firſt would have enlarged mankind by greater proportion then many more afterwards: little diſtances near the Centre make greater and larger figures then when they part near the fringes of the Circle. And therefore thoſe after-permiſſions were to avoid a greater evil; not a hallowing of the licence, but a reproach of their infirmity. And certainly the multiplication of Wives is contrariant to that deſign of love and endearment which God intended at firſt between Man and Wife.

* *Dr Somn. ſign.*

Gen. 2 24.

Claudian. *bell. Gildon.*

--------Connubia mille:
Non illis generis nexus, non pignora curæ,
Sed numero languet pietas--------

Saluſt. *Jugurth.* ——ἀλλὰ καλὸν, δυοῖν γυναιξὶν ἀνδρὶ ἓν ἦθος ἔχειν· Ἀλλ' οἷς μίαν βλέποντες συνοίκων κλίνην Στέργουσιν, ὅστις μὴ κακῶς οἰκεῖν θέλει. Eurip. *Androm.*

And amongſt them that have many Wives, *the relation and neceſſitude is trifling and looſe, and they are all equally contemptible; becauſe the mind entertains no loves or union where the object is multiplied, and the act unfixed and diſtracted.* So that this having a great commodity in order to Man's great End, that is of living well and happily, ſeems to be intended by God in the nature of things and inſtruments natural and reaſonable towards Man's End; and therefore to be a Law, if not natural, yet at leaſt poſitive, and ſuperinduced at firſt in order to Man's proper End. However, by the proviſion which God made for ſatisfaction of this Appetite of Nature, all thoſe actions which deflect and erre from the order of this End are unnatural

unnatural and inordinate, and not permitted by the conceſſion of God, nor the order of the thing; but ſuch actions only which naturally produce the end of this proviſion and ſatisfaction are natural, regular, and good.

9. But by this means Man grew into a Society and a Family, and having productions of his own kind, which he naturally deſired, and therefore loved, he was conſequently obliged to aſſiſt them in order to their End, that they might become like him, that is, perfect men, and brought up to the ſame ſtate. And they alſo by being at firſt impotent, and for ever after * beneficiaries and obliged perſons, are for the preſent ſubject to their Parents, and for ever after bound to duty; becauſe there is nothing which they can do that can directly produce ſo great a benefit to the Parents, as they have to the Children. From hence naturally deſcend all thoſe mutual Obligations between Parents and Children, which are inſtruments of Protection and benefit on the one ſide, and Duty and Obedience on the other: and all theſe to be expreſſed according as either of their neceſſities ſhall require, or any ſtipulation or contract ſhall appoint, or ſhall be ſuperinduced by any poſitive Laws of God or Man.

* *Nihil enim eſt liberis proprium, quod non parentum ſit prius, qui aut de ſuo dederant, aut acquirendi præburrant cauſas.* Philo.

10. In natural deſcent of the Generations of Man this one firſt Family was multiplied ſo much, that for conveniency they were forced to divide their dwellings: and this they did by Families eſpecially, the great Father being the *Major-domo* to all his Minors. And this diviſion of dwellings, although it kept the ſame form and power in the ſeveral Families which were in the original, yet it introduced ſome new neceſſities, which, although they varied in the inſtance, yet were to be determined by ſuch inſtruments of Reaſon which were given to us at firſt upon foreſight of the publick neceſſities of the World. And when the Families came to be divided, that their common Parent being extinct, no Maſter of a Family had power over another Maſter; the rights of ſuch men and their natural power became equal, becauſe there was nothing to diſtinguiſh them, and becauſe they might do equal injury, and invade each other's poſſeſſions, and diſturb their peace, and ſurpriſe their liberty. And ſo alſo was their power of doing benefit equal, though not the ſame in kind. But God, who made Man a ſociable creature, becauſe he knew it was *not good for him to be alone*, ſo diſpenſed the abilities and poſſibilities of doing good, that in ſomething or other every man might need or be benefited by * every man. Therefore that they might purſue the End of Nature, and their own appetites of living well and happily, they were forced to conſent to ſuch Contracts which might ſecure and ſupply to every one thoſe good things without which he could not live happily. Both the Appetites, the Iraſcible and the Concupiſcible, fear of evil, and deſire of benefit, were the ſufficient endearments of Contracts, of Societies, and Republicks. And upon this ſtock were decreed and hallowed all thoſe Propoſitions, without which Bodies politick and Societies of men cannot be happy. And in the tranſaction of theſe, many accidents daily happening, it grew ſtill reaſonable, that is, neceſſary to the End of *living happily*, that all thoſe after-Obligations ſhould be obſerved with the proportion of the ſame faith and endearment which bound the firſt Contracts. For though the natural Law be always the ſame, yet ſome parts of it are primely neceſſary, others by ſuppoſition and accident; and both are of the ſame neceſſity, that is, equally neceſſary in the ſeveral caſes. Thus, to obey a King is as neceſſary and naturally reaſonable, as to obey a Father, that is, ſuppoſing there be a King, as it is certain naturally a man cannot be; but a Father muſt be ſuppoſed. If it be made neceſſary

* *Animus invenit liberalitatis materiam, etiam inter angustias paupertatis.* Senec. de Benefic. c. 1.

Commoda præterita patriæ tibi prima putare. Lucilius.

that I promiſe, it is alſo neceſſary that I perform it; for elſe I ſhall return to that inconvenience which I ſought to avoid when I made the Promiſe. And though the inſtance be very far removed from the firſt neceſſities and accidents of our prime being and production; yet the reaſon ſtill purſues us, and natural Reaſon reaches up to the very laſt minutes, and orders the moſt remote particulars of our well-being.

11. Thus, Not to Steal, Not to commit Adultery, Not to Kill, are very reaſonable proſecutions of the great End of Nature, of *living well and happily*. But when a man is ſaid to Steal, when to be a Murtherer, when to be Inceſtuous, the natural Law doth not teach in all caſes: but when the ſuperinduced Conſtitution hath determined the particular Law, by natural Reaſon we are obliged to obſerve it: becauſe though the Civil power makes the inſtance, and determines the particular; yet right Reaſon makes the Sanction, and paſſes the Obligation. The Law of Nature makes the major Propoſition; but the Civil Conſtitution, or any ſuperinduced Law, makes the Aſſumption in a practical Syllogiſm. To kill is not Murther; but to kill ſuch perſons whom I ought not. It was not Murther among the *Jews* to kill a Man-ſlayer before he entred a City of Refuge: to kill the ſame man after his entry, was. Among the *Romans*, to kill an Adultereſs or a Raviſher in the act was lawful; with us it is Murther. Murther, and Inceſt, and Theft, always were unlawful; but the ſame actions were not always the ſame crimes. And it is juſt with theſe as with Diſobedience, which was ever criminal; but the ſame thing was not eſtimated to be Diſobedience, nor indeed could any thing be ſo, till the Sanction of a Superiour had given the inſtance of Obedience. So for Theft: To catch Fiſh in Rivers, or Deer, or Pigeons, when they were eſteemed *feræ naturæ*, of a wild condition, and ſo *primò occupantis*, was lawful; juſt as to take or kill Badgers or Foxes, and Bevers, and Lions: but when the Laws had appropriated Rivers, and divided Shores, and imparked Deer, and houſed Pigeons, it became Theft to take them without leave. To deſpoil the *Egyptians* was not Theft, when God, who is the Lord of all poſſeſſions, had bidden the *Iſraelites*: but to do ſo now were the breach of the natural Law, and of a Divine Commandment. For the natural Law (I ſaid) is eternal in the Sanction, but variable in the inſtance and the expreſſion. And indeed the Laws of Nature are very few: They were but two at firſt, and but two at laſt, when the great change was made from Families to Kingdoms. The firſt is, *to do duty to God*: The ſecond is, *to do to our ſelves and our Neighbours*, that is, *to our Neighbours as to our ſelves*, all thoſe actions which naturally, reaſonably, or by inſtitution or emergent neceſſity are in order to a happy life. Our Bleſſed Saviour reduces all the Law to theſe two; 1. *Love the Lord with all thy heart*, 2. *Love thy Neighbour as thy ſelf*. In which I obſerve, in verification of my former * diſcourſe, that Love is the firſt natural bond of Duty to God, and ſo alſo it is to our Neighbour. And therefore all intercourſe with our Neighbour was founded in, and derived from, the two greateſt endearments of Love in the world: A man came to have a Neighbour by being *a Husband*, and *a Father*.

A. Gellius, *l.* 10. 23.

* Num. 4.

12. So that ſtill there are but two great natural Laws binding us in our relations to God and Man; we remaining eſſentially, and by the very deſign of creation, obliged to God *in all*, and to our Neighbours in the proportions of equality, [*as thy ſelf*;] that is, that he be permitted and promoted in the order to his living well and happily, as thou art. For Love being there not an affection,

affection, but the duty that reſults from the firſt natural bonds of Love, which began Neighbourhood, ſignifies Juſtice, Equality, and ſuch reaſonable proceedings which are in order to our common End of a happy life, and is the ſame with that other, *Whatſoever ye would that men ſhould do to you, do you to them*: and that is certainly the greateſt and moſt effective Love, becauſe it beſt promotes that excellent End which God deſigned for our natural perfection. All other particulars are but proſecutions of theſe two, that is, of the order of Nature: ſave only that there is a third Law, which is a part of Love too, it is *Self-love*, and therefore is rather ſuppoſed then at the firſt expreſſed, becauſe a man is reaſonably to be preſumed to have in him a ſufficient ſtock of *Self-love*, to ſerve the ends of his nature and creation: and that is, that man demean and uſe his own body in that *decorum* which is moſt orderly and proportionate to his perfective End of a happy life; which Chriſtian Religion calls [*Sobriety.*] And it is a prohibition of thoſe uncharitable, ſelf-deſtroying ſins of Drunkenneſs, Gluttony, and inordinate and unreaſonable manners of Luſt, deſtructive of Nature's intendments, or at leaſt no ways promoting them. For it is naturally lawful to ſatisfie any of theſe deſires, when the deſire does not carry the ſatisfaction beyond the deſign of Nature, that is, to the violation of health, or that happy living which conſiſts in obſerving thoſe Contracts which mankind thought neceſſary to be made in order to the ſame great End; unleſs where God hath ſuperinduced a reſtraint, making an inſtance of Sobriety to become an act of Religion, or to paſs into an expreſſion of Duty to him. But then it is not a natural, but a Religious Sobriety; and may be inſtanced in faſting or abſtinence from ſome kinds of meat, or ſome times or manners of conjugation. Theſe are the three natural Laws deſcribed in the Chriſtian Doctrine, that *we live*, 1. *Godly*, 2. *Soberly*, 3. *Righteouſly*. And the particulars of the firſt are ordinarily to be determined by God immediately, or his Vicegerents, and by Reaſon obſerving and complying with the accidents of the world, and diſpoſitions of things and perſons: the ſecond by the natural order of Nature, by ſenſe, and by experience: and the third by humane contracts and civil Laws.

13. The reſult of the preceding diſcourſe is this. Man, who was deſigned by God to a *happy life*, was fitted with ſufficient means to attain that End, ſo that he might, if he would, be happy; but he was a free Agent, and ſo might chuſe. And it is poſſible that Man may fail of his End, and be made miſerable, by God, by himſelf, or by his neighbour; or by the ſame perſons he may be made happy in the ſame proportions as they relate to him. If God be angry or diſobeyed, he becomes our enemy, and ſo we fail: If our Neighbour be injured or impeded in the direct order to his happy living, he hath equal right againſt us as we againſt him, and ſo we fail that way: And if I be intemperate, I grow ſick and worſted in ſome Faculty, and ſo I am unhappy in my ſelf. But if I obey God, and do right to my Neighbour, and confine my ſelf within the order and deſign of Nature, I am ſecured in all ends of Bleſſing in which I can be aſſiſted by theſe three, that is, by all my relatives; there being no End of man deſigned by God in order to his Happineſs, to which theſe are not proper and ſufficient inſtruments. Man can have no other relations, no other diſcourſes, no other regular appetites, but what are ſerved and ſatisfied by Religion, by Sobriety, and by Juſtice. There is nothing whereby we can relate to any perſon, who can hurt us, or do us benefit, but is provided for in theſe three. Theſe therefore are all, and theſe are ſufficient.

14. But

14. But now it is to be enquired how theſe become Laws obliging us to Sin if we tranſgreſs, even before any poſitive Law of God be ſuperinduced: for elſe, how can it be a natural Law, that is, a Law obliging all Nations and all perſons, even ſuch who have had no intercourſe with God by way of ſpecial revelation, and have loſt all memory of tradition? For either ſuch perſons, whatſoever they do, ſhall obtain that End which God deſigned for them in their nature, that is, a happy life according to the duration of an immortal nature: or elſe they ſhall periſh for prevaricating of theſe Laws. And yet if they were no Laws to them, nor decreed and made ſacred by ſanction, promulgation and appendent penalties, they could not ſo oblige them as to become the Rule of Vertue or Vice.

15. When God gave us natural Reaſon, that is, ſufficient ability to do all that ſhould be neceſſary to live well and happily, he alſo knew that ſome Appetites might be irregular, juſt as ſome ſtomachs would be ſick, and ſome eyes blind; and a man being a voluntary Agent might chuſe an ill with as little reaſon as the Angels of darkneſs did, that is, they might do unreaſonably becauſe they would do ſo: and then a man's Underſtanding ſhould ſerve him but as an inſtrument of miſchief, and his Will carry him on to it with a blind and impotent deſire; and then the beautious order of creatures would be diſcompoſed by unreaſonable and unconſidering or evil perſons. And therefore it was moſt neceſſary that Man ſhould have his appetites confined within the deſigns of Nature, and the order to his End: for a Will without the reſtraint of a ſuperiour power, or a perfect Underſtanding, is like a knife in a child's hand, as apt for miſchief as for uſe. Therefore it pleaſed God to bind Man by the ſignature of Laws, to obſerve thoſe great natural reaſons, without which Man could not arrive at the great End of God's deſigning, that is, he could not *live well and happily*. God therefore made it the firſt Law *to love him*, and, which is all one, *to worſhip him*, to ſpeak honour of him, and to expreſs it in all our ways, the chief whereof is Obedience. And this we find in the inſtance of that poſitive Precept which God gave to *Adam*, and which was nothing but a particular of the great general. But in this there is little ſcruple; becauſe it is not imaginable that God would in any period of time not take care that himſelf be honoured, his Glory being the very End why he made Man: and therefore it muſt be certain, that this did at the very firſt paſs into a Law.

16. But concerning this and other things, which are uſually called natural Laws, I conſider, that the things themſelves were ſuch, that *the doing them* was therefore declared to be a Law, becauſe *the not doing them* did certainly bring a puniſhment proportionable to the crime, that is, 1. a juſt deficiency from the End of creation, from *a good and happy life*; 2. and alſo a puniſhment of a guilty Conſcience: which I do not underſtand to be a fear of Hell, or of any ſupervening penalty, unleſs the Conſcience be accidentally inſtructed into ſuch fears by experience or revelation; but it is a *malum in genere Rationis*, a diſeaſe or evil of the Reaſonable faculty: that, as there is a rare content in the diſcourſes of Reaſon, there is a ſatisfaction, an acquieſcency, like that of creatures in their proper place, and definite actions, and competent perfections; ſo in prevaricating the natural Law there is a diſſatisfaction, a diſeaſe, a removing out of the place, an unquietneſs of ſpirit, even when there is no monitour or obſerver. *Adeò facinora atque flagitia ſua ipſi quoque in ſupplicium verterant. Neque fruſtrà præſtantiſſimus* [Plato] *ſapientiæ firmare ſolitus eſt, ſi recludantur Tyran-*

norum

norum mentes, posse aspici laniatus & ictus, quando ut corpora verberibus, ita sævitiâ, libidine, malis consultis animus dilaceretur, said (a) *Tacitus* out of (b) *Plato*, whose words are; Ἀλλὰ πολλάκις τῦ μεγάλυ βασιλέως ὀπλακόμενοι, ἢ ἄλλυ ὁτεῦν βασιλέως ἢ δυνάςυ, καθαπὲρ ἐδὲν ὑγιὲς ὂν ἡ ψυχῆς, ἀλλὰ διαμεμαςιγωμένην, καὶ ἐλῶν μεςὴν, ὑπὸ ὀργῶν καὶ ἀδικίας. It is naturally certain, that the Cruelty of Tyrants torments themselves, and is a hook in their nostrils, and a * scourge to their spirit; and the pungency of forbidden Lust is truly *a thorn in the flesh*, full of anguish and secret vexation.

(a) *Annal.* 6.
(b) *In Gorgia, sub finem.*

* Lucian. *in Catapl.*

" Rhadamanthus, Ὁπόσα ἂν τις ὑμῶν πονηρὰ ἐργάσηται περὶ τὸν βίον, καθ' ἕκαστον αὐτῶν ἀφανῆ σήμαλα ἔχει ἡ ψυχὴ περιφερῆ.

Quid, demens, manifesta negas? En, pectus inustæ
Deformant maculæ, vitiisque inolevit imago,

Claudian. *de Rufin. lib.* 2.

said *Claudian* of *Rufinus*. And it is certain to us, and verified by the experience and observation of all wise Nations, though not naturally demonstrable, that this secret punishment is sharpned and promoted in degrees by the hand of Heaven, the finger of the same hand that writ the Law in our Understandings.

17. But the prevarications of the natural Law have also their portion of a special punishment, besides the scourge of an unquiet spirit. The man that disturbs his neighbour's rest meets with disturbances himself: and since I have naturally no more power over my neighbour then he hath over me, (unless he descended naturally from me,) he hath an equal privilege to defend himself, and to secure his quiet, by disturbing the order of my happy living, as I do his. And this equal permission is certainly so great a sanction and signature of the law of Justice, that in the just proportion of my receding from the reasonable prosecution of my End, in the same proportion and degree my own Infelicity is become certain; and this in several degrees up to the loss of all, that is, of Life it self. For where no farther duration or differing state is known, there Death is ordinarily esteemed the greatest infelicity: where something beyond it is known, there also it is known that such prevarication makes that farther duration to be unhappy. So that an affront is naturally punished by an affront, the loss of a tooth with the loss of a tooth, of an eye with an eye, the violent taking away of another man's goods by the losing my own. For I am liable to as great an evil as I infer, and naturally he is not unjust that inflicts it. And he that is drunk is a fool or a mad-man for the time, and that is his punishment, and declares the law and the sin: and so in proportions to the transgressions of sobriety. But when the first of the natural laws is violated, that is, God is disobeyed or dishonoured, or when the greatest of natural evils is done to our Neighbour, then Death became the penalty: to the first, in the first period of the World; to the second, at the restitution of the World, that is, at the beginning of the second period. He that did attempt to kill, from the beginning of Ages might have been resisted and killed, if the assaulted could not else be safe: but he that killed actually, as *Cain* did, could not be killed himself, till the Law was made in *Noah*'s time, because there was no person living that had equal power on him, and had been naturally injured. While the thing was doing, the assailant and the assailed had equal power: but when it was done, and one was killed, he that had the power or right of killing his murtherer is now dead, and his power is extinguished with the man. But after the Flood the power was put into the hand

of

of ſome truſted perſon, who was to take the forfeiture. And thus I conceive theſe natural reaſons in order to their proper end became Laws, and bound faſt by the band of annexed and conſequent penalties: *Metum prorſus & noxam conſcientiæ pro fœdere haberi*, ſaid *Tacitus*. And that fully explains my ſenſe.

18. And thus Death was brought into the world; not by every prevarication of any of the Laws, by any inſtance of unreaſonableneſs: for in proportion to the evil of the action would be the evil of the ſuffering, which in all caſes would not arrive at death; as every injury, every intemperance ſhould not have been capital. But ſome things were made evil by a ſuperinduced prohibition, as eating one kind of fruit; ſome things were evil by inordination: the firſt was morally evil, the ſecond was evil naturally. Now the firſt ſort brought in death by a prime ſanction? the ſecond, by degrees and variety of accident. For every diſobedience and tranſgreſſion of that Law which God made as the inſtance of our doing him honour and obedience, is an integral violation of all the band between him and us; it does not grow in degrees according to the inſtance and ſubject matter; for it is as great a diſobedience to eat when he hath forbidden us, as to offer to climb to Heaven with an ambitious Tower. And therefore it is but reaſonable for us to fear, and juſt in him to make us at once to ſuffer Death, which is the greateſt of natural evils, for diſobeying him. To which Death we may arrive by degrees, in doing actions againſt the reaſonableneſs of Sobriety and Juſtice, but cannot arrive by degrees of Diſobedience to God, or Irreligion: becauſe every ſuch act deſerves the worſt of things; but the other naturally deſerves no greater evil then the proportion of their own inordination, till God by a ſuperinduced Law hath made them alſo to become acts of Diſobedience as well as Inordination, that is, morally evil, as well as naturally. For, *By the Law* (ſaith S. *Paul*) *ſin became exceeding ſinful*, that is, had a new degree of obliquity added to it. But this was not at firſt. For therefore ſaith S. *Paul*, *Before*, or *Until*, *the Law Sin was in the world*; *but Sin is not imputed when there is no Law*: meaning, that thoſe ſins which were forbidden by *Moſes*'s Law were actually in the manners of men and the cuſtoms of the world; but they were not imputed, that is, to ſuch perſonal puniſhments and conſequent evils which afterwards thoſe ſins did introduce: becauſe thoſe ſins which were only evil by inordination, and diſcompoſure of the order of man's End of living happily, were made unlawful upon no other ſtock, but that God would have Man to live happily, and therefore gave him Reaſon to effect that End; and if a man became unreaſonable, and did things contrary to his End, it was impoſſible for him to be happy, that is, he ſhould be miſerable in proportion. But in that degree and manner of evil they were imputed; and that was ſanction enough to raiſe natural Reaſon up to the conſtitution of a Law.

Rom. 7. 13.

Rom. 5. 13.

19. Thirdly, The Law of Nature being thus decreed and made obligatory was a ſufficient inſtrument of making Man happy, that is, in producing the End of his Creation. But as *Adam* had evil diſcourſes and irregular appetites before he fell, (for they made him fall,) and as the Angels, who had no Original ſin, yet they choſe evil at the firſt, when it was wholly arbitrary in them to do ſo or otherwiſe; ſo did Man. *God made man upright, and he ſought out many inventions.* Some men were Ambitious, and by incompetent means would make their brethren to be their ſervants; ſome were Covetous, and would uſurp that which by an earlier diſtinction had paſſed into private poſſeſſion: and then they made new principles, and new diſcourſes, ſuch which

were

were reaſonable in order to their private indirect ends, but not to the publick benefit, and therefore would prove unreaſonable and miſchievous to themſelves at laſt.

20. And when once they broke the order of creation, it is eaſie to underſtand by what neceſſities of conſequence they ran into many ſins and irrational proceedings. *Ælian* tells of a Nation who had a Law binding them to beat their Parents to death with clubs, when they lived to a decrepit and unprofitable age. The *Perſian Magi* mingled with their Mothers and all their neareſt relatives. And by a Law of the *Venetians*, (ſays *Bodinus*) a Son in baniſhment was redeemed from the ſentence, if he killed his baniſhed Father. And in *Homer*'s time there were a ſort of Pirates who profeſſed Robbing, and did account it honourable. But the great prevarications of the Laws of Nature were in the firſt Commandment. When the tradition concerning God was derived by a long line, and there were no viſible remonſtrances of an extraordinary power, they were quickly brought to believe that he whom they ſaw not was not at all, eſpecially being prompted to it by Pride, Tyranny, and a looſe imperious ſpirit. Others fell to low opinions concerning God, and made ſuch as they liſt of their own; and they were like to be ſtrange Gods which were of Man's making. When Man either maliciouſly or careleſly became unreaſonable in the things that concerned God, God was pleaſed to *give him over to a reprobate mind*, that is, an unreaſonable underſtanding, and falſe principles concerning himſelf and his Neighbour, that his ſin againſt the natural Law might become its own puniſhment, by diſcompoſing his natural happineſs. Atheiſm and Idolatry brought in all unnatual Luſts, and many unreaſonable Injuſtices. And this we learn from S. *Paul*: * *As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient*, that is, incongruities towards the End of their creation; and ſo they became *full of unrighteouſneſs, luſt, covetouſneſs, malice, envy, ſtrife, and murther, diſobedient to parents, breakers of Covenants, unnatural in their affections*, and in their paſſions: and all this was the conſequent of breaking the firſt natural Law. *They changed the truth of God into a lie: For this cauſe God gave them up unto vile affections.*

Τινὲς δ' ἐθῶν ἐξηγείσασθαι, *dixit* Porphyrius.

De Rep. l. 1. *c.* 4.

Οὐκ ἄδοξον ἦν παρὰ τοῖς παλαιοῖς τὸ λῃστεύειν, ἀλλ' ἔνδοξον. *Scholiaſt. in* Hom. *Odyſſ.* τ'. *Vide etiam* A. Gel. *l.* 11. *c.* 18.

Ὅσοι γὰρ ἀκαθάρτῳ πνεύματι ἐμπεφορημένοι, καὶ ἀπὸ φαύλης ἀναγωγῆς καὶ ἀθέων φαύλων καὶ νόμων πονηρῶν δεσποθέντες, τὰς εὐσεβεῖς ἐννοίας ἐπαύλισαν. Juſt. Mart. *Dial. Tryph.*

* Rom. 1. 28, &c.

Ver. 25, 26.

21. Now God, who takes more care for the good of man then man does for his own, did not only imprint theſe Laws in the hearts and underſtandings of Man, but did alſo take care to make this light ſhine clear enough to walk by, by adopting ſome inſtances of the natural Laws into Religion. Thus the Law againſt Murther became a part of Religion in the time of *Noah*; and ſome other things were then added concerning worſhipping God, againſt Idolatry, and againſt unnatural and impure Mixtures. Sometimes God ſuperadded Judgments, as to the 23000 *Iſraelites* for Fornication. For although theſe puniſhments were not threatned to the crime in the ſanction and expreſſion of any definite Law, and it could not naturally arrive to it by its inordination; yet it was as agreeable to the Divine Juſtice to inflict it, as to inflict the pains of Hell upon evil livers, who yet had not any revelation of ſuch intolerable danger. For it was ſufficient that God had made ſuch crimes to be againſt their very Nature; and they who will do violence to their Nature, to do themſelves hurt, and to diſpleaſe God, deſerve to loſe the title to all thoſe good things which God was pleaſed to deſign for Man's final condition. And becauſe it grew habitual, cuſtomary, and of innocent reputation, it pleaſed God to call this precept out of the darkneſs, whither their evil

cuſtoms

cuſtoms and falſe diſcourſes had put it; and by ſuch an extraregular, but very ſignal, puniſhment to re-mind them, that the natural permiſſions of Concubinate were only confined to the ends of mankind, and were hallowed only by the faith and the deſign of Marriage. And this was ſignified by S. *Paul* in
Rom. 2. 12. theſe words, *They that ſin without the Law ſhall alſo periſh without the Law*; that is, by ſuch Judgments which God hath inflicted on evil livers in ſeveral periods of the world, irregularly indeed, not ſignified in kind, but yet ſent into the world with deſigns of a great mercy, that the ignorances and prevarications and partial abolitions of the natural Law might be cured and reſtored, and by the diſperſion of prejudices the ſtate of natural Reaſon be redintegrate.

22. Whatſoever was beſides this, was accidental and emergent. Such as were the Diſcourſes of wiſe men, which God raiſed up in ſeveral Countries and Ages, as *Job*, and *Eliphaz*, and *Bildad*, and thoſe of the families of the Patriarchs diſperſed into ſeveral countries; and conſtant Tradition in ſome noble and more eminent deſcents. And yet all this was ſo little and imperfect, not in it ſelf, but in reſpect of the thick cloud Man had drawn before his Underſtanding, that darkneſs covered the face of the earth in a great proportion. Almoſt all the World were Idolaters: and when they had broken the firſt of the natural Laws, the breach of the other was not only naturally conſequent, but alſo by Divine judgment it deſcended infallibly. And yet God, pitying mankind, did not only ſtill continue the former remedies, and added bleſſings, *giving them fruitful ſeaſons, and filling their hearts with food and gladneſs*, ſo leaving the Nations without excuſe; but alſo made a very noble change in the world. For having choſen an excellent Family, the Fathers of which lived exactly according to the natural Law, and with obſervation of thoſe few ſuperadded Precepts, in which God did ſpecificate their prime Duty; and having ſwelled that family to a great Nation, and given them poſſeſſion of an excellent Land, which God took from ſeven Nations, becauſe they were egregious violatours of the natural Law; he was pleaſed to make a very great reſtitution and declaration of the natural Law in many inſtances of Religion and Juſtice, which he framed into poſitive Precepts, and adopted them into the family of the firſt original inſtances, making them as neceſſary in the particulars as they were in the primary obligation. But the inſtances were ſuch, whereof ſome did relate only to the preſent conſtitution of the Commonwealth; others to ſuch univerſal Contracts which obliged all the World, by reaſon of the equal neceſſity of all mankind to admit them. And theſe himſelf writ on *Tables of Stone*, and dreſſed up their Nation into a Body politick by an excellent Syſtem of politick Laws, and adorned it with a rare Religion; and left this Nation as a piece of leven in a maſs of dow, not only to do honour to God, and happineſs to themſelves, by thoſe inſtruments which he had now very much explicated, but alſo to tranſmit the ſame reaſonable Propoſitions into other Nations. And he therefore multiplied them to a great neceſſity of a diſperſion, that they might ſerve the ends of God and of the natural Law by their ambulatory life and their
Gal. 3. 19. numerous diſſeminations. And this was it which S. *Paul* affirms, *The Law was added becauſe of tranſgreſſion*: meaning, that becauſe men did tranſgreſs the *natural*, God brought *Moſes's* Law into the world, to be as a ſtrand to the inundation of Impiety. And thus the world ſtood, till the fulneſs of time was come: for ſo we are taught by the Apoſtle, [*The Law was added becauſe of tranſgreſſion*;] but the date of this was to expire at a certain period, it was added to ſerve but [*till the ſeed ſhould come to whom the Promiſe was made.*]

23 For

23. For becauſe *Moſes*'s Law was but an imperfect explication of the natural; there being divers parts of the three Laws of Nature not at all explicated by that Covenant, not the religion of Prayers, not the reaſonableneſs of Temperance and Sobriety in Opinion and Diet, and in the more noble inſtances of Humanity and doing benefit it was ſo ſhort, that, as S. *Paul* ſays, *The Law could not make the comers thereunto perfect*; and, which was moſt of all conſiderable, it was confined to a Nation, and the other parts of mankind had made ſo little uſe of the Records of that Nation, that all the World was placed *in darkneſs, and ſate in the ſhadow of death*: Therefore it was that in great mercy God ſent his Son, *a Light to lighten the Gentiles, and the glory of the people Iſrael*; to inſtruct thoſe, and conſummate theſe; that the imperfection of the one and the mere darkneſs of the other might be illuſtrated by the Sun of Righteouſneſs. And this was by reſtoring the Light of Nature, (which they by evil Cuſtoms and falſe Principles and evil Laws had obſcured,) by reſtoring Man to the liberty of his ſpirit, by freeing him from the ſlavery of Sin; under which they were ſo loſt and oppreſſed, that all their diſcourſes and concluſions, ſome of their Moral Philoſophy, and all their habitual practices, were but ſervants of Sin, and made to co-operate to that End, not which God intended as perfective of humane Nature, but which the Devil and vicious perſons ſuperinduced to ſerve little ends and irregular, and to deſtroy the greater.

24. For certain it is, Chriſtianity is nothing elſe but the moſt perfect deſign that ever was to make a man be happy in his whole capacity: and as the Law was to the *Jews*, ſo was Philoſophy to the Gentiles, a Schoolmaſter to bring them to *Chriſt*, to teach them the rudiments of Happineſs, and the firſt and loweſt things of Reaſon; that when *Chriſt* was come, all mankind might become perfect, that is, be made regular in their Appetites, wiſe in their Underſtandings, aſſiſted in their Duties, directed to and inſtructed in their great Ends. And this is that which the Apoſtle calls [*being perfect men in Chriſt Jeſus,*] perfect in all the intendments of Nature, and in all the deſigns of God. And this was brought to paſs by diſcovering, and reſtoring, and improving the Law of Nature, and by turning it all into Religion.

25. For the natural Law being a ſufficient and a proportionate inſtrument and means to bring a man to the End deſigned in his creation, and this Law being eternal and unalterable, (for it ought to be as laſting and as unchangeable as the nature it ſelf, ſo long as it was capable of a Law,) it was not imaginable that the body of any Law ſhould make a new Morality, new rules, and general proportions, either of Juſtice, or Religion, or Temperance, or Felicity; the eſſential parts of all theſe conſiſting in natural proportions and means toward the conſummation of man's laſt End, which was firſt intended, and is always the ſame. It is as if there were a new truth in an eſſential and a neceſſary Propoſition. For although the inſtances may vary, there can be no new Juſtice, no new Temperance, no new relations, proper and natural relations and intercourſes, between God and us, but what always were in Praiſes and Prayers, in adoration and honour, and in the ſymbolical expreſſions of God's glory and our needs.

26. Hence it comes that that which is the moſt obvious and notorious appellative of the Law of Nature, (that it is *a Law written in our hearts,*) was alſo recounted as one of the glories and excellencies of Chriſtianity. *Plutarch* ſaying, that *Kings ought to be governed by Laws*, explains himſelf, that this

* Οὐκ ἐν βιβλίοις ἔξω γεγραμμένῳ, οὐδ' ἐν ξύλοις, ἀλλ' ἐμψύχῳ ὢν ἑαυτοῦ λόγῳ, καὶ συνοικῶν, καὶ μηδέποτε ψυχὴν ἐᾶν ἔρημον κτημονίας. ‖ Rom. 2. 14, 15.

Law must be * *a word, not written in Books and Tables, but dwelling in the Mind, a living rule, the interiour guide of their manners, and monitour of their life.* And this was the same which S. *Paul* expresses to be the guide of the *Gentiles*, that is, of all men naturally. ‖ *The Gentiles, which have not the Law, do by nature the things contained in the Law; which shews the work of the Law written in their hearts.* And that we may see it was the Law of Nature that returned in the Sanctions of Christianity; God declares that in the constitution of this Law he would take no other course then at first, that is, he would write them in the hearts of men: indeed with a new style, with a quill taken from the wings of the Holy Dove; the Spirit of God was to be the great Engraver and the Scribe of the New Covenant, but the Hearts of men should be the Tables. For, *This is the Covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and into their minds will I write them: And their sins and their iniquities will I remember no more*: That is, I will provide a means to expiate all the iniquities of man, and restore him to the condition of his first creation, putting him into the same order towards Felicity which I first designed to him, and that also by the same instruments. Now I consider, that the Spirit of God took very great care, that all the Records of the Law of *Jesus* should be carefully kept and transmitted to posterity in Books and Sermons; which being an act of providence and mercy, was a provision left they should be lost or mistaken, as they were formerly, when God writ some of them in Tables of stone for the use of the sons of *Israel*, and all of them in the first Tables of Nature with the finger of Creation, as now he did in the New creature by the finger of the Spirit. But then, writing them in the Tables of our minds, (besides the other,) can mean nothing but placing them there where they were before, and from whence we blotted them by the mixtures of impure principles and discourses. But I descend to particular and more minute considerations.

Heb. 10. 16, 17.

27. The Laws of Nature either are bands of Religion, Justice, or Sobriety, Now I consider concerning Religion, that whenever God hath made any particular Preceps to a Family, as to *Abraham's*, or to a single Person, as to the man of *Judah* prophesying against the Altar of *Bethel*, or to a Nation, as to the *Jews* at *Sinai*, or to all Mankind, as to to the world descending from *Noah*; it was nothing else but a trial or an instance of our Obedience, a particular prosecution of the Law of Nature, whereby we are obliged to do honour to God, which was to be done by such expressions which are natural intercourses between God and us, or such as he hath made to be so. Now in Christianity we are wholly left to that manner of prosecuting this first natural Law which is natural and proportionable to the nature of the thing, which the Holy *Jesus* calls *worshipping God in spirit and truth*: [*In spirit,*] that is, with our Souls heartily and devoutly, so as to exclude hypocrisie and indifferency; and [*In truth,*] that is, without a lie, without vain imaginations and phantastick resemblances of him, which were introduced by the evil customs of the Gentiles, and without such false guises and absurd undecencies, which as they are contrary to man's Reason, so are they contrary to the Glory and reputation of God; such as was that universal Custom of all Nations of sacrificing in man's blood, and offering festival lusts and impurities in the solemnities of their Religion: for these being against the purpose and design of God, and against right Reason, are a Lie, and enemies to the truth of a natural and proper Religion. The Holy *Jesus* only commanded us to pray often, and to praise God, to

Polyd. Virg. *de Invent. l. 5. c. 8.*

speak

ſpeak honour of his Name, not to uſe it lightly and vainly, to believe him, to revere the inſtruments and Miniſters of Religion, to ask for what we need, to put our truſt in God, to worſhip him, to obey him, and to love him: for all theſe are but the expreſſions of Love. And this is all *Chriſt* ſpake concerning the firſt natural Law, the Law of Religion. For concerning the Ceremonies or Sacraments which he inſtituted, they are but few, and they become matter of duty but by accident, as being inſtruments and rites of conſigning thoſe effects and mercies which God ſent to the world by the means of this Law, and relate rather to the contract and ſtipulation which *Chriſt* made for us, then to the natural order between Duty and Felicity.

28. Now all theſe are nothing but what we are taught by natural Reaſon, that is, what God enabled us to underſtand to be fit inſtruments of intercourſe between God and us, and what was practiſed and taught by ſober men in all Ages and all Nations, whoſe Records we have received, (as I ſhall remark at the Margent of the ſeveral Precepts.) For to make theſe appear certainly and naturally neceſſary, there was no more requiſite, but that Man ſhould know there was a GOD, that is, an Eternal Being, which gave him all that he had or was; and to know what himſelf was, that is, indigent and neceſſitous of himſelf, needing help of all the Creatures, expoſed to accidents and calamity, and defenſible no ways but by the ſame hand that made him; Creation and Conſervation, in the Philoſophy of all the world, being but the ſame act continuing and flowing on him from an inſtant to duration, as a Line from its Mathematical Point. And for this God took ſufficient care; for he converſed with Man in the very firſt in ſuch clear and certain and perceptible tranſaction, that a man could as certainly know that God was as that Man was. And in all Ages of the world he hath not left himſelf without witneſs, but gave ſuch teſtimonies of himſelf that were ſufficient: for they did actually perſuade all Nations, barbarous and civil, into the belief of a God. And it is but a nicety to conſider whether or no that propoſition can be naturally demonſtrated. For it was ſufficient to all God's purpoſes and to all Man's, that the Propoſition was actually believed; the inſtances were therefore ſufficient to make faith, becauſe they did it. And a man may remove himſelf ſo far from all the degrees of aptneſs to believe a Propoſition, that nothing ſhall make them joyn. For if there were a Sect of witty men, that durſt not believe their Senſes, becauſe they thought them fallible; it is no wonder if ſome men ſhould think every Reaſon reprovable. But in ſuch caſes Demonſtration is a relative term, and ſignifies every probation, greater or leſſer, which does actually make faith in any Propoſition. And in this God hath never been deficient, but hath to all men, that believe him, given ſufficient to confirm them; to thoſe few that believed not, ſufficient to reprove them.

Maxim. Tyr. *Diſſert.* Ταῦτα ὁ Ἕλλην λέγει, καὶ ὁ βάρβαρος λέγει, καὶ ὁ ἠπειρώτης, καὶ ὁ θαλάττιος, καὶ ὁ σοφὸς, καὶ ὁ ἄσοφος.

29. Now in all theſe actions of Religion which are naturally conſequent to this belief there is no ſcruple, but in the inſtance of Faith, which is preſented to be an infuſed Grace, an immiſſion from God, and that for its object it hath principles ſupernatural, that is, naturally incredible; and therefore Faith is ſuppoſed a Grace above the greateſt ſtrength of Reaſon. But in this I conſider, that if we look into all the Sermons of *Chriſt*, we ſhall not eaſily find any Doctrine that in any ſenſe troubles natural Philoſophy, but only that of the Reſurrection. (For I do not think thoſe myſtical expreſſions of plain truths, ſuch as are, [*being born again, eating the fleſh of the Son of man, being in the Father, and the Father in him*] to be exceptions in this aſſertion.)

Apud Lactant. *lib.* 7. *c.* 23.

aſſertion.) And although ſome Gentiles did believe and deliver that article, and particularly *Chryſippus*, and the *Thracians*, (as *Mela* and *Solinus* report of them;) yet they could not naturally diſcourſe themſelves into it, but had it from the imperfect report and opinion of ſome *Jews* that dwelt among them. And it was certainly a Revelation or a Propoſition ſent into the world by God. But then the believing it is ſo far from being above or againſt Nature, that there is nothing in the world more reaſonable then to believe any thing which God tells us, or which is told us by a man ſent from God with mighty demonſtration of his power and veracity. Naturally our Bodies cannot riſe, that is, there is no natural agent or natural cauſe ſufficient to produce that effect; but this is an effect of a Divine power: and he hath but a little ſtock of natural Reaſon, who cannot conclude that the ſame power which made us out of nothing, can alſo reſtore us to the ſame condition as well and eaſily from duſt and aſhes certainly, as from mere nothing. And in this, and in all the like caſes, Faith is a ſubmiſſion of the underſtanding to the Word of God, and is nothing elſe but a confeſſing that God is Truth, and that he is Omnipotent, that is, he can do what he will, and he will when he hath once ſaid it. And we are now as ignorant of the eſſence and nature of forms, and of that which ſubſtantially diſtinguiſhes Man from Man, or an Angel from an Angel, as we were of the greateſt Article of our Religion before it was revealed; and we ſhall remain ignorant for ever of many natural things, unleſs they be revealed: and unleſs we knew all the ſecrets of Philoſophy, the myſteries of Nature, and the rules and propoſitions of all things and all creatures, we are fools, if we ſay that what we call an Article of Faith, I mean, truly ſuch, is againſt natural Reaſon. It may be indeed as much againſt our natural reaſonings, as thoſe reaſonings are againſt truth. But if we remember how great an ignorance dwells upon us all, it will be found the moſt reaſonable thing in the world, only to enquire whether God hath revealed any ſuch Propoſition: and then, not to ſay, It is againſt natural Reaſon, and therefore an Article of Faith; but, I am told a Truth which I knew not till now, and ſo my Reaſon is become inſtructed into a new Propoſition. And although *Chriſt* hath given us no new moral Precepts, but ſuch which were eſſentially and naturally reaſonable in order to the End of Man's Creation: yet we may eaſily ſuppoſe him to teach us many a new Truth which we knew not, and to explicate to us many particulars of that eſtate which God deſigned for Man in his firſt production, but yet did not then declare to him; and to furniſh him with new Revelations, and to ſignifie the greatneſs of the deſigned End, to become ſo many arguments of indearment to ſecure his Duty, that is, indeed, to ſecure his Happineſs by the infallible uſing the inſtruments of attaining it.

30. This is all I am to ſay concerning the Precepts of Religion *Jeſus* taught us: he took off thoſe many ſuperinduced Rites which God injoyned to the *Jews*, and reduced us to the natural Religion, that is, to ſuch expreſſions of Duty which all wiſe men and Nations uſed; ſave only that he took away the Rite of ſacrificing Beaſts, becauſe it was now determined in the great Sacrifice of Himſelf, which ſufficiently and eternally reconciled all the world to God. All the other things, as Prayers, and Adoration, and Euchariſt, and Faith in God, are of a natural order and an unalterable expreſſion: And in the nature of the thing there is no other way of addreſs to God then theſe, no other expreſſion of *his Glories* and *our needs*; both which muſt for ever be ſignified.

Juſt. Mart. *Reſp. ad Orthodox. ad qu.* 83. Tertul. *adv. Marcion.* 2. 2. Maimon. *Moreh Nevoch. l.* 3. *c.* 32.

31. Secondly,

31. Secondly, Concerning the Second natural Precept, Christian Religion hath also added nothing beyond the first obligation, but explained it all. * *Whatsoever ye would men should do to you, do ye so to them,* that is the eternal rule of Justice; and that binds contracts, keeps promises, affirms truth, makes Subjects obedient, and Princes just; it gives security to Marts and Banks, and introduces an equality of condition upon all the world: save onely when an inequality is necessary, that is, in the relations of Government, for the preservation of the ‖ common rights of equal titles and possessions, that there be some common term indued with power, who is to be the Father of all men by an equal provision, that every man's rights be secured by that fear which naturally we shall bear to him, who can and will punish all unreasonable and unjust violations of Property. And concerning this also the Holy *Jesus* hath added an express Precept, of paying Tribute, and all *Cæsar*'s dues, to *Cæsar*. In all other particulars it is necessary that the instances and minutes of Justice be appointed by the Laws and Customs of the several Kingdoms and Republicks. * And therefore it was that Christianity so well combined with the Government of Heathen Princes, because whatsoever was naturally just, or declared so by the Political power, their Religion bound them to observe, making Obedience to be a double duty, a duty both of Justice and Religion. And the societies of Christians growing up from Conventicles to Assemblies, from Assemblies to Societies, introduced no change in the Government, but by little and little turned the Commonwealth into a Church; till the World being Christian, and Justice also being Religion, Obedience to Princes, observation of Laws, honesty in contracts, faithfulness in promises, gratitude to benefactours, simplicity in discourse, and ingenuity in all pretences and transactions, became the Characterisms of Christian men, and *the word of a Christian* the greatest solemnity of stipulation in the world.

* *Hæc sententia sæpissimè à Severo Imperatore prolata.*

Ὃ μισῶ μηδενὶ ποιήσῃς, Tob. 4. 15. *Dixit* Mimus, "*Ab alio exspectes alteri quod feceris.*

‖ *Singulorum interest, si universi regantur.*

* *Nec naturâ potest justo secernere iniquum, Dividit ut bona diversis, fugienda petendis.* Hor. *lib.* 1. *Sat.* 3.

32. But concerning the general, I consider, that in two very great instances it was remonstrated, that Christianity was the greatest prosecution of natural Justice and equality in the whole world. The one was in an election of an Apostle into the place of *Judas*. When there were two equal Candidates of the same pretension and capacity, the Question was determined by Lots, which naturally was the arbitration in questions whose parts were wholly indifferent: and as it was used in all times, so it is to this day used with us in many places, where, lest there be a disagreement concerning the manner of tithing some creatures, and to prevent unequal arts and unjust practices, they are tithed by lot, and their fortuitous passing through the door of their fold. The other is in the Cœnobitick life of the first Christians and Apostles: they had all things in common; which was that state of nature in which men lived charitably and without injustice, before the distinction of dominions and private rights. But from this manner of life they were soon driven by the publick necessity and constitution of affairs.

33. Thirdly, Whatsoever else is in the Christian Law concerns the natural precept of Sobriety, in which there is some variety and some difficulty. In the matter of Carnality the Holy *Jesus* did clearly reduce us to the first institution of Marriage in Paradise, allowing no other mixture but what was first intended in the creation and first sacramental union: and in the instance he so permitted us to the natural Law, that he was pleased to mention no instance of forbidden Lust, but in general and comprehensive terms of *Adultery* and *Fornication*: in the other, which are still more unnatural, as

their names are concealed and hidden in ſhame and ſecrety, we are to have no inſtructer but the modeſty and order of Nature.

34. As an inſtance of this Law of Sobriety, *Chriſt* ſuperadded the whole doctrine of *Humility*, which *Moſes* did not, and which ſeem'd almoſt to be extinguiſhed in the world: and it is called by S. *Paul*, *ſapere ad ſobrietatem*, the reaſonableneſs or *wiſdom of ſobriety*. And it is all the reaſon in the world, that a man ſhould think of himſelf but juſt as he is. He is deceived that thinks otherwiſe, and is a fool. And when we conſider that Pride makes wars, and cauſes affronts, and no man loves a proud man, and he loves no man but himſelf and his flatterers, we ſhall underſtand that the Precept of Humility is an excellent art, and a happy inſtrument towards humane Felicity. And it is no way contradicted by a natural deſire of Honour; it only appoints juſt and reaſonable ways of obtaining it. We are not forbidden to receive Honour; but to ſeek it for deſigns of pride and complacency, or to make it reſt in our hearts. But when the hand of Vertue receives the Honour, and tranſmits it to God from our own head, the deſires of Nature are ſufficiently ſatisfied, and nothing of Religion contradicted. And it is certain by all the experience of the world, that in every ſtate and order of men, he that is moſt humble in proportion to that ſtate, is (if all things elſe be ſymbolical) the moſt honoured perſon. For it is very obſervable, that when God deſigned Man to a good and happy life, as the natural End of his creation, to verifie this, God was pleaſed to give him objects ſufficient and apt to ſatisfie every appetite: I ſay, to ſatisfie it naturally, not to ſatisfie thoſe extravagancies which might be accidental, and procured by the irregularity either of Will or Underſtanding; not to anſwer him in all that his deſires could extend to, but to ſatisfie the neceſſity of every appetite: all the deſires that God made, not all that man ſhould make. For we ſee even in thoſe appetites which are common to men and beaſts, all the needs of Nature and all the ends of creation are ſerved by the taking ſuch proportions of their objects which are ordinate to their end, and which in man we call Temperance; (not as much as they naturally can:) ſuch as are mixtures of ſexes merely for production of their kind, eating and drinking for needs and hunger. And yet God permitted our appetites to be able to extend beyond the limits of the mere natural deſign, that God, by reſtraining them, and putting the fetters of Laws upon them, might turn natural deſires into Sobriety, and Sobriety into Religion, they becoming ſervants of the Commandment. And now we muſt not call all thoſe ſwellings of appetites, *Natural inclination*, nor the ſatisfaction of ſuch tumours and excreſcences any part of natural felicities: but that which does juſt co-operate to thoſe ends which perfect humane Nature in order to its proper End. For the appetites of meat, and drink, and pleaſures, are but intermedial and inſtrumental to the End, and are not made for themſelves, but firſt for the End, and then to ſerve God in the inſtances of Obedience. And juſt ſo is the natural deſire of Honour intended to be a ſpur to Vertue: (for to Vertue only it is naturally conſequent, or to natural and political Superiority:) but to deſire it beyond or beſides the limit, is the ſwelling and the diſeaſe of the deſire. And we can take no rule for its perfect value, but by the ſtrict limits of the natural End, or the ſuperinduced End of Religion in poſitive reſtraints.

Vina ſitim ſtudent, natis Venus alma creandis Servat: hos fines tranſiliiſſe nocet. Virg.

Ὁ μὲν τὰς ὑπερβολὰς δι-ώκων τῶν ἢ δέ-ων, ἢ καθ' ὑ-περβολὴν, ἢ διὰ περαίτε-ρον, οὐ μὴ δι' αὐτὰς, οὐ μὴ δι' ἕτερόν τι ὑ-ποδεέστερον, ἀ-κόλαστος. Ariſtot. *Ethic.* l. 7. c. 7.

35. According to this diſcourſe we may beſt underſtand, that even the ſevereſt precepts of the Chriſtian Law are very conſonant to Nature and the

firſt

first Laws of mankind. Such as the Precept of *Self-denial*, which is nothing else but a confining the Appetites within the limits of Nature: for there they are permitted, (except when some greater purpose is to be served then the present answering the particular desire:) and whatsoever is beyond it is not in the natural order to Felicity; it is no better then an itch, which must be scratched and satisfied, but it is unnatural. But for Martyrdom it self, quitting our goods, losing lands, or any temporal interest, they are now become as reasonable in the present constitution of the world, as taking unpleasant potions, and suffering a member to be cauterized, in sickness or disease. And we see that Death is naturally a less evil then a continual torment, and by some not so resented as a great disgrace; and some persons have chosen it for sanctuary and remedy. And therefore much rather shall it be accounted prudent and reasonable, and agreeable to the most perfect desires of Nature, to exchange a House for a Hundred, a Friend for a Patron, a short Affliction for a lasting Joy, and a temporal Death for an eternal Life. For so the question is stated to us by him that understands it best. True it is, that the suffering of losses, afflictions, and death, is naturally an evil, and therefore no part of a natural Precept, or prime injunction. But when God having commanded instances of Religion, Man will not suffer us to obey God, or will not suffer us to live, then the question is, Which is most agreeable to the most perfect and reasonable desires of Nature, to obey God, or to obey man; to fear God, or to fear man; to preserve our Bodies, or to preserve our Souls; to secure a few years of uncertain and troublesome duration, or an Eternity of a very glorious condition. Some men reasonably enough chuse to die for considerations lower then that of a happy Eternity: therefore Death is not such an evil, but that it may in some cases be desired and reasonably chosen, and in some be recompensed at the highest rate of a natural value. And if by accident we happen into an estate in which of necessity one evil or another must be suffered, certainly nothing is more naturally reasonable and eligible then to chuse *the least evil*; and when there are two good things propounded to our choice, both which cannot be possessed, nothing is more certainly the object of a prudent choice then *the greater good*. And therefore when once we understand the question of Suffering, and Self-denial, and Martyrdom, to this sense, as all Christians do, and all wise men do, and all Sects of men do in their several persuasions, it is but remembring, that to live happily after this life is more intended to us by God, and is more perfective of humane nature, then to live here with all the prosperity which this state affords: and it will evidently follow, that when violent men will not let us enter into that condition by the ways of Nature and prime intendment, that is, of natural Religion, Justice, and Sobriety, it is made in that case, and upon that supposition, certainly, naturally and infallibly reasonable to secure the perfective and principal design of our Felicity, though it be by such instruments which are as unpleasant to our senses as are the instruments of our restitution to Health; since both one and the other in the present conjunction and state of affairs are most proportionable to Reason, because they are so to the present necessity; not primarily intended to us by God, but superinduced by evil accidents and the violence of men. And we not only find that *Socrates* suffered death in attestation of a God, though he flattered and discoursed himself into the belief of an immortal reward, *De industria consultæ æquanimitatis, non de fiducia compertæ veritatis*, (as *Tertullian* says of him:) but we also find that all men that believed

ved the Immortality of the Soul firmly and unmovably, made no ſcruple of exchanging their life for the preſervation of Vertue with the intereſt of their great hope, for Honour ſometimes, and oftentimes for their Country.

36. Thus the Holy *Jeſus* perfected and reſtored the natural Law, and drew it into a Syſtem of Propoſitions, and made them to become of the family of Religion. For God is ſo zealous to have Man attain to the End to which he firſt deſigned him, that thoſe things which he hath put in the natural order to attain that End he hath bound faſt upon us, not only by the order of things, by which it was that he that prevaricated did naturally fall ſhort of Felicity, but alſo by bands of Religion: he hath now made himſelf a party and an enemy to thoſe that will be not-happy. Of old, Religion was but one of the natural Laws, and the inſtances of Religion were diſtinct from the diſcourſes of Philoſophy. Now all the Law of Nature is adopted into Religion, and by our love and duty to God we are tied to do all that is reaſon: and the parts of our Religion are but purſuances of the natural relation between God and us: and beyond all this, our natural condition is in all ſenſes improved by the conſequents and adherences of this Religion. For although *Nature* and *Grace* are oppoſite, that is, Nature depraved by evil habits, by ignorance and ungodly cuſtoms, is contrary to Grace, that is, to Nature reſtored by the Goſpel, engaged to regular living by new revelations, and aſſiſted by the Spirit: yet it is obſervable, that *the Law of Nature* and *the Law of Grace* are never oppoſed.

Rom. 7. 23. *There is a Law of our members*, (ſaith S. *Paul*,) that is, an evil neceſſity introduced into our appetites by perpetual evil cuſtoms, examples and traditions of vanity; and *there is a Law of ſin*, that anſwers to this: and they differ only as inclination and habit, vicious deſires and vicious practices. But then

Ibid. contrary to theſe are, firſt, *a Law of my mind*, which is the Law of Nature and right Reaſon, and then the *Law of Grace*, that is, of *Jeſus Chriſt*, who perfected and reſtored the firſt Law, and by aſſiſtences reduced it into a Law of holy living. And theſe two differ as the other, the one is in order to the other, as imperfection and growing degrees and capacities are to perfection and conſummation. The Law of the Mind had been ſo raſed and obliterate, and we by ſome means or other ſo diſabled from obſerving it exactly, that until it was turned into the Law of Grace, (which is a Law of pardoning infirmities, and aſſiſting us in our choices and elections,) we were in a ſtate of deficiency from the perfective ſtate of Man, to which God intended us.

37. Now although God always deſigned Man to the ſame ſtate which he hath now revealed by *Jeſus Chriſt*, yet he told him not of it, and his permiſſions and licences were then greater, and the Law it ſelf lay cloſer folded up in the compact Body of neceſſary Propoſitions in order to ſo much of his End as was known, or could be ſuppoſed. But now, according to the extenſion of the revelation the Law it ſelf is made wider, that is, more explicit; and natural Reaſon is thruſt forward into diſcourſes of Charity and benefit, and we tied to do very much good to others, and tied to co-operate to each other's felicity.

38. That the Law of Charity is a Law of Nature, needs on other argument but the conſideration of the firſt conſtitution of Man. The firſt inſtances of Juſtice or intercourſe of man with a ſecond or third perſon were to ſuch perſons towards whom he had the greateſt endearments of affection in the world, a Wife and Children; and Juſtice and Charity at firſt was the ſame thing. And it hath obtained in Ages far removed from the firſt, that Cha-

rity

rity is called *Righteousness*: *He hath dispersed and given to the poor; his righteousness remaineth for ever.* And it is certain, *Adam* could not in any instance be unjust, but he must in the same also be uncharitable; the band of his first Justice being the ties of Love, and all having commenced in love. And our Blessed Lord, restoring all to the intention of the first perfection, expresses it to the same sense, as I formerly observed; Justice to our Neighbour is, *loving him as our selves.* For since Justice obliges us to do as we would be done to, as the irascible faculty restrains us from doing evil, for fear of receiving evil, so the concupiscible obliges us to Charity, that our selves may receive good.

Ὁ ἀνθρωπος ὁ ἀγαθος ἐυεργετικὸς πέφυκε. M. Anton. *l.* 9. Psal. 112. 9.

39. I shall say nothing concerning the reasonableness of this Precept, but that it concurs rarely with the first reasonable appetite of man, of being like God. *Deus est mortali juvare mortalem, atque hæc est ad æternitatem via*, said *Pliny*: and, *It is more blessed to give then to receive*, (said our Blessed Saviour.) And therefore the Commandment of Charity in all its parts is a design, not only to reconcile the most miserable person to some participation and sense of felicity, but to make the Charitable man happy: and whether this be not very agreeable to the desires of an intelligent nature, needs no farther enquiry. And *Aristotle* asking the Question, whether a man had more need of Friends in prosperity or adversity, makes the case equal; Οἱ μὲν ἀτυχοῦντες δέονται ἐπικουρίας· οἱ δὲ εὐτυχοῦντες συμβίων, ἵνα εὐποιῶσιν. "When they are in want, "they need assistence; when they are prosperous, they need partners of their "felicity, that by communicating their joy to them, it may reflect and double upon their spirits. And certain it is, there is no greater felicity in the world, then in the content that results from the emanations of Charity. And this is that which S. *John* calls *the old Commandment*, and *the new Commandment*. It was of old, for it was from the beginning, even in Nature, and to the offices of which our very bodies had an organ and a seat; for therefore Nature gave to a man bowels and the passion of yerning: but it grew up into Religion by parts, and was made perfect, and in that degree appropriate to the Law of *Jesus Christ*. For so the Holy *Jesus* became our Law-giver, and added many new Precepts over and above what were in the Law of *Moses*, but not more then was in the Law of Nature. The reason of both is what I have all this while discoursed of: *Christ* made a more perfect restitution of the Law of Nature then *Moses* did: and so it became the second *Adam*, to consummate that which began to be less perfect from the prevarication of the first *Adam*.

1 *Ep.* Joh. 2. 7, 8.

——Ἀνδρὸς δ' ὠφελεῖν,
Ἀφ' οὗ ἔχοι τις καὶ δικαίως, κἀλλιστ' ἔπος.
Sophocl. *Oedip.*

——*Hoc Reges habent*
Magnificum & ingens, nullis quod rapiat dirs,
Prodesse miseris, supplices fido lare
Protegere——Senec. *Med.*

——*Mollissima corda*
Humano generi dare se Natura fatetur,
Quæ lacrymas dedit: hæc nostri pars optima sensus.
Juven. *Sat.* 15.

40. A particular of the Precept of Charity is forgiving Injuries: and besides that, it hath many superinduced benefits by way of blessing and reward, it relies also upon this natural reason. That a pure and a simple Revenge does no way restore man toward the felicity which the injury did interrupt. For *Revenge* is a doing a simple evil, and does not in its formality imply reparation. For the mere repeating of our own right is permitted to them that will do it by charitable instruments; and to secure my self or the publick against the future by positive inflictions upon the injurious, (if I be not Judge my self,) is also within the moderation of an unblameable defence, (unless some accidents or circumstances vary the case:) but forgiving injuries is a separating the malice from the wrong, the transient act from the permanent effect: and it is certain, the act which is passed cannot be rescinded, the effect may; and if it cannot, it does no way alleviate the evil of the accident, that I draw

him

him that cauſed it into as great a miſery, ſince every evil happening in the world is the proper object of pity, which is in ſome ſenſe afflictive: and therefore, unleſs we become unnatural and without bowels, it is moſt unreaſonable that we ſhould encreaſe our own afflictions by introducing a new miſery, and making a new object of pity. All the ends of humane Felicity are ſecured without Revenge, for without it we are permitted to reſtore our ſelves; and therefore it is againſt natural Reaſon to do an evil that no way co-operates towards the proper and perfective End of humane nature. And he is a miſerable perſon whoſe good is the evil of his neighbour: and he that revenges, in many caſes does worſe then he that did the injury; in all caſes, as bad. For if the firſt injury was an injuſtice, to ſerve an end of an advantage and real benefit, then my revenge, which is abſtracted, and of a conſideration ſeparate and diſtinct from the reparation, is worſe: for I do him evil, without doing my ſelf any real good, which he did not, for he received advantage by it. But if the firſt injury was matter of mere malice, without advantage, yet it is no worſe then Revenge, for that is juſt ſo; and there is as much phantaſtick pleaſure in doing a ſpite, as in doing revenge. They are both but like the pleaſures of eating coals, and toads, and vipers. And certain it is, if a man upon his private ſtock could be permitted to revenge, the evil would be immortal. And it is rarely well diſcourſed by *Tyndarus* in *Euripides*; "If the angry Wife ſhall kill her Husband, "the Son ſhall revenge his Father's death, and kill his Mother, and then the "Brother ſhall kill his Mother's murtherer, and he alſo will meet with an "avenger for killing his Brother.

Ο τιμωρῶν τῷ περῶντι δίκην ἀδικούντι. Maxim. Tyrius *in diſſert. An referenda ſit injuria.*

Ἅπαντα τὰ ζῷ' ἔστι μαλακώτερα,
Καὶ νῦν ἔχοντα μᾶλλον ἀνθρώπου πολύ.
Τὸν ὄνον ὁρᾶν ἔξεστι πρῶτον τοῦτο γε.
Τούτῳ κακὸν δι' αὐτὸν ἴδιον γίγνεται.
Ἡμεῖς δ', ὅταν ἀναγκαίων κακῶν,
Αὐτοὶ παρ' αὐτῶν ἕτερα περιποιούμεθα.
Λυπήμεθ' ἂν πάθῃ τις· ἂν θάπῃ κακῶς,
Ὀργιζόμεθ'· ἂν ἴδῃ τις ἀνύτιον, σφόδρα
Φοβούμεθ'· ἂν γλαῦξ ἁμαχέγχῃ, διδύκαμεν. Menand.

Eurip. *Oreſt.*

Πέρας δ' ποῖ κακῶν προβήσεται;

What end ſhall there be to ſuch inhumane and *ſad accidents?* If in this there be injuſtice, it is againſt natural Reaſon; and if it be evil, and diſorders the felicity and ſecurity of Society, it is alſo againſt natural Reaſon. But if it be juſt, it is a ſtrange Juſtice that is made up of ſo many inhumanities.

41. And now if any man pretends ſpecially to Reaſon, to the ordinate deſires and perfections of Nature, and the ſober diſcourſes of Philoſophy, here is in Chriſtianity, and no-where elſe, enough to ſatisfie and inform his Reaſon, to perfect his Nature, and to reduce to act all the Propoſitions of an intelligent and wiſe ſpirit. And the Holy Ghoſt is promiſed and given in our Religion to be an eternal band to keep our Reaſon from returning to the darkneſſes of the old creation, and to promote the Ends of our natural and proper Felicity. For it is not a vain thing that S. *Paul* reckons *helps, and governments, and healings*, to be fruits of the Spirit. For ſince the two greateſt Bleſſings of the world, perſonal and political, conſiſt, that in Health, this in * Government, and the Ends of humane Felicity are ſerved in nothing greater for the preſent interval then in theſe two; *Chriſt* did not only enjoyn rare prescriptions of Health, ſuch as are Faſting, Temperance, Chaſtity, and Sobriety, and all the great endearments of Government, (and, unleſs they be ſacredly obſerved, man is infinitely miſerable;) but alſo hath given his Spirit, that is, extraordinary aids to the promoting theſe two, and facilitating the work of Nature: that (as S. *Paul* ſays at the end of a diſcourſe to this very purpoſe) *the excellency of the power may be of God, and not of us.*

* *Nihil eſt illi principi Deo qui omnem hunc mundum regit (quod quidem in terris fiat) acceptius, quam concilia cœtuſque hominum jure ſociati, quæ Civitates appellantur.* Cicer. *Somn. Scipion.*

2 Cor. 4. 7.

42. I

42. I ſhall add nothing but this ſingle conſideration. God ſaid to the children of *Iſrael*, *Ye are a Royal Prieſthood*, a Kingdom of Prieſts. Which was therefore true, becauſe God reigned by the Prieſts, and *the Prieſts lips did then preſerve knowledge*, and *the people* were to *receive the Law from their mouths*: for God having by Laws of his own eſtabliſhed Religion and the Republick, did govern by the rule of the Law, and the miniſtery of the Prieſts. The Prieſts ſaid, *Thus ſaith the LORD*; and the people obeyed. And theſe very words are ſpoken to the Chriſtian Church; *Ye are a Royal Prieſthood, an holy Nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him that hath called you out of darkneſs into his marvellous light*: that is, God reigns over all Chriſtendom juſt as he did over the *Jews*. He hath now ſo given to them and reſtored reſpectively all thoſe reaſonable Laws which are in order to all good Ends perſonal, œconomical and political, that if men will ſuffer Chriſtian Religion to do its laſt intention, if men will live according to it, there needs no other coercion of Laws, or power of the Sword. The Laws of God revealed by *Chriſt* are ſufficient to make all Societies of men happy; and over all good men God reigns by his Miniſters, by the preaching of the Word. And this was moſt evident in the three firſt Ages of the Church, in which all Chriſtian Societies were for all their proper intercourſes perfectly guided, not by the authority and compulſion, but by the Sermons of their Spiritual Guides: inſomuch that S. *Paul* ſharply reprehends the *Corinthians*, that *Brother goeth to law with Brother, and that before the unbelievers*; as if he had ſaid, Ye will not ſuffer *Chriſt* to be your Judge, and his Law to be your Rule. Which indeed was a great fault among them, not only becauſe they had ſo excellent a Law, ſo clearly deſcribed, (or, where they might doubt, they had infallible Interpreters,) ſo reaſonable and profitable, ſo evidently concurring to their mutual felicity; but alſo becauſe God did deſign *Jeſus* to be their King, to reign over them by ſpiritual regiment, as himſelf did over the *Jews*, till they choſe a King. And when the Emperours became Chriſtian, the caſe was no otherwiſe altered, but that the Princes themſelves, ſubmitting to *Chriſt*'s yoke, were (as all other Chriſtians are) for their proportion to be governed by the Royal Prieſthood, that is, by the word preached by Apoſtolical perſons; the political Intereſt remaining as before, ſave that by being ſubmitted to the Laws of *Chriſt* it received this advantage, that all Juſtice was turned to be Religion, and became neceſſary, and bound upon the Conſcience by divinity. And when it happens that a Kingdom is converted to Chriſtianity, the Commonwealth is made a Church, and Gentile Prieſts are Chriſtian Biſhops, and the Subjects of the Kingdom are Servants of *Chriſt*, the Religion of the Nation is turned Chriſtian, and the Law of the Nation made a part of the Religion: there is no change of Government, but that *Chriſt* is made King, and the Temporal Power is his ſubſtitute, and is to promote the intereſt of Obedience to him, as before he did to *Chriſt*'s enemy; *Chriſt having* left his Miniſters as Leiger *Embaſſadors*, to ſignifie and publiſh the Laws of *Jeſus*, to *pray all in Chriſt's ſtead to be reconciled to God*: ſo that over the obedient *Chriſt* wholly reigns by his Miniſters, publiſhing his Laws; over the diſobedient, by the Prince alſo, putting thoſe Laws in execution. And in this ſenſe it is that S. *Paul* ſays, *Bonis Lex non eſt poſita*, *To ſuch* (who live after the Spirit) *there is no Law*, that is, there needs no coercion. But now if we reject God from reigning over us, and ſay, like the people in the Goſpel, *Nolumus hunc regnare*, *We will not have him to reign over us*, by the Miniſtery of his Word, by the Empire of the

1 Pet. 2. 9.

Royal

Royal Prieſthood, then we return to the condition of Heathens, and perſons ſitting in darkneſs; then God hath armed the Temporal Power with a Sword to cut us off. If we obey not God ſpeaking by his Miniſters, that is, if we live not according to the excellent Laws of Chriſtianity, that is, *holily ſoberly*, and *juſtly* in all our relations, he hath placed three Swords againſt us; *the Sword of the Spirit* againſt the unholy and irreligious, *the Sword of natural and ſupervening Infelicities* upon the intemperate and unſober, and *the Sword of Kings* againſt the unjuſt; to remonſtrate the excellency of Chriſtianity, and how certainly it leads to all the Felicity of man, becauſe every tranſgreſſion of this Law, according to its proportion, makes men unhappy and unfortunate.

43. What effect this Diſcourſe may have I know not; I intended it to do honour to Chriſtianity, and to repreſent it to be the beſt Religion in the World, and the conjugation of all excellent things that were in any Religion, or in any Philoſophy, or in any Diſcourſes. For *whatſoever was honeſt, whatſoever was noble, whatſoever was wiſe, whatſoever was of good report, if there be any praiſe, if there be any vertue*, it is in Chriſtianity. For even to follow all theſe inſtances of excellency, is a Precept of Chriſtianity. And methinks, they that pretend to Reaſon cannot more reaſonably endear themſelves to the reputation of Reaſon, than by endearing their Reaſon to Chriſtianity; the concluſions and belief of which is the moſt reaſonable and perfect, the moſt excellent deſign, and complying with the nobleſt and moſt proper Ends of Man. And if this Gate may ſuffice to invite ſuch perſons into the Receſſes of the Religion, then I ſhall tell them that I have dreſſed it in the enſuing Books with ſome variety: and as the nature of the Religion is, ſome parts whereof are apt to ſatisfie our diſcourſe, ſome to move our affections, and yet all of this to relate to practice; ſo is the deſign of the following pages. For ſome men are wholly made up of Paſſion, and their very Religion is but Paſſion put into the family and ſociety of holy purpoſes: and for thoſe I have prepared Conſiderations upon the ſpecial parts of the Life of the Holy *Jeſus*. And yet there alſo are ſome things mingled in the leaſt ſevere and moſt affectionate parts which may help to anſwer a Queſtion, and appeaſe a Scruple, and may give rule for Determination of many caſes of Conſcience. For I have ſo ordered the Conſiderations, that they ſpend not themſelves in meer affections and ineffective paſſions; but they are made Doctrinal, and little repoſitories of Duty. But becauſe of the variety of mens Spirits and of mens neceſſities, it was neceſſary I ſhould interpoſe ſome practical Diſcourſes more ſevere. For it is but a ſad thought to conſider, that Piety and Books of Devotion are counted but entertainment for little underſtandings and ſofter ſpirits. And although there is much fault in ſuch imperious minds, that they will not diſtinguiſh the weakneſs of the Writers from the reaſonableneſs and wiſdom of the Religion: yet I cannot but think the Books themſelves are in a large degree the occaſion of ſo great indevotion; becauſe they are (ſome few excepted) repreſented naked in the concluſions of Spiritual life, without or Art or Learning, and made apt for perſons who can do nothing but *believe and love*; not for them that can *conſider and love*. And it is not well, that, ſince nothing is more reaſonable and excellent in all perfections ſpiritual than the Doctrines of the Spirit or holy life, yet nothing is offered to us ſo unlearnedly as this is, ſo miſerable and empty of all its own intellectual perfections. If I could, I would have had it otherwiſe in the preſent Books. For ſince the Underſtanding is not an idle Faculty in a ſpiritual life, but hugely operative to all excellent and reaſonable choices; it were

Phil. 4. 8.

very

very fit that this Faculty were also entertained by such discourses which God intended as instruments of hallowing it, as he intended it towards the sanctification of the whole man. For want of it, busie and active men entertain themselves with notions infinitely unsatisfying and unprofitable: But in the mean time they are not so wise. For concerning those that study unprofitable Notions, and neglect not only that which is wisest, but that also which is of most real advantage, I cannot but think as *Aristotle* did of *Thales* and *Anaxagoras*, that "they may be learned, "but they are not wise, or wise, but not prudent, when "they are ignorant of such things as are *profitable* to "them. For suppose they know the wonders of Nature "and the subtilties of Metaphysicks, and operations "Mathematical; yet they cannot be prudent, who spend themselves wholly "upon unprofitable and ineffective contemplations. He is truly wise that knows best to promote the best End, that which he is bound to desire, and is happy if he obtains, and miserable if he misses: and that is the End of a happy Eternity, which is obtained by the only means of living according to the purposes of God, and the prime intentions of Nature; natural and prime Reason being now all one with the Christian Religion. But then I shall only observe that this part of Wisedom, and the excellency of its secret and deep Reason, is not to be discerned but by Experience: the Propositions of this Philosophy being (as in many other) Empirical, and best found out by observation of real and material events. So that I may say of Spiritual learning as *Quintilian* said of some of *Plato's* Books; *Nam Plato, cùm in aliis quibusdam, tum præcipuè in* Timæo, *nè intelligi quidem, nisi ab iis qui hanc quoque partem disciplinæ* [*Musicæ*] *diligenter perceperint, potest*: The Secrets of the Kingdom of Heaven are not understood truly and throughly but by the sons of the Kingdom; and by them too in several degrees, and to various purposes: but to evil persons the whole Systeme of this Wisedom is insipid and flat, dull as the foot of a rock, and unlearned as the elements of our mother-tongue. But so are Mathematicks to a *Scythian* Boor, and Musick to a Camel.

Διὸ Ἀναξαγόραν καὶ Θάλητα, καὶ τοὺς τοιούτους, σοφοὺς μέν, φρονίμους δ' οὐ, φαμὲν ἴδιον ἀγνοεῖσθαι τὸ συμφέρον αὐτοῖς· καὶ οὕτως μέν, καὶ θαυμαστὰ, καὶ χαλεπὰ, καὶ δαιμόνια εἰδέναι αὐτοὺς φαμεν· ἄχρηστα δ', ὅτι οὐ τὰ ἀνθρώπινα ἀγαθὰ ζητοῦσιν. Arist. l. 6. Eth. cap. 7.

44. But I consider that the wisest persons, and those who know how to value and entertain the more noble Faculties of their Soul, and their precious hours, take more pleasure in reading the productions of those old wise spirits, who preserved natural Reason and Religion in the midst of heathen darkness, (such as are *Homer*, *Euripides*, *Orpheus*, *Pindar* and *Anacreon*, *Æschylus* and *Menander*, and all the *Greek* Poets; *Plutarch* and *Polybius*, *Xenophon*, and all those other excellent persons of both Faculties, (whose choicest Dictates are collected by *Stobæus*,) *Plato* and his Scholars, *Aristotle*, and after him *Porphyrie*, and all his other Disciples, *Pythagoras* and his, especially *Hierocles*; all the old Academicks and Stoicks within the *Roman* Schools,) more pleasure, I say, in reading these, then the triflings of many of the later School-men, who promoted a petty interest of a Family, or an unlearned Opinion, with great earnestness, but added nothing to Christianity, but trouble, scruple and vexation. And from hence I hope that they may the rather be invited to love and consider the rare Documents of Christianity, which certainly is the great Treasure-house of those excellent, moral and perfective discourses, which with much pains and greater pleasure we find respersed and thinly scattered in all the *Greek* and *Roman* Poets, Historians and Philosophers.

But because I have observed that there are some principles entertained into the persuasions of men which are the seeds of evil life, such as are, *the Doctrine of late Repentance, the mistakes of the definition of the Sins of Infirmity, the evil understanding the consequents and nature of Original Sin, the sufficiency of Contrition in order to Pardon, the efficacy of the Rites of Christianity without the necessity of moral adherences, the nature of Faith,* and many other; I was diligent to remark such Doctrines, and to pare off the mistakes so far that they hinder not Piety, and yet, as near as I could, without engaging in any Question in which the very life of Christianity is not concerned.

Polynic. apud Eurip.

" *Hæc sum profatus ——— haud ambagibus*
" *Implicita, sed quæ, regulis æqui & boni*
" *Suffulta, rudibus pariter & doctis patent.*

Ἡ παρῶν πραγματεία ἐ θεωρίας ἕνεκά ἐστιν, ὥσπερ αἱ ἄλλαι· ἐ γὰρ ἵνα εἰδῶμεν τί ἐστιν ἡ ἀρετὴ, σκεπτόμεθα, ἀλλ' ἵνα ἀγαθοὶ γενώμεθα. Arist. Ethic. l. 2.

My great purpose is to advance the necessity, and to declare the manner and parts of a Good life, and to invite some persons to the consideration of all the parts of it, by intermixing something of pleasure with the use; others by such parts which will better entertain their spirits then a *Romance.* I have followed the design of Scripture, and have given milk for babes, and for stronger men stronger meat; and in all I have despised my own reputation, by so striving to make it useful, that I was less careful to make it strict in retired senses, and imbossed with unnecessary, but graceful, ornaments. I pray God this may go forth into a blessing to all that shall use it, and reflect blessings upon me all the way, that my spark may grow greater by kindling my brother's Taper, and God may be glorified in us both. If the Reader shall receive no benefit, yet I intended him one, and I have laboured in order to it; and I shall receive a great recompence for that intention, if he shall please to say this Prayer for me, *That while I have preached to others, I may not become a cast-away.*

AN

AN EXHORTATION

To the Imitation of the

Life of Chriſt.

HOwever the Perſon of JESUS CHRIST was depreſſed with a load of humble accidents, and ſhadowed with the darkneſſes of Poverty and ſad contingencies, ſo that the *Jews*, and the contemporary Ages of the Gentiles, and the Apoſtles themſelves (at firſt) could not diſcern the brighteſt eſſence of Divinity: yet as a Beauty artificially covered with a thin cloud of Cypreſs tranſmits its excellency to the eye, made more greedy and apprehenſive by that imperfect and weak reſtraint; ſo was the Sanctity and Holineſs of the Life of JESUS glorious in its Darkneſſes, and found Confeſſours and Admirers even in the midſt of thoſe deſpites which were done him upon the contrariant deſigns of malice and contradictory ambition. Thus the wife of *Pilate* called him *that Juſt perſon*; *Pilate* pronounced him *Guiltleſs*; *Judas* ſaid he was *Innocent*; the Devil himſelf called him *the Holy one of God.* For however it might concern any man's miſtaken ends to miſlike the purpoſe of his Preaching and Spiritual Kingdom, and thoſe Doctrines which were deſtructive of their complacencies and carnal ſecurities: yet they could not deny but that he was a Man of God, of exemplar Sanctity, of an Angelical Chaſtity, of a Life ſweet, affable, and complying with humane converſation, and as obedient to Government as the moſt humble children of the Kingdom. And yet he was Lord of all the World.

2. And certainly very much of this was with a deſign, that he might ſhine to all the generations and Ages of the World, and become a guiding Star, and a *Pillar of fire* to us in our journey. For we who believe that *Jeſus* was perfect God and perfect Man, do alſo believe that one minute of his intolerable Paſſion, and every action of his, might have been ſatisfactory, and enough for the expiation and reconcilement of ten thouſand worlds; and God might upon a leſs effuſion of bloud, and a ſhorter life of merit, (if he had pleaſed) have accepted humane nature to pardon and favour: but, that the Holy *Jeſus* hath added ſo many excellent inſtances of Holineſs, and ſo many degrees of Paſſion, and ſo many kinds of Vertues, it is, that he might become an Example to us, and reconcile our Wills to him, as well as our Perſons to his heavenly Father.

3. And indeed it will prove but a ſad conſideration, that one drop of bloud might be enough to obtain our Pardon, and the treaſures of his Bloud running out till the fountain it ſelf was dry ſhall not be enough to procure our Conformity to him; that the ſmalleſt minute of his expence ſhall be enough to juſtifie us, and the whole Magazine ſhall not procure our Sanctification; that at a ſmaller expence God might pardon us, and at a greater we will not imitate him: For therefore *Chriſt hath ſuffered for us*, (ſaith the Apoſtle) *leaving an Example to us, that we might follow his ſteps.* The leaſt of our Wills coſt *Chriſt* as much as the greateſt of our Sins. And therefore he calls himſelf *the Way, the Truth, and the Life:* That as he redeems our Souls from death to life by 1 Pet. 2. 21.

becoming *Life* to our Persons, so he is *the Truth* to our Understandings, and *the Way* to our Will and Affections, enlightning that, and leading these in the paths of a happy Eternity.

4. When the King of *Moab* was pressed hard by the sons of *Isaac*, the *Israelites* and
2 Kings 3. 27. *Edomites*,] he took the King of *Edom*'s eldest Son, or, as some think, his own Son, the Heir of his Kingdom, and offered him as a Holocaust upon the wall; and the *Edomites* presently raised the siege at *Kir-haraseth*, and went to their own Country. The same and much more was God's design, who took not his enemies's, but his own Son, his only-begotten Son, and *God himself*, and offered him up in Sacrifice, to make us leave our perpetual fightings against Heaven: and if we still persist, we are hardened beyond the wildnesses of the *Arabs* and *Edomites*, and neither are receptive of the impresses of Pity nor Humanity, who neither have compassion to the Suffering of *Jesus*, nor compliance with the designs of God, nor conformity to the Holiness and Obedience of our Guide. In a dark night, if an *Ignis fatuus* do but precede us, the glaring of its lesser flames do so amuse our eyes, that we follow it into Rivers and Precipices, as if the ray of that false light were designed on purpose to be our path to tread in: And therefore not to follow the glories of the Sun of Righteousness, who indeed leads us over rocks and difficult places, but secures us against the danger, and guides us into safety, is the greatest both undecency and unthankfulness in the world.

5. In the great Council of Eternity, when God set down the Laws and knit fast the
Διὰ θεομιμησίαν εἰς θεοπλαν ἀξιότερος. S Dionys. eternal bands of Predestination, he made it one of his great purposes to make his Son like us, that we also might be like his Holy Son; he, by taking our Nature, we, by imitating his Holiness. *God hath predestinated us to be conformable to the image of*
Rom. 8. 29. *his Son*, (saith the Apostle.) For the first in every kind is in nature propounded as the Pattern of the rest. And as the Sun, the Prince of all the Bodies of Light, and the Fire of all warm substances, is the principal, the Rule and the Copy which they in their proportions imitate and transcribe: so is the *Word incarnate* the great Exam-
Ibid. ple of all the Predestinate; for *he is the first-born among many brethren*. And therefore
Rom. 13. 14. it was a precept of the Apostle, and by his doctrine we understand its meaning, *Put you on the Lord Jesus Christ*. The similitude declares the duty. As a garment is composed and made of the same fashion with the body, and is applied to each part in its true figure and commensuration: so should we *put on Christ*, and imitate the whole body of his Sanctity, conforming to every integral part, and express him in our lives; that God, seeing our impresses, may know whose image and superscription we bear,
Ἡ ἡ συμφωνος τῷ νόμῳ τιμὴ, ἥτις ἰσάζει δεῖ σῷ τιμωμένῳ γνῶσις, ᾗ ἢ περὶ αὐτὸν ᾗ δυάμιν ἐξομοίωσις. ὁ γὰρ ἀγαπᾷ τις, ᾗ μιμεῖται ἴσον οἷόν τε· ὡς γάρ φασιν οἱ Πυθαγόρειοι, Τιμᾶσθαι ἢ θεὸν ἄειται, ἐὰν τῷ θεῷ ἢ δύναται ὁμοιώσῃς. Hierocles. and we may be acknowledged for Sons, when we have the air and features and resemblances of our elder Brother.

6. In the practice of this duty we may be helped by certain considerations, which are like the proportion of so many rewards. For this, according to the nature of all holy Exercises, stays not for pay till its work be quite finished; but, like Musick in Churches, is Pleasure, and Piety, and Salary besides. So is every work of Grace full of pleasure in the execution, and is abundantly rewarded, besides the stipend of a glorious Eternity.

7. First, I consider, that nothing is *more honourable then to be like God*; and the Heathens, worshippers of false Deities, grew vicious upon that * stock: and we, who have fondnesses of imitation, counting a Deformity full of honour, if by it we may be ‖ like our Prince, (for pleasures were in their height in *Capreæ*, because *Tiberius* there wallowed in them; and a wry neck in *Nero*'s Court was the mode of Gallantry,) might do well to make our imitations prudent and glorious, and, by propounding excellent Examples, heighten our faculties to the capacities of an evenness with the best of Precedents. He that strives to imitate another, admires him, and confesses his own imperfections; and therefore that our admirations be not flattering, nor our confessions phantastick and impertinent, it were but reasonable to admire Him from whom really all Perfections do derive, and

* *Adulterio delectatur quis? Jovem risipicit, & indè cupiditatis suæ fomenta conquivit: probat, imitatur, & laudat, quòd Deus suus in cygno salit, in tauro rapit, ludit in Satyro. Cœnum de Cœlo facitis, & errantes animos per abrupta præcipitia crudeli calamitate ducitis, cùm hominibus peccare volentibus facinorum viam Deorum monstratis exemplis.* Julius Firmic. *de Error. prof. Relig.*

‖ *Facere rectè cives suos princeps optimus faciendo docet: cùmque sit imperio magnus, exemplo magis est.* Vellei Paterc.

——τυθεὶς τάδ' ἐγὼ παρθένος βίᾳ γαμῶ,
Ἵν' ἐξ ἐμοῦ σοι παῖδες τεκνώμενοι λάθρᾳ
Θνήσκουσ' ἀμύξει μὴ σὺ γ' ἀλλ' ἐγὼ κτανὼν
Ἄρτεμιν ἔσχε.—— Eurip. *Ion.*

before

before whose Glories all our imperfections must confess their shame, and needs of reformation. God by a voice from Heaven, and by sixteen generations of Miracles and Grace, hath attested the Holy *Jesus* to be the fountain of Sanctity, and the *wonderful Counsellour*, and *the Captain of our sufferings*, and the Guide of our manners, by being his beloved Son, in whom he took pleasure and complacency to the height of satisfaction. And if any thing in the world be motive of our affections, or satisfactory to our understandings, what is there in Heaven or Earth we can desire or imagine beyond a likeness to God, and participation of the Divine Nature and Perfections? And therefore, as when the Sun arises every man goes to his work, and warms himself with his heat, and is refreshed with his influences, and measures his labour with his course: so should we frame all the actions of our life by His Light who hath shined by an excellent Righteousness, that we no more walk in Darkness, or sleep in Lethargies, or run a-gazing after the lesser and imperfect beauties of the Night. It is the weakness of the Organ that makes us hold our hand between the Sun and us, and yet stand staring upon a Meteor or an inflamed jelly. And our judgments are as mistaken, and our appetites are as sottish, if we propound to our selves in the courses and designs of Perfections any copy but of Him, or something like Him, who is the most perfect. And lest we think his Glories too great to behold,

8. Secondly, I consider, that the imitation of the Life of *Jesus* is a duty of that excellency and perfection, that we are helped in it not only by the assistence of a good and a great Example, which possibly might be too great, and scare our endeavours and attempts; but also by its easiness, compliance and proportion to us. For *Jesus* in his whole life conversed with men with a modest Vertue, which like a well-kindled fire fitted with just materials casts a constant heat; not like an inflamed heap of stubble, glaring with great emissions, and suddenly stooping into the thickness of smoak. His Piety was even, constant, unblameable, complying with civil society, without affrightment of precedent, or prodigious instances of actions greater then the imitation of men. For if we observe our Blessed Saviour in the whole story of his Life, although he was without Sin, yet the instances of his Piety were the actions of a very holy, but of an ordinary life. And we may observe this difference in the Story of *Jesus* from Ecclesiastical Writings of certain beatified persons, whose life is told rather to amaze us and to create scruples, then to lead us in the evenness and serenity of a holy Conscience. Such are the prodigious Penances of *Simeon Stylites*, the Abstinence of the Religious retired into the mountain *Nitria*; but especially the stories of later Saints in the midst of a declining Piety and aged Christendom, where persons are represented Holy by way of Idea and fancy, if not to promote the interests of a Family and Institution. But our Blessed Saviour, though his eternal Union and adherences of Love and Obedience to his heavenly Father were next to infinite; yet in his external actions, in which only, with the correspondence of the Spirit in those actions, he propounds himself imitable, he did so converse with men, that men after that example might for ever converse with him. We find that some Saints have had excrescences and eruptions of Holiness in the instances of uncommanded Duties, which in the same particulars we find not in the story of the Life of *Jesus*. *John Baptist* was a greater Mortifier then his Lord was; and some Princes have given more money then all *Christ*'s Family did, whilst he was alive. But the difference which is observable is, that although some men did some acts of Counsel in order to attain that perfection which in *Jesus* was essential and unalterable, and was not acquired by degrees, and means of danger and difficulty; yet no man ever did his whole duty, save only the Holy *Jesus*. The best of men did sometimes actions not precisely and strictly requisite, and such as were besides the Precept; but yet in the greatest flames of their shining Piety they prevaricated something of the Commandment. They that have done the most things beyond, have also done some things short of their duty. But *Jesus*, who intended himself the Example of Piety, did in Manners as in the rule of Faith, which, because it was propounded to all men, was fitted to every understanding; it was true, necessary, short, easie, and intelligible. So was his Rule and his Copy fitted not only with excellencies worthy, but with compliances possible to be imitated: of glories so great, that the most early and constant industry must confess its own imperfections; and yet so sweet and humane, that the greatest infirmity, if pious, shall find comfort and encouragement. Thus God gave his children Manna from Heaven; and though it was excellent like the food of Angels, yet it conformed to every palate, according to that appetite which their several fancies and constitutions did produce.

Admonetur omnis ætas fieri posse quod aliquando factum est. Exempla fiunt, quæ jam esse fatinova desiterunt. S. Cyprian.

9. But now when the Example of *Jesus* is so excellent, that it allures and tempts with its facility and sweetness, and that we are not commanded to imitate a Life whose story tells of Ecstasies in Prayer, and * Abstractions of senses, and immaterial Transportations, and Fastings to the exinanition of spirits, and disabling all animal operations; but a Life of Justice and Temperance, of Chastity and Piety, of Charity and Devotion, such a Life without which humane Society cannot be conserved, and by which as our irregularities are made regular, so our weaknesses are not upbraided, nor our miseries made a mockery; we find so much reason to address our selves to a heavenly imitation of so blessed a Pattern, that the reasonableness of the thing will be a great argument to chide every degree and minute of neglect. It was a strange and a confident encouragement which *Phocion* used to a timorous *Greek* who was condemned to die with him; *Is it not enough to thee that thou must die with* Phocion? I am sure, he that is most incurious of the issues of his life, is yet willing enough to reign with *Jesus*, when he looks upon the Glories represented without the Duty: but it is a very great stupidity and unreasonableness, not to live with him in the imitation of so holy and so prompt a Piety. It is glorious to do what he did, and a shame to decline his Sufferings, when there was a God to hallow and sanctifie the actions, and a Man cloathed with infirmity to undergo the sharpness of the passion; so that the Glory of the person added excellency to the first, and the Tenderness of the person excused not from suffering the latter.

* Ὡς οὐ χρὴ μιμεῖσθαι τοὺς θείους, μετεωρίζεσθαι μὲ δεῖ τὸ ὑπὲρ γῆς πλέον ἢ δίκαια ἐκχεῖσθαι δεῖ, *dixit* Eunapius *de Iamblicho.*

10. Thirdly, Every action of the Life of *Jesus*, as it is imitable by us, is of so excellent merit, that by making up the treasure of Grace, it becomes full of assistances to us, and obtains of God Grace to enable us to its imitation by way of influence and impetration. For as in the acquisition of Habits the very exercise of the Action does produce a Facility to the action, and in some proportion becomes the cause of its self: so does every exercise of the Life of *Christ* kindle its own fires, inspires breath into it self, and makes an univocal production of its self in a differing subject. And *Jesus* becomes the fountain of spiritual Life to us, as the Prophet *Elisha* to the dead child: When he stretched his hands upon the child's hands, laid his mouth to his mouth, and formed his posture to the boy, and breathed into him, the spirit returned again into the child at the prayer of *Elisha*: so when our lives are formed into the imitation of the Life of the Holiest *Jesus*, the Spirit of God returns into us, not only by the efficacy of the imitation, but by the merit and impetration of the actions of *Jesus*. It is reported in the *Bohemian* Story, that S. *Wenceslaus*, their King, one winter-night going to his Devotions in a remote Church, bare-footed, in the snow and sharpness of unequal and pointed ice, his servant *Podavivus*, who waited upon his Master's piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the King commanded him to follow him, and set his feet in the same footsteps which his feet should mark for him. The servant did so, and either fansied a cure, or found one; for he followed his Prince, help'd forward with shame and zeal to his imitation, and by the forming footsteps for him in the snow. In the same manner does the Blessed *Jesus*: for since our way is troublesom, obscure, full of objection and danger, apt to be mistaken and to affright our industry, he commands us to mark his footsteps, to tread where his feet have stood; and not only invites us forward by the argument of his Example, but he hath trodden down much of the difficulty, and made the way easier and fit for our feet. For he knows our infirmities, and himself hath felt their experience in all things but in the neighbourhoods of sin: and therefore he hath proportioned a way and a path to our strengths and capacities, and, like *Jacob*, hath marched softly and in evenness with the children and the cattel, to entertain us by the comforts of his company, and the influences of a perpetual guide.

Histor. Bohem. l. 4.

11. Fourthly, But we must know, that not every thing which *Christ* did is imitable by us; neither did he in the work of our Redemption in all things imitate his Heavenly Father. For there are some things which are issues of an absolute Power, some are expresses of supreme Dominion, some are actions of a Judge. And therefore *Jesus* prayed for his enemies, and wept over *Jerusalem*; when at the same instant his Eternal Father laughed them to scorn: for he knew that *their day was coming*, and himself had decreed their ruine. But it became the Holy *Jesus* to imitate his Father's Mercies; for himself was the great instrument of the eternal Compassion, and was the instance of Mercy: and therefore in the operation of his Father's design every action of his was

univocal,

univocal, and he ſhewed the power of his Divinity in nothing but in miracles of Mercy, and illuſtrations of Faith, by creating arguments of Credibility. In the ſame proportion we follow *Jeſus* as himſelf followed his Father. For what he abated by the order to his intendment and deſign, we abate by the proportions of our Nature. For ſome excellent acts of his were demonſtrations of Divinity, and an excellent Grace poured forth upon him *without meaſure* was their inſtrument: to which proportions if we ſhould extend our infirmities, we ſhould crack our ſinews, and diſſolve the ſilver cords, before we could entertain the inſtances, and ſupport the burthen. *Jeſus* faſted forty days and forty nights: but the manner of our Faſtings hath been in all Ages limited to the term of an artificial day; and in the Primitive Obſervations and the *Jewiſh* Rites, men did eat their meal aſſoon as the Stars ſhone in the firmament. We never read that *Jeſus* laughed, and but once that he rejoyced in ſpirit: but the declenſions of our Natures cannot bear the weight of a perpetual grave deportment, without the intervals of refreſhment and free alacrity. Our ever-Bleſſed Saviour ſuffered the Devotion of *Mary Magdalen* to tranſport her to an expenſive expreſſion of her Religion; and twice to anoint his feet with coſtly Nard: and yet if perſons whoſe conditions were of no greater luſtre or reſplendency of Fortune then was conſpicuous in his family and retinue, ſhould ſuffer the ſame profuſion upon the dreſſing and perfuming their bodies, poſſibly it might be truly ſaid, *It might better be ſold, and diſtributed to the poor.* This *Jeſus* received as he was the *CHRIST* and Anointed of the Lord, and by this he ſuffered himſelf to be deſigned to Burial, and he received the oblation as Euchariſtical for the ejection of ſeven Devils; for *therefore ſhe loved much.*

12. The inſtances are not many. For however *Jeſus* had ſome extraordinay tranſvolations and acts of emigration beyond the lines of his even and ordinary converſation, yet it was but ſeldom: for his being exemplary was of ſo great conſideration, that he choſe to have fewer inſtances of Wonder, that he might tranſmit the more of an imitable vertue. And therefore we may eſtabliſh this for a rule and limit of our imitations: Becauſe *Chriſt* our Law-giver hath deſcribed all his Father's will in Sanctions and ſignature of Laws; whatſoever he commanded, and whatſoever he did of preciſe Morality, or in purſuance of the Laws of Nature, in that we are to trace his footſteps. And in theſe his Laws and his Practice differ but as a Map and a Guide, a Law and a Judge, a Rule and a Precedent. But in the ſpecial inſtances of action, we are to abate the circumſtances, and to ſeparate the obedience from the effect. Whatſoever was moral in a ceremonial performance, that is highly imitable; and the obedience of Sacrificing, and the ſubordination to Laws actually in being, even now they are abrogated, teach us our duty, in a differing ſubject, upon the like reaſon. *Jeſus*'s going up to *Jeruſalem* to the Feaſts, and his obſervation of the Sabbaths, teach us our duty in celebration of Feſtivals conſtitute by a competent and juſt Authority. For that which gave excellency to the obſervation of *Moſaical* Rites was an Evangelical duty; and the piety of Obedience did not only conſecrate the obſervations of *Levi*, but taught us our duty in the conſtitutions of Chriſtianity.

13. Fifthly, As the Holy *Jeſus* did ſome things which we are not to imitate: ſo we alſo are to do ſome things which we cannot learn from his Example. For there are ſome of our Duties which preſuppoſe a ſtate of Sin, and ſome ſuppoſe a violent temptation and promptneſs to it: and the duties of prevention and the inſtruments of reſtitution are proper to us, but conveyed only by Precept, and not by Precedent. Such are all the parts and actions of Repentance, the duties of Mortification and Self-denial. For whatſoever the Holy *Jeſus* did in the matter of Auſterity looked directly upon the work of our Redemption, and looked back only on us by a reflex act, as *Chriſt* did on *Peter* when he looked him into Repentance. Some ſtates of life alſo there are which *Jeſus* never led; ſuch are thoſe of temporal Governours, Kings and Judges, Merchants, Lawyers, and the ſtate of Marriage: in the courſe of which lives many caſes do occur which need a Precedent, and the vivacity of an excellent Example; eſpecially, ſince all the rules which they have, have not prevented the ſubtlety of the many inventions which men have found out, nor made proviſion for all contingencies. Such perſons in all their ſpecial needs are to govern their actions by the rules of proportion, by analogy to the Holineſs of the Perſon of *Jeſus*, and the Sanctity of his Inſtitution; conſidering what might become a perſon profeſſing the Diſcipline of ſo Holy a Maſter, and what he would have done in the like caſe; taking our heights by the excellency of his Innocency and Charity. Only remember this, that in ſuch caſes we muſt always judge on

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the ſtricteſt ſide of Piety and Charity, if it be a matter concerning the intereſt of a ſecond perſon; and that in all things we do thoſe actions which are fartheſt removed from ſcandal, and ſuch as towards our ſelves are ſevere, towards others full of gentleneſs and ſweetneſs. For ſo would the righteous and merciful *Jeſus* have done. Theſe are the beſt analogies and proportions. And in ſuch caſes, when the Wells are dry, let us take water from a Ciſtern, and propound to our ſelves ſome exemplar Saint, the neceſſities of whoſe life have determined his Piety to the like occurrences.

14. But now from theſe particulars we ſhall beſt account to what the duty of the Imitation of *Jeſus* does amount. For it ſignifies, that we *ſhould walk as he walked*, tread in his ſteps, with our hand upon the Guide, and our eye upon his Rule; that we ſhould do glory to him, as he did to his Father; and that whatſoever we do, we ſhould be careful that it do him honour, and no reproach to his Inſtitution: and then account theſe to be the integral parts of our Duty, which are imitation of his Actions or his Spirit, of his Rule or of his Life; there being no better Imitation of him then in ſuch actions as do him pleaſure, however he hath expreſſed or intimated the precedent.

15. He that gives Alms to the poor, takes *Jeſus* by the hand; he that patiently endures injuries and affronts, helps him to bear his Croſs; he that comforts his brother in affliction, gives an amiable kiſs of peace to *Jeſus*; he that bathes his own and his neighbour's ſins in tears of penance and compaſſion, waſhes his Maſter's feet. We lead *Jeſus* into the receſſes of our Heart by holy Meditations; and we enter into his
1 Joh. 2. 6. Heart, when we expreſs him in our actions: for ſo the Apoſtle ſays, *He that is in Chriſt walks as he alſo walked.* But thus the actions of our life relate to him by way of Worſhip and Religion: but the uſe is admirable and effectual, when our actions refer to him as our Copy, and we tranſcribe the Original to the life. He that conſiders with what affections and lancinations of ſpirit, with what effuſions of love *Jeſus* prayed, what fervours and aſſiduity, what innocency of wiſh, what modeſty of poſture, what ſubordination to his Father, and conformity to the Divine pleaſure, were in all his Devotions, is taught and excited to holy and religious Prayer. The rare ſweetneſs of his deportment in all Temptations and violences of his Paſſion, his Charity to his enemies, his ſharp Reprehenſions to the Scribes and Phariſees, his Ingenuity toward all men, are living and effectual Sermons to teach us Patience and Humility, and Zeal and candid Simplicity, and Juſtice in all our actions. I add no more inſtances, becauſe all the following Diſcourſes will be proſecutions of this intendment. And the Life of *Jeſus* is not deſcribed to be like a Picture in a Chamber of Pleaſure, only for beauty, and entertainment of the eye; but like the *Egyptian* Hieroglyphicks, whoſe every feature is a Precept, and the Images converſe with men by ſenſe, and ſignification of excellent diſcourſes.

Seneca, *Ep.* 11. 16. It was not without great reaſon adviſed, that every man ſhould propound the example of a wiſe and vertuous perſonage, as *Cato*, or *Socrates*, or *Brutus*; and, by a fiction of imagination, to ſuppoſe him preſent as a witneſs, and really to take his life as the direction of all our actions. The beſt and moſt excellent of the old Law-givers and Philoſophers among the *Greeks* had an allay of Viciouſneſs, and could not be exemplary all over. Some were noted for Flatterers, as *Plato* and *Ariſtippus*; ſome for Incontinency, as *Ariſtotle*, *Epicurus*, *Zeno*, *Theognis*, *Plato* and *Ariſtippus* again; and *Socrates*, whom their Oracle affirmed to be the wiſeſt and moſt perfect man, yet was by *Porphyry* noted for extreme intemperance of Anger both in words and actions. And thoſe *Romans* who were offered to them for Examples, although they were great in reputation, yet they had alſo great Vices: *Brutus* dipt his hand in the bloud of *Cæſar* his Prince, and his Father by love, endearments and adoption; and *Cato* was but a wiſe man all day, at night he was uſed to drink too liberally; and both he and *Socrates* did give their Wives unto their friends; the Philoſopher and the Cenſor were procurers of their Wives Unchaſtity. And yet theſe were the beſt among the Gentiles. But how happy and richly furniſhed are Chriſtians with precedents of Saints, whoſe Faith and Revelations have been productive of more ſpiritual Graces, and greater degrees of moral Perfections? And this I call the priviledge of a very great aſſiſtence, that I might advance the reputation and account of the

Athenagoras, *lib.* 3. & 13. & Theognis *de ſe. Idem teſtantur* Lacrtius & Lactantius. *Hoc notat S.* Cyrillus, *l.* 6. *contra Julian.*

Narratur & priſci Catonis, Sæpe mero caluiſſe virtus. Horat.

Majorum & Sapientiſſimorum diſciplina, Græci Socratis, & Romani Catonis, qui uxores ſuas amicis communicaverunt, quas in Matrimonium duxerant liberorum causâ, & alibi creandorum, neſcio quidem an invitas: quid n. de caſtitate curarent, quam mariti tam facilè donaverant? O ſapientiæ Atticæ, O Romanæ gravitatis exemplum! Leno eſt Philoſophus & Cenſor. Tertul. *Apol. c.* 39.

the Life of the Glorious *Jesu*, which is not abated by the imperfections of humane Nature, as they were, but receives great heightnings and perfection from the Divinity of his Person, of which they were never capable.

17. Let us therefore press after *Jesus*, as *Elisha* did after his Master, with an inseparable prosecution, even whithersoever he goes; that, according to the reasonableness and proportion expressed in S. *Paul*'s advice, *As we have born the image of the earthly, we may also bear the image of the heavenly.* For, *in vain are we called Christians, if we live not according to the example and discipline of Christ the Father of the Institution.* When S. *Laurence* was in the midst of the torments of the Grid-iron, he made this to be the matter of his joy and Eucharist, that he was admitted *to the Gates* through which *Jesus* had entred: and therefore thrice happy are they *who walk in his Courts* all their days. And it is yet a nearer union and vicinity, to imprint his life in our Souls, and express it in our exteriour Converse: and this is done by him only who (as S. *Prosper* describes the duty) despises all those gilded vanities which he despised, that fears none of those sadnesses which he suffered, that practises or also teaches those Doctrines which he taught, and hopes for the accomplishment of all his Promises. * And this is truest Religion, and the most solemn Adoration.

1 Cor. 15. 49.

Dictum Malachiæ Abbat. apud S. Bernardum *in Vita S. Mal.*

Lib. 2. de Vitâ contemplat. cap. 21.

* *Religiosissimus cultus imitari.* Lactan.

The Prayer.

O *Eternal, Holy, and most Glorious* Jesu, *who hast united two Natures of distance infinite, descending to the lownesses of Humane nature, that thou mightest exalt Humane nature to a participation of the Divinity, we thy people, that sate in darkness and in the shadows of death, have seen great Light, to entertain our Understandings, and enlighten our Souls with its excellent influences: for the excellency of thy Sanctity shining gloriously in every part of thy Life is like thy Angel, the Pillar of Fire which called thy children from the darknesses of* Egypt. *Lord, open mine eyes, and give me power to behold thy righteous Glories; and let my Soul be so entertained with affections and holy ardours, that I may never look back upon the flames of* Sodom, *but may follow thy Light, which recreates and enlightens, and guides us to the mountains of Safety, and Sanctuaries of Holiness. Holy* Jesu, *since thy Image is imprinted on our Nature by Creation, let me also express thy Image by all the parts of a holy Life, conforming my Will and Affections to thy holy Precepts, submitting my Understanding to thy Dictates and Lessons of perfection; imitating thy Sweetnesses and Excellencies of Society, thy Devotion in Prayer, thy Conformity to God, thy Zeal tempered with Meekness, thy Patience heightned with Charity: that Heart, and Hands, and Eyes, and all my Faculties may grow up with the increase of God, till I come to the full measure of the stature of* Christ, *even to be a perfect man in* Christ Jesus: *that at last* in thy Light I may see light, *and reap the fruits of Glory from the seeds of Sanctity in the imitation of thy holy Life, O Blessed and Holy Saviour* Jesu. *Amen.*

THE

THE

HISTORY

OF THE

Life and Death

OF THE

HOLY JESUS:

BEGINNING

At the Annunciation to the Bleſſed Virgin MARY, until his Baptiſm and Temptation incluſively:

WITH

CONSIDERATIONS and DISCOURSES upon the ſeveral parts of the Story;

And PRAYERS fitted to the ſeveral MYSTERIES.

THE FIRST PART.

Qui ſequitur me, non ambulat in Tenebris.

LONDON,

Printed for *Richard Royſton*, Bookſeller to His moſt Sacred MAJESTY, at the Angel in *Amen-Corner*, MDCLXXXIV.

1684

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HISTORY

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HOLY JESUS:

BEGINNING

At the Annunciation to the Blessed Virgin MARY, until his Baptism and Temptation inclusively:

WITH

CONSIDERATIONS and DISCOURSES upon the several parts of the Story;

And PRAYERS fitted to the Feasts of MYSTERIES.

THE FIRST PART.

Qui Jejunium, non renuebat ne Ludus.

LONDON,

Printed for Richard Royston, Bookseller to His most Sacred MAJESTY, at the Angel in Ivie Lane, MDCLXXIX.

THE LIFE
Of Our Blessed Lord and Saviour
JESUS CHRIST.

The Evangelical Prophet

Behold a Virgin shall conceive & beare a son and shall call his name Immanuel

The Annunciation.

S. LUKE. 1.28
Haile, thou that art highly favoured, the Lord is with thee; Blessed art thou among women.

SECT. I.

The History of the Conception of JESUS.

1. WHen the Fulness of time was come, after the frequent repetition of Promises, the expectation of the *Jewish* Nation, the longings and tedious waitings of all holy Persons, the *departure of the Scepter from Judah, and the Law-giver from between his feet*; when the number of *Daniel*'s Years was accomplished, and the *Egyptian* and *Syrian* Kingdoms had their period; God having great compassion towards mankind, remembring his Promises and our great Necessities, *sent his Son into the world*, to take upon him our Nature, and all that guilt of Sin which stuck close to our Nature, and all that Punishment which was consequent to our Sin: which came to pass after this manner.

2. In the days of *Herod* the King, *the Angel Gabriel was sent from God to a City of Galilee named Nazareth*, to a holy *Maid called Mary, espoused to Joseph*, and found her in a capacity and excellent disposition to receive the greatest Honour that ever was done to the Daughters of men. Her imployment was holy and pious, her person young, her years florid and springing, her Body chast, her Mind humble, and a rare Repository of Divine Graces. She was *full of Grace* and Excellencies. And God poured upon

her a full measure of Honour, in making her the Mother of the *Messias*. For *the Angel came to her and said, Hail thou that art highly favoured, the Lord is with thee; blessed art thou among women.*

3. We cannot but imagine the great mixture of innocent disturbances and holy passions that in the first address of the Angel did rather discompose her settledness and interrupt the silence of her spirits, then dispossess her dominion which she ever kept over those subjects, which never had been taught to rebel beyond the mere possibilities of natural imperfection. But if the Angel appeared in the shape of a Man, it was an unusual arrest to the Blessed Virgin, who was accustomed to retirements and solitariness, and had not known an experience of admitting a comely person, but a stranger, to her closet and privacies. But if the Heavenly Messenger did retain a Diviner form, more symbolical to Angelical nature, and more proportionable to his glorious Message; although her daily imployment was a conversation with Angels, who in their daily ministring to the Saints *did behold her chast conversation coupled with fear*; yet they used not any affrighting glories in the offices of their daily attendences, but were seen onely by spiritual discernings. However so it happened, that *when she saw him she was troubled at his saying, and cast in her mind what manner of Salutation this should be.*

4. But the Angel, who came with designs of honour and comfort to her, not willing that the inequality and glory of the Messenger should, like too glorious a light to a weaker eye, rather confound the Faculty then inlighten the Organ, did, before her thoughts could find a tongue, invite her to a more familiar confidence then possibly a tender Virgin (though of the greatest serenity and composure) could have put on in the presence of such a Beauty and such a Holiness. And *the Angel said unto her, Fear not, Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name* JESUS.

5. The Holy Virgin knew her self a person very unlikely to be a Mother: For although the desires of becoming a Mother to the MESSIAS were great in every of the Daughters of *Jacob*, and about that time the expectation of his Revelation was high and pregnant, and therefore she was espoused to an honest and a just person of her kindred and family, and so might not despair to become a Mother; yet she was a person of a rare Sanctity, and so mortified a spirit, that for all this Desponsation of her, according to the desire of her Parents, and the custom of the Nation, she had not set one step toward the consummation of her Marriage, so much as in thought; and possibly had set her self back from it by a vow of Chastity and holy Cœlibate. For *Mary said unto the Angel, How shall this be, seeing I know not a man?*

6. But the Angel, who was a person of that nature which knows no conjunctions but those of love and duty, knew that the Piety of her Soul and the Religion of her chast purposes was a great imitatour of Angelical Purity, and therefore perceived where the Philosophy of her question did consist; and being taught of God, declared, that the manner should be as miraculous as the Message it self was glorious. For the Angel told her, that this should not be done by any way which our sin and the shame of *Adam* had unhallowed, by turning Nature into a blush, and forcing her to a retirement from a publick attesting the means of her own preservation; but the whole matter was from God, and so should the manner be. For *the Angel said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy thing which shall be born of thee shall be called the Son of God.*

7. When the Blessed Virgin was so ascertain'd that she should be a Mother * and a Maid, and that two Glories, like the two Luminaries of Heaven, should meet in her, that she might in such a way become the *Mother of her Lord*, that she might with better advantages be his Servant; then all her hopes and all her desires received such satisfaction, and filled all the corners of her Heart, so much, as indeed it was fain to make room for its reception. But She to whom the greatest things of Religion and the transportations of Devotion were made familiar by the assiduity and piety of her daily practices, however she was full of joy, yet she was carried like a full Vessel, without the violent tossings of a tempestuous passion, or the wrecks of a stormy imagination. And as the power of the Holy Ghost did descend upon her like Rain into a Fleece of Wool, without any obstreperous noises or violences to Nature, but onely the extraordinariness of an exaltation: so her spirit received it with the gentleness and tranquillity fitted for the entertainment of the Spirit of love, and a quietness symbolical to the Holy Guest of her spotless Womb, the Lamb of God. For she meekly replied, *Behold, the handmaid*

* ——— *quæ virtute beato*
Gaudia Matris habens cum virginitatis honore,
Nec primam similem visa es, nec habere sequentem.
Sola sine exemplo placuisti fœmina Christo. Sedul.

handmaid of the Lord, be it unto me according unto thy word. And the Angel departed from her, having done his meſſage. And at the ſame time the Holy Spirit of God did make her to conceive in her womb the immaculate Son of God, the Saviour of the World.

Ad SECT. I.

Conſiderations upon the Annunciation of the Bleſſed MARY, *and the Conception of the Holy* JESUS.

1. THat which ſhines brighteſt preſents it ſelf firſt to the eye; and the devout Soul in the chain of excellent and precious things which are repreſented in the counſel, deſign and firſt beginnings of the work of our Redemption, hath not leiſure to attend the twinkling of the leſſer Stars, till it hath ſtood and admired the glory and eminencies of the Divine Love, manifeſted in the Incarnation of the *Word eternal*. God had no neceſſity in order to the conſervation or the heightning his own Felicity, but out of meer and perfect charity and the bowels of compaſſion ſent into the world his onely Son for remedy to humane miſeries, to ennoble our Nature by an union with Divinity, to ſanctifie it with his Juſtice, to inrich it with his Grace, to inſtruct it with his Doctrine, to fortifie it with his Example, to reſcue it from ſervitude, to aſſert it into the liberty of the ſons of God, and at laſt to make it partaker of a beatifical Reſurrection.

Cùm inter nos & Deum diſcordiam peccando fecimus, tamen ad nos Deus legatum ſuum prior miſit, ut nos ipſi, qui peccavimus, ad pacem Dei rogati veniamus. S. Greg.

2. God, who in the infinite treaſures of his wiſedom and providence could have found out many other ways for our Redemption then the Incarnation of his Eternal Son, was pleaſed to chuſe this, not onely that the Remedy by Man might have proportion to the cauſes of our Ruine, whoſe introduction and intromiſſion was by the prevarication of Man; but alſo that we might with freer diſpenſation receive the influences of a Saviour with whom we communicate in Nature. Although *Abana* and *Pharpar*, Rivers of *Damaſcus*, were of greater name and current; yet they were not ſo ſalutary as the waters of *Jordan* to cure *Naaman*'s Leproſie. And if God had made the Remedy of humane nature to have come all the way cloathed in prodigy, and every inſtant of its execution had been as terrible, affrighting, and as full of majeſty, as the Apparitions upon Mount *Sinai*; yet it had not been ſo uſeful and complying to humane neceſſities, as was the deſcent of God to the ſuſception of Humane nature, whereby (as in all Medicaments) the cure is beſt wrought by thoſe inſtruments which have the feweſt diſſonancies to our temper, and are the neareſt to our conſtitution. For thus the Saviour of the world became humane, alluring, full of invitation and the ſweetneſſes of love, exemplary, humble and medicinal.

3. And if we conſider the reaſonableneſs of the thing, what can be given more excellent for the Redemption of Man, then the Bloud of the Son of God? And what can more ennoble our Nature, then that by the means of his holy Humanity it was taken up into the * Cabinet of the myſterious Trinity? What better Advocate could we have for us, then him that is appointed to be our Judge? And what greater hopes of Reconciliation can be imagined, then that God, in whoſe power it is to give an abſolute Pardon, hath taken a new Nature, entertained an Office, and undergone a life of Poverty, with a purpoſe to procure our Pardon? For now, though as the righteous Judge he will judge the Nations righteouſly; yet by the ſuſception of our Nature, and its appendent crimes, he is become a party: and having obliged himſelf as Man, as he is God he will ſatisfie, by putting the value of an infinite Merit to the actions and ſufferings of his Humanity. And if he had not been God, he could not have given us remedy; if he had not been Man, we ſhould have wanted the excellency of Example.

* *Quod ſperare nullus audebat: quod ſi fortè in mentem alicujus incidiſſet, puterat æſtimare ſe in blaſphemiam incurriſſe.* S. Primaſius.

4. And till now Humane nature was leſs then that of Angels; but by the Incarnation of the Word was to be exalted above the Cherubims: yet the * Archangel *Gabriel* being diſpatched in embaſſie, to repreſent the joy and exaltation of his inferiour, inſtantly trims his wings with love and obedience, and haſtens with this Narrative to the Holy Virgin. And if we ſhould reduce our prayers to action, and doe God's Will on Earth as the Angels in Heaven doe it, we ſhould promptly execute every part of the Divine Will, though it were to be inſtrumental to the exaltation of a Brother above our ſelves; knowing no end but conformity to the Divine Will, and making ſimplicity of intention to be the fringes and exteriour borders of our garments.

* ἀγαθὸς ἀγγέλος ἐστὶν ὁ ἀγγέλλων ἀγαθά. Hier. in Pythag.

5. When the eternal God meant to ſtoop ſo low as to be fixt to our centre, he choſe for his Mother an Holy perſon and a Maid, but yet affianced to a Juſt man, that he might not onely be ſecure in the Innocency, but alſo provided for in the Reputation of his Holy Mother: teaching us, That we muſt not onely ſatisfie our ſelves in the purity of our purpoſes and hearty Innocence, but that we muſt *provide* alſo *things honeſt in the ſight of all men*, being free from the ſuſpicion and ſemblances of evil; ſo making proviſion for private Innocence and publick Honeſty: it being neceſſary in order to Charity and edification of our Brethren, that we hold forth no impure flames or ſmoaking fire-brands, but pure and trimmed lamps, in the eyes of all the world.

6. And yet her Marriage was more myſterious: for as, beſides the Miracle, it was an eternal honour and advancement to the glory of Virginity, that he choſe a Virgin for his Mother; ſo it was in that manner attempered, that the Virgin was betrothed, leſt honourable Marriage might be diſreputed and ſeem inglorious by a poſitive rejection from any participation of the honour. Divers of the old Doctors, from the authority of *Ignatius*, add another reaſon, ſaying, That the Bleſſed *Jeſus* was therefore born of a Woman betrothed, and under the pretence of Marriage, that the Devil, who knew the *Meſſias* was to be born of a Virgin, might not expect him there, but ſo be ignorant of the perſon, till God had ſerv'd many ends of Providence upon him.

Origen. *homil.* 6. *in Levit.* Hier. *Comment. in* 1. *Matth.* S. Baſilius, *& alii.*

7. The Angel in his addreſs needed not to go in inquiſition after a wandring fire, but knew ſhe was a Star fixt in her own Orb; he found her at home: and leſt that alſo might be too large a Circuit, ſhe was yet confined to a more intimate retirement, ſhe was in her Oratory private and devout. There are ſome * Curioſities ſo bold and determinate as to tell the very matter of her Prayer, and that ſhe was praying for the Salvation of all the World, and the Revelation of the *Meſſias*, deſiring ſhe might be ſo happy as to kiſs the feet of her who ſhould have the glory to be his Mother. We have no ſecurity of the particular; but there is no piety ſo diffident as to require a ſign to create a belief that her imployment at the inſtant was holy and religious? but in that diſpoſition ſhe received a grace which the greateſt Queens would have purchaſed with the quitting of their Diadems, and hath conſigned an excellent Document to all Women, that they accuſtom themſelves often to thoſe Retirements, where none but God and his Angels can have admittance. For the Holy *Jeſus* can come to them too, and dwell with them, hallowing their Souls, and conſigning their bodies to a participation of all his glories. But recollecting of all our ſcattered thoughts and exteriour extravagances, and a receding from the inconveniences of a too free converſation, is the beſt circumſtance to diſpoſe us to a heavenly viſitation.

* S. Bernard.

8. The Holy Virgin, when ſhe ſaw an Angel, and heard a teſtimony from Heaven of her Grace and Piety, was troubled within her ſelf at the Salutation, and the manner of it. For ſhe had learn'd, that the affluence of Divine comforts and proſperous ſucceſſes ſhould not exempt us from fear, but make it the more prudent and wary, leſt it intangle us in a vanity of ſpirit: God having ordered, that our ſpirits ſhould be affected with diſpoſitions in ſome degrees contrary to exteriour events, that we be fearful in the affluence of proſperous things, and joyful in adverſity; as knowing that this may produce benefit and advantage; and the changes that are conſequent to the other are ſometimes full of miſchiefs, but always of danger. But her Silence and Fear were her Guardians; *that*, to prevent excreſcences of Joy, *this*, of vainer Complacency.

9. And it is not altogether inconſiderable to obſerve, that the Holy Virgin came to a great perfection and ſtate of Piety by a few, and thoſe modeſt and even, exerciſes and external actions. S. *Paul* travelled over the World, preached to the Gentiles, diſputed againſt the *Jews*, confounded Hereticks, writ excellently-learned Letters, ſuffered dangers, injuries, affronts and perſecutions to the height of wonder, and by theſe violences of life, action and patience, obtained the Crown of an excellent Religion and Devotion. But the Holy Virgin, although ſhe was ingaged ſometimes in an active life, and in the exerciſe of an ordinary and ſmall œconomy and government, or miniſteries of a Family, yet ſhe arrived to her Perfections by the means of a quiet and ſilent Piety, the internal actions of Love, Devotion and Contemplation: and inſtructs us, that not onely thoſe who have opportunity and powers of a magnificent Religion, or a pompous Charity, or miraculous Converſion of Souls, or aſſiduous and effectual Preachings, or exteriour demonſtrations of corporal Mercy, ſhall have the greateſt crowns, and the addition of degrees and accidental rewards; but the ſilent affections, the ſplendours of an internal Devotion, the unions of Love, Humility and Obedience, the daily offices of Prayer and Praiſes ſung to God, the acts of Faith and Fear, of Patience and Meekneſs, of Hope and Reverence, Repentance and Charity, and thoſe Graces which walk in a veil

veil and ſilence, make great aſcents to God, and as ſure progreſs to favour and a Crown, as the more oſtentous and laborious exerciſes of a more ſolemn Religion. No man needs to complain of want of power or opportunities for Religious perfections: a devout woman in her Cloſet, praying with much zeal and affections for the converſion of Souls, is in the ſame order to a *ſhining like the ſtars in glory*, as he who by excellent diſcourſes puts it into a more forward diſpoſition to be actually performed. And poſſibly her Prayers obtained energy and force to my Sermon, and made the ground fruitfull, and the ſeed ſpring up to life eternal. Many times God is preſent in the *ſtill voice* and private retirements of a quiet Religion, and the conſtant ſpiritualities of an ordinary life; when the *loud* and impetuous *winds*, and the ſhining *fires* of more laborious and expenſive actions, are profitable to others onely, like a tree of Balſam, diſtilling precious liquor for others, not for its own uſe.

The PRAYER.

O Eternal and Almighty God, who didſt ſend thy holy Angel in embaſſy to the Bleſſed Virgin-Mother of our Lord, to manifeſt the actuating thine eternal Purpoſe of the Redemption of Mankind by the Incarnation of thine eternal Son; put me, by the aſſiſtences of thy Divine Grace, into ſuch holy diſpoſitions, that I may never impede the event and effect of thoſe mercies which in the counſels of thy Predeſtination thou didſt deſign for me. Give me a promptneſs to obey thee to the degree and ſemblance of Angelical alacrity; give me holy Purity and Piety, Prudence and Modeſty, like thoſe Excellencies which thou didſt create in the ever-Bleſſed Virgin, the Mother of God. Grant that my imployment be always holy, unmixt with worldly affections, and, as much as my condition of life will bear, retired from ſecular intereſts and diſturbances; that I may converſe with Angels, entertain the Holy JESUS, *conceive him in my Soul, nouriſh him with the expreſſes of moſt innocent and holy affections, and bring him forth and publiſh him in a life of Piety and Obedience; that he may dwell in me for ever, and I may for ever dwell with him in the houſe of eternal pleaſures and glories world without end.* Amen.

SECT. II.

The Bearing of JESUS in the Womb of the Blessed Virgin.

MARY visiting ELIZABETH

S. LUKE. 1.43.

And whence is this to me that ỹ Mother of my LORD should come to me

Ioseph's Dreame.

S. MAT. 1.20.

Ioseph, thou son of David, Feare not to take unto thee Marie thy wife; for that which is conceived in her, is of the Holy Ghost.

1. ALthough the Blessed Virgin had a faith as prompt and ready as her Body was chast and her Soul pure; yet God, who uses to give *full measure, shaken together, and running over,* did by way of confirmation and fixing the confidence of her assent give an instance of his Omnipotency in the very particular of an extraordinary Conception: For the Angel said, *Behold, thy Cousin Elizabeth hath also conceived a son in her old age, and this is the sixth month with her that was called barren: For with God nothing shall be impossible.* A less argument would have satisfied the necessity of a Faith which had no scruple; and a greater would not have done it in the incredulity of an ungentle and pertinacious spirit. But the Holy Maid had complacency enough in the Message, and holy desires about her to carry her understanding as far as her affections, even to the fruition of the Angel's Message; which is such a sublimity of Faith, that it is its utmost consummation, and shall be its crown when our Faith is turned into Vision, our Hopes into actual Possessions, and our Grace into Glory.

2. And she, who was now full of God, bearing God in her Virgin-Womb, and the Holy Spirit in her Heart, who had also over-shadowed her, enabling her to a supernatural and miraculous Conception, *arose with haste* and gladness, to communicate that joy which was designed for all the World: and she found no breast to pour forth the first emanations of her over-joyed heart so fit as her Cousin *Elizabeth's*, who had received testimony from God to have been *righteous, walking in all the Commandments of the Lord blameless*, who also had a special portion in this great honour; for she was designed to be the Mother of the *Baptist*, who was sent as a fore-runner *to prepare the ways of the Lord, and to make his paths straight. And Mary arose in those days, and went into the Hill-country with haste into a City of Judah.*

3. Her Haste was in proportion to her Joy and desires, but yet went no greater pace then her Religion. For as in her journey she came near to *Jerusalem*, she turned in, that she might visit His Temple whose Temple she her self was now; and there, not onely

onely to remember the pleaſures of Religion, which ſhe had felt in continual deſcents and ſhowrs falling on her pious heart for the ſpace of eleven years attendence there in her Childhood, but alſo to pay the firſt-fruits of her Thanks and Joy, and to lay all her glory at his feet whoſe humble Hand-maid ſhe was in the greateſt honour of being his bleſſed Mother. Having worſhipped, ſhe went on her journey, *and entered into the houſe of Zacharias, and ſaluted Elizabeth.*

4. It is not eaſie to imagine what a colliſion of joys was at this bleſſed Meeting: two Mothers of two great Princes, the one *the greateſt that was born of woman,* and the other was his Lord, and theſe made Mothers by two Miracles, met together with joy and myſteriouſneſs; where the mother of our Lord went to viſit the Mother of his Servant, and the Holy Ghoſt made the meeting feſtival, and deſcended upon *Elizabeth,* and ſhe propheſied. Never but in Heaven was there more joy and ecſtaſie. The perſons, who were Women whoſe fancies and affections were not onely hallowed, but made pregnant and big with Religion, meeting together to compare and unite their joys and their Euchariſt, and then made prophetical and inſpired, muſt needs have diſcourſed like *Seraphims* and the moſt ecſtaſied order of Intelligences; for all the faculties of Nature were turned into Grace, and expreſſed in their way the excellent Solemnity. For *it came to paſs when Elizabeth heard the Salutation of Mary, the Babe leaped in her Womb; and Elizabeth was filled with the Holy Ghoſt.*

5. After they had both propheſied and ſang their Hymns, and re-ſaluted each other with the religion of Saints and the joys of Angels, *Mary abode with her couſin Elizabeth about three months, and then returned to her own houſe.* Where when ſhe appeared with her Holy burthen to her Husband *Joſeph,* and that he perceived her to be with child, and knew that he had never *unſealed* that *holy fountain* of virginal purity, he was troubled. For although her deportment had been pious and chaſte to a miracle, her carriage reſerved, and ſo grave, that ſhe drave away temptations and impure viſits and all unclean purpoſes from the neighbourhood of her holy perſon: yet when he ſaw ſhe was with child, and had not yet been taught a leſſon higher then the principles of Nature, *he was minded to put her away,* for he knew ſhe was with child; but yet *privily,* becauſe he was a good man, and knew her Piety to have been ſuch that it had almoſt done violence to his ſenſe, and made him disbelieve what was viſible and notorious; and therefore he would doe it privately. *But while he thought on theſe things, the Angel of the Lord appeared unto him in a Dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy Wife, for that which is conceived in her is of the Holy Ghoſt. Then Joſeph, being raiſed from ſleep, did as the Angel of the Lord had bidden him, and took unto him his Wife.*

Ad SECT. II.

Conſiderations concerning the Circumſtances of the Intervall between the Conception and Nativity.

1. WHen the Bleſſed Virgin was aſcertained of the manner of her becoming a Mother, and that her tremblings were over upon the ſecurity ſhe ſhould preſerve her Virgin-purity as a clean oblation to the honour of God, then ſhe expreſſed her conſent to the Angelical meſſage, and inſtantly ſhe conceived the Holy *Jeſus* in her Womb, by the ſupernatural and Divine influence of the Holy Ghoſt. For ſhe was highly zealous to reconcile her being Mother to the *Meſſias*, with thoſe Purities and holy Cœlibate which ſhe had deſigned to keep as advantages to the intereſts of Religion, and his honour who choſe her from all the daughters of *Adam,* to be inſtrumental in the reſtitution of grace and innocence to all her Father's family. And we ſhall receive benefit from ſo excellent example, if we be not ſo deſirous of a Privilege as of a Vertue, of Honour as of Piety: and as we ſubmit to the weight and preſſure of ſadneſſes and infelicities, that God's will may be accompliſhed; ſo we muſt be alſo ready to renounce an exteriour grace or favour, rather then it ſhould not be conſiſtent with exemplar and rare Piety.

2. When

2. When the Son of God was incarnate in the Womb of his Virgin-Mother, the Holy Maid *aroſe*: and though ſhe was ſuperexalted by an honour greater than the world yet ever ſaw, ſhe ſtill dwelt upon the foundation of Humility; and to make that vertue more ſignal and eminent, ſhe *aroſe* and *went haſtily* to viſit her Couſin *Elizabeth*, who alſo had conceived a ſon in her old age. For ſo we all ſhould be curious and watchful againſt vanities and tranſportations, when we are advanced to the gayeties of proſperous accidents, and in the greateſt priviledges deſcend to the loweſt, to exerciſe a greater meaſure of Vertue againſt the danger of thoſe Tentations which are planted againſt our heart to ruine our hopes and glories.

3. But the Joys that the Virgin-Mother had were ſuch as concerned all the world; and that part of them which was her peculiar ſhe would not conceal from perſons apt to their entertainment, but go to publiſh God's mercy toward her to another holy perſon, that they might joyn in the praiſes of God: as knowing, that though it may be convenient to repreſent our perſonal neceſſities in private, yet God's gracious returns and the bleſſings he makes to deſcend on us are more fit, when there is no perſonal danger collaterally appendent, to be publiſhed in the Communion of Saints; that the Hopes of others may receive increaſe, that their Faith may have confirmation, that their Charity and Euchariſt may grow up to become excellent and great, and the praiſes of God may be ſung aloud, till the ſound ſtrike at Heaven, and join with the Hallelujahs which the *Morning-ſtars* in their Orbs pay to their great Creatour.

4. When the Holy Virgin had begun her journey, ſhe made haſte over the Mountains, that ſhe might not onely ſatisfie the deſires of her joy by a ſpeedy gratulation, but leſt ſhe ſhould be too long abroad under the diſperſion and diſcompoſing of her retirements: And therefore ſhe haſtens to an incloſure, to her Couſin's houſe; as knowing that all vertuous women, like Tortoiſes, carry their houſe on their heads, and their Chappel in their heart, and their danger in their eye, and their Souls in their hands, and God in all their actions. And indeed her very little burthen which ſhe bare hindred her not but ſhe might make haſte enough; and as her ſpirit was full of chearfulneſs and alacrity, ſo even her body was made aiery and vegete: for there was no Sin in her burthen to fill it with natural inconveniences; and there is this excellency in all ſpiritual things, that they doe no diſadvantage to our perſons, nor retard our juſt temporal intereſts. And the Religion by which we carry *Chriſt* within us is neither ſo peeviſh as to diſturb our health, nor ſo ſad as to diſcompoſe our juſt and modeſt chearfulneſs, nor ſo prodigal as to force us to needs and ignoble trades; but recreates our body by the medicine of holy Faſtings and Temperance, fills us full of ſerenities and complacencies by the ſweetneſſes of a holy Conſcience and joys ſpiritual, promotes our temporal intereſts by the gains and increaſes of the rewards of Charity, and by ſecuring God's providence over us while we are in the purſuit of the Heavenly Kingdom. And as in theſe diſpoſitions ſhe climb'd the mountains with much facility; ſo there is nothing in our whole life of ſo great difficulty but it may be managed by thoſe aſſiſtences we receive from the Holieſt *Jeſus*, when we carry him about us; as the valleys are exalted, ſo the mountains are plain before us.

5. When her Couſin *Elizabeth* ſaw the Mother of her Lord come to viſit her, as the Lord himſelf deſcended to viſit all the world in great humility, ſhe was pleaſed and tranſported to the height of wonder and prophecy, and *the Babe ſprang in her womb* and was ſanctified, firſt doing his homage and adoration to his Lord that was in preſence. And we alſo, although we can doe nothing unleſs the Lord firſt prevent us with his gracious viſitation, yet if he firſt come unto us, and we accept and entertain him with the expreſſes and correſpondencies of our duty, we ſhall receive the grace and honour of Sanctification. But if S. *Elizabeth*, who received teſtimony from God, that ſhe *walked in all the Commandments of the Lord blameleſs*, was carried into ecſtaſie, wondring at the dignation and favour done to her by the Mother of her Lord; with what preparations and holy ſolemnities ought we to entertain his addreſſes to us by his Holy Sacrament, by the immiſſions of his Spirit, by the aſſiſtences of his Graces, and all other his vouchſafings and deſcents into our hearts?

6. The Bleſſed Virgin hearing her Couſin full of ſpirit and prophecy, calling her *bleſſed*, and praiſing her Faith, and confirming her Joy, inſtantly ſang her hymn to God, returning thoſe praiſes which ſhe received to him to whom they did appertain. For ſo we ſhould worſhip God with all our praiſes, being willing upon no other condition to extend one hand to receive our own honour, but that with the other we might tranſmit it to God, that as God is honoured in all his Creatures, ſo he may be honoured in us too; looking upon the Graces which God hath given us but as greater inſtruments

ments and abilities to serve him, being none of ours, but talents which are intrusted into our Banks to be improved. But as a precious Pearl is orient and medicinal, because God hath placed those excellencies in it for ends of his own, but it self is dead to all apprehensions of it, and knows no reflexions upon its own value; onely God is magnified in his work: so is every pious person precious and holy, but mortified to all vainer complacencies in those singularities and eminencies, which God placed there because he was so pleased, saying, there he would have a Temple built; because from thence he would take delight to receive glory and adoration.

7. After all these holy and festival joys which the two glad Mothers feasted themselves withall, a sad cloud did intervene and passed before the face of the Blessed Virgin. The just and righteous *Joseph*, her espoused Husband, perceiving her to be with child, *was minded to put her away*, as not knowing the Divinity of the fountain which watered the Virgin's sealed and hallowed Womb, and made it fruitful. But he purposed to doe it *privily*, that he might preserve the reputation of his Spouse, whose Piety he knew was great, and was sorrowful it should now set in a sad night and be extinct. But it was an exemplar charity, and reads to us a rule for our deportment towards erring and lapsed persons, that we intreat them with meekness and pity and fear; not hastening their shame, nor provoking their spirit, nor making their remedy desperate by using of them rudely, till there be no worse thing for them to fear if they should be dissolved into all licentiousness. For an open shame is commonly protested unto when it is remediless, and the person either despairs and sinks under the burthen, or else grows impudent and tramples upon it. But the gentleness of a modest and charitable remedy preserves that which is Vertue's girdle, Fear and Blushing; and the beginning of a punishment chides them into the horrour of remembrance and guilt, but preserves their meekness and modesty, because they, not feeling the worst of evils, dare not venture upon the worst of sins.

—*frontemque à crimine sumit.*

8. But it seems the Blessed Virgin, having received this greatest honour, had not made it known to her Husband *Joseph*; and when she went to her Cousin *Elizabeth*, the Virgin was told of it by her Cousin before she spake of it her self, for her Cousin had it by revelation and the spirit of prophecy. And it is in some circumstances and from some persons more secure to conceal Visions, and those heavenly Gifts which create estimations among men, then to publish them, which may possibly minister to vanity; and those exteriour Graces may doe God's work, though no observer note them but the person for whose sake they are sent: like rain falling in uninhabited Valleys, where no eye observes showrs; yet the Valleys laugh and sing to God in their refreshment without a witness. However, it is better to hear the report of our good things from the mouths of others then from our selves: and better yet, if the beauty of the Tabernacle be covered with skins, that none of our beauties be seen but by worshippers, that is, when the glory of God and the interests of Religion or Charity are concerned in their publication. For so it happened to be in the case of the Blessed Virgin, as she related to her Cousin *Elizabeth*; and so it happened not to be, as she referred to her Husband *Joseph*.

9. The Holy Virgin could not but know that *Joseph* would be troubled with sorrow and insecure apprehensions concerning her being with child: but such was her Innocence, and her Confidence in God, that she held her peace, expecting which way God would provide a remedy to the inconvenience. For if we *commit our selves to God in well-doing as unto a faithfull Creatour*, preserving the tranquillity of our spirits and the evenness of our temper in the assault of infamy and disreputation, God, who loves our Innocence, will be its Patron, and will assert it from the scandal, if it be expedient for us; if it be not, it is not fit we should desire it. But if the Holy *Jesus* did suffer his Mother to fall into misinterpretation and suspect, which could not but be a great affliction to her excellent spirit, rarely temper'd as an Eye, highly sensible of every ruder touch; we must not think it strange, if we be tried and pressed with a calamity and unhandsome accidents: onely remember, that God will find a remedy to the trouble, and will sanctifie the affliction, and secure the person, if we be innocent, as was the Holy Virgin.

10. But *Joseph* was not hasty in the execution of his purposes, nor in making his thoughts determinate, but stood long in deliberation, and longer before he acted it, because it was an invidious matter, and a rigour. He was first to have defam'd and accus'd her publickly, and, being convicted, by the Law she was to die, if he had gone the ordinary way. But he, who was a *just man*, that is, according to the style of * Scripture and other wise Writers, *a good, a charitable man*, found that it was more agreeable

* 1 John 1. 9. Psal. 111. 3. Δικαιοσύνη, χρηστότης, ἀγαθότης, φιλανθρωπία. Philostr. *de Vita Apollon. l.* 3. *c.* 7.

agreeable to Juſtice, to treat an offending perſon with the eaſieſt ſentence, then to put things to extremity, and render the perſon deſperate and without remedy, and provoked by the ſuffering of the worſt of what ſhe could fear. No obligation to Juſtice does force a man to be cruel, or to uſe the ſharpeſt ſentence. A juſt man does Juſtice to every man and to every thing; and then, if he be alſo wiſe, he knows there is a debt of mercy and compaſſion due to the infirmities of a man's nature, and that debt is to be paid: and he that is cruel and ungentle to a ſinning perſon, and does the worſt thing to him, dies in his debt, and is unjuſt. Pity, and forbearance, and long-ſuffering, and fair interpretation, and excuſing our brother, and taking things in the beſt ſenſe, and paſſing the gentleſt ſentence, are as certainly our duty, and owing to every perſon that does offend and can repent, as calling men to account can be owing to the Law, and are firſt to be paid; and he that does not ſo is an unjuſt perſon: which becauſe *Joſeph* was not, he did not call furiouſly for Juſtice, or pretend that God required it at his hands preſently, to undoe a ſuſpected perſon; but waved the killing letter of the Law, and ſecured his own intereſt and his Juſtice too, by intending to *diſmiſs her privately*. But before the thing was irremediable, God ended his Queſtion by a heavenly demonſtration, and ſent an Angel to reveal to him the Innocence of his Spouſe, and the Divinity of her Son; and that he was an immediate derivative from Heaven, and the Heir of all the World. And in all our doubts we ſhall have a reſolution from Heaven or ſome of its Miniſters, if we have recourſe thither for a Guide, and be not haſty in our diſcourſes, or inconſiderate in our purpoſes, or raſh in judgment. For God loves to give aſſiſtences to us, when we moſt fairly and prudently endeavour that Grace be not put to doe all our work, but to facilitate our labour; not creating new faculties, but improving thoſe of Nature. If we conſider warily, God will guide us in the determination: But a haſty perſon out-runs his guide, prevaricates his rule, and very often engages upon errour.

Non ſolùm abultionis atrocitate, ſed etiam ab accuſationis ſeveritate, aliena juſti perſona eſt. Ambroſ.

The PRAYER.

O *Holy* Jeſu, *Son of the Eternal God, thy Glory is far above all Heavens, and yet thou didſt deſcend to Earth, that thy Deſcent might be the more gracious, by how much thy Glories were admirable, and natural, and inſeparable. I adore thy Holy Humanity with humble veneration, and the thankful addreſſes of religious joy, becauſe thou haſt perſonally united Humane nature to the Eternal Word, carrying it above the ſeats of the higheſt Cherubim. This great and glorious Myſtery is the honour and glory of Man: it was the expectation of our Fathers, who ſaw the myſteriouſneſs of thy Incarnation at great and obſcure diſtances. And bleſſed be thy Name, that thou haſt cauſed me to be born after the fulfilling of thy Prophecies, and the conſummation and exhibition of ſo great a Love, ſo great myſteriouſneſs. Holy* Jeſu, *though I admire and adore the immenſity of thy Love and Condeſcenſion, who wert pleaſed to undergo our burthens and infirmities for us; yet I abhor my ſelf, and deteſt my own impurities, which were ſo great and contradictory to the excellency of God, that to deſtroy Sin, and ſave us, it became neceſſary that thou ſhouldſt be ſent into the World, to die our Death for us, and to give us of thy Life.*

2.

D*Eareſt* Jeſu, *thou didſt not breath one ſigh, nor ſhed one drop of bloud, nor weep one tear, nor ſuffer one ſtripe, nor preach one Sermon, for the Salvation of the Devils: and what ſadneſs and ſhame is it then, that I ſhould cauſe ſo many inſufferable loads of ſorrows to fall upon thy ſacred head? Thou art wholly given for me, wholly ſpent upon my uſes, and wholly for every one of the Elect. Thou in the beginning of the work of our Redemption didſt ſuffer nine months impriſonment in the pure Womb of thy Holy Mother, to redeem me from the eternal ſervitude of Sin and its miſerable conſequents. Holy* Jeſu, *let me be born anew, receive a new birth and a new life, imitating thy Graces and Excellencies by which thou art beloved of thy Father, and haſt obtained for us a favour and atonement. Let thy holy will be done by me, let all thy will be wrought in me, let thy will be wrought concerning me; that I may doe thy pleaſure, and ſubmit to the diſpenſation of thy Providence, and conform to thy holy will, and may for ever ſerve thee in the Communion of Saints, in the ſociety of thy redeemed ones, now and in the glories of Eternity.* Amen.

SECT.

SECT. III.

The Nativity of our Bleſſed Saviour JESUS.

The Virgin MOTHER

S LUKE. 11. 27

Bleſſed is the Womb that bare thee, and the paps which thou haſt Sucked. v. 28. Yea, rather Bleſſed are they that heare the word of God and keep it.

The Birth of IESUS.

And ſhe brought forth her firſt borne ſon, and wrapped him in ſwadling clothes and laid him in a manger, becauſe there was no roome for them in the Inne. *Luk.* 2. 7.

1. THE Holy Maid longed to be a glad Mother, and ſhe who carried a burthen whoſe proper commenſuration is the days of Eternity counted the tedious minutes, expecting when the Sun of Righteouſneſs ſhould break forth from his Bed, where nine months he hid himſelf as behind a fruitfull cloud. About the ſame time God, who in his infinite wiſedom does concentre and tie together in one end things of diſparate and diſproportionate natures, making things improbable to cooperate to what wonder or to what truth he pleaſes, brought the Holy Virgin to *Bethlehem*, the City of *David*, *to be taxed* with her Husband *Joſeph*, according to a Decree upon all the World iſſuing from *Auguſtus Cæſar*. * But this happened in this Conjunction of time, that it might be fulfilled which was ſpoken by the Prophet *Micah*, *And thou Bethlehem in the land of Judah art not the leaſt among the Princes of Judah; for out of thee ſhall come a Governour that ſhall rule my people Iſrael.* This rare act of Providence was highly remarkable, becauſe this Taxing ſeems wholly to have been ordered by God to ſerve and miniſter [a] to the circumſtances of this Birth. For this Taxing was not in order to Tribute: *Herod* was now King, and received all the Revenues of the *Fiſcus*, and paid to *Auguſtus* an appointed Tribute after the manner of other Kings, Friends and Relatives of the *Roman* Empire: neither doth it appear that the *Romans* laid a new Tribute on the *Jews* before the Confiſcation of the Goods of *Archelaus*. *Auguſtus* therefore ſending ſpecial Delegates to tax every City, made only an inqueſt after the ſtrength of the *Roman* Empire in men and moneys; and did himſelf no other advantage, but was directed by him who rules and turns the hearts of Princes, that he might by verifying a Prophecy, ſignifie and publiſh the Divinity of the Miſſion and the Birth of *Jeſus*.

2. She that had conceived by the operation of that Spirit who dwells within the element of Love, was no ways impeded in her journey by the greatneſs of her burthen, but

* Ἦν δὲ ἐν τούτῳ διάταγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Euſeb. *l.* 1. *c.* 6. *Hiſtor. Eccleſ. Anno ſcil. tertio Olympiad.* 194. *Cæſare Auguſto & Plautio Silano Coſs.*

[a] Ὁ Αὔγουστος ὑπηρετεῖται τῷ ἐν Βηθλεὲμ τόκῳ διὰ τῆς ἀπογραφῆς. *S. Chryſoſt. Hom.* 8. *in Matth.*

Vide Suidam *in verbo* Ἀπογραφή. Dio *lib.* 56. Ἐπειδὴ δὲ ἅπαντα ἀκριβῶς ἐβούλετο εἰδέναι τά τε τοῦ πολέμου καὶ τὰ τῆς πόλεως ἀπογράφεσθαι.

but arrived at *Bethlehem* in the throng of Strangers, who had ſo filled up the places of hoſpitality and publick entertainment, that *there was no room* for *Joſeph* and *Mary in the Inne*. But yet ſhe felt that it was neceſſary to retire where ſhe might ſoftly lay her Burthen, who began now to call at the Gates of his Priſon, and Nature was ready to let him forth. But ſhe that was Mother to the King of all the Creatures could find no other but a Stable, * a Cave of a Rock, whither ſhe retired: where when it began to be with her after the manner of Women, ſhe humbly bowed her knees, in the poſture and guiſe of Worſhippers, and in the midſt of glorious thoughts and higheſt ſpeculation *brought forth her firſt-born into the world.*

* *Juxta Prophetícum illud, Iſai. 33. 16.* Οὗτος οἰκήσει ἐν ὑψηλῷ σπηλαίῳ πέτρας ἰσχυρᾶς· ἄρτος δοθήσεται αὐτῷ, *apud* LXX. *Sed hanc periodum Judæi eraſerunt ex Hebræo textu. Sic & Symmachus,* ἄρτος δοθήσεται, *myſticè* Bethlehem, *ſive Domus panis indigitatur.*

3. As there was no ſin in the Conception, ſo neither had ſhe pains in the Production, as the Church from the days of *Gregory Nazianzen* untill now hath piouſly believed: though before his days there were ſome opinions to the contrary, but certainly neither ſo pious, nor ſo reaſonable. For to her alone the puniſhment of *Eve* did not extend, that *in ſorrow ſhe ſhould bring forth*: For where nothing of Sin was an ingredient, there Miſery cannot cohabit. For though amongſt the Daughters of men many Conceptions are innocent and holy, being ſanctified by the Word of God and Prayer, hallowed by Marriage, deſigned by Prudence, ſeaſoned by Temperance, conducted by Religion towards a juſt, an hallowed and a holy end, and yet their Productions are in ſorrow, yet this of the Bleſſed Virgin might be otherwiſe, becauſe here Sin was no relative, and neither was in the principle nor the derivative, in the act nor in the habit, in the root nor in the branch: there was nothing in this but the ſanctification of a Virgin's Womb, and that could not be the parent of ſorrow, eſpecially that Gate not having been opened by which the Curſe always entred. And as to conceive by the Holy Ghoſt was glorious, ſo to bring forth any of *the fruits of the Spirit* is joyfull, and full of felicities. And he that came from his Grave faſt tyed with a ſtone and ſignature, and into the College of Apoſtles *the doors being ſhut*, and into the glories of his Father through the ſolid orbs of all the Firmament, came alſo (as the Church piouſly believes) into the World, ſo without doing violence to the Virginal and pure Body of his Mother, that he did alſo leave her Virginity intire, to be as a Seal, that none might open the Gate of that Sanctuary; that it might be fulfilled which was ſpoken of the Lord by the Prophet, *This Gate ſhall be ſhut, it ſhall not be opened, and no man ſhall enter in by it: becauſe the Lord God of Iſrael hath entred by it, therefore it ſhall be ſhut.*

Vide Waddingum, *pag.* 270.

Ezek. 44. 2.

4. Although all the World were concerned in the Birth of this great Prince, yet I find no Story of any one that miniſtred at it ſave onely Angels, who knew their duty to their Lord, and the great intereſt of that Perſon; whom, as ſoon as he was born, they preſented to his Mother, who could not but receive him with a joy next to the rejoycings of glory and beatifick viſion, ſeeing him to be born her Son who was the Son of God, of greater beauty then the Son, purer then Angels, more loving then the Seraphims, as dear as the eye and heart of God, where he was from eternity engraven, his beloved, and his onely-begotten.

5. When the Virgin-Mother now felt the firſt tenderneſs and yernings of a Mother's Bowels, and ſaw the Saviour of the World born, poor as her Fortunes could repreſent him, naked as the innocence of *Adam*, ſhe took him, and *wrapt him in ſwaddling-cloaths*; and after ſhe had a while cradled him in her arms, ſhe *laid him in a manger*. For ſo was the deſign of his Humility; that as the laſt Scene of his life was repreſented among Thieves, ſo the firſt was amongſt Beaſts, the Sheep and the Oxen; according to that myſterious Hymn of the Prophet *Habakkuk*, *His brightneſs was as the light, he had horns coming out of his hand, and there was the hiding of his power.*

* Hab. 3. 4. *In medio animalium cognoſceris. Sic* LXX.

6. But this place, which was one of the great inſtances of his Humility, grew to be as venerable as became an inſtrument, and it was conſecrated into a Church, the Crib into an Altar, where firſt lay that *Lamb of God* which afterwards was ſacrificed for the ſins of all the World. And when *Adrian* the Emperour, who intended a great deſpite to it, built a Temple to *Venus* and *Adonis* in that place where the Holy Virgin-Mother and her more Holy Son were humbly laid; even ſo he could not obtain, but that even amongſt the Gentile Inhabitants of the neighbouring Countries it was held in an account far above ſcandal and contempt. For God can ennoble even the meaneſt of Creatures, eſpecially if it be but a relative and inſtrumental to Religion, higher then the injuries of ſcoffers and malicious perſons. But it was then a Temple full of Religion, full of glory, when Angels were the Miniſters, the Holy Virgin was the Worſhipper, and CHRIST the Deity.

Ven. Beda *de locis ſanctis, c.* 8. *S.* Hieron. *Epiſt.* 48.

Ad

Ad SECT. III.

Considerations upon the Birth of our Blessed Saviour JESUS.

1. ALthough the Blessed *Jesus* desired with the ardency of an inflamed love to be born, and to finish the work of our Redemption; yet he did not prevent the period of Nature, nor break the laws of the Womb, and antedate his own sanctions which he had established for ever. He staid nine months, and then brake forth *as a Giant joyfull to run his course.* For premature and hasty actions, and such counsels as know not how to expect the times appointed in God's decree, are like hasty fruit, or a young person snatch'd away in his florid age, sad and untimely. He that hastens to enjoy his wish before the time, raises his own expectation, and yet makes it unpleasant by impatience, and loseth the pleasure of the fruition when it comes, because he hath made his desires bigger then the thing can satisfie. He that must eat an hour before his time, gives probation of his intemperance or his weakness: and if we dare not trust God with the Circumstance of the event, and stay his leisure, either we disrepute the infinity of his Wisdom, or give clear demonstration of our own vanity.

2. When God descended to Earth, he chose to be born in the Suburbs and retirement of a small Town; but he was pleased to die at *Jerusalem*, the Metropolis of *Judæa.* Which chides our shame and pride, who are willing to publish our gayeties in Piazza's and the corners of the streets of most populous places; but our defects and the instruments of our humiliation we carry into deserts, and cover with the night, and hide them under ground; thinking no secrecy dark enough to hide our shame, nor any theatre large enough to behold our pompous vanities: for so we make provisions for Pride, and take great care to exclude Humility.

3. When the Holy Virgin now perceived that the expectation of the Nations was arrived at the very doors of revelation and entrance into the World, she brought forth the Holy *Jesus*, who, like Light through transparent glass, past through, or a ripe Pomegranate from a fruitfull tree, fell to the earth, without doing violence to its Nurse and Parent. She had no ministers to attend but Angels, and neither her Poverty nor her Piety would permit her to provide other Nurses; but her self did the offices of a tender and pious Parent. She kissed him and worshipped him, and thanked him that he would be born of her, and she suckled him, and bound him in her arms and swaddling-bands; and when she had represented to God her first scene of joy and Eucharist, she softly laid him in the manger, till her desires and his own necessities called her to take him, and to rock him softly in her arms. And from this deportment she read a lecture of Piety and maternal care, which Mothers should perform toward their children when they are born, not to neglect any of that duty which nature and maternal piety requires.

4. *Jesus* was pleased to be born of a poor Mother in a poor place, in a cold winter's night, far from home, amongst strangers, with all the circumstances of humility and poverty. And no man will have cause to complain of his course Robe, if he remembers the swaddling-cloaths of this Holy Child; nor to be disquieted at his hard Bed, when he considers *Jesus* laid in a manger; nor to be discontented at his thin Table, when he calls to mind the King of Heaven and Earth was fed with a little breast-milk. But since the eternal Wisdom of the Father, who *knew to chuse the good and refuse the evil*, did chuse a life of Poverty; it gives us demonstation, that Riches and Honours, those idols of the World's esteem, are so far from creating true felicities, that they are not of themselves eligible in the number of good things: however, no man is to be ashamed of innocent Poverty, of which many wise men make Vows, and of which the Holy *Jesus* made election, and his Apostles after him made publick profession. And if any man will chuse and delight in the affluence of temporal good things, suffering himself to be transported with caitive affections in the * pleasures of every day, he may well make a question whether he shall speed as well hereafter; since God's usual method is, that they only who follow *Christ* here shall be with him for ever.

* Οἱ ἐν τῇ ζωῇ τῇδε, ὦ Νικήρατε, τρυφῆς ἀπόσπασμα λαλάζουσι ἐν βίῳ, πεύσῃ τὸ σεῖον; Diphilus.

5. The Condition of the person who was born is here of greatest consideration. For he that cried in the Manger, that suck'd the paps of a Woman, that hath exposed himself to Poverty and a world of inconveniences, is *the Son of the living God*, of the same substance with his Father, begotten before all Ages, before the Morning-stars;

he is GOD eternal. He is alſo, by reaſon of the perſonal Union of the Divinity with his Humane nature, *the Son of God*; not by Adoption, as good Men and beatified Angels are, but by an extraordinary and miraculous Generation. He is the *Heir* of his Father's glories and poſſeſſions, not by ſucceſſion, (for his Father cannot die,) but by an equality of communication. He is *the expreſs image of his* Father's *perſon* according to both Natures; the miracle and exceſs of his Godhead being, as upon Wax, imprinted upon all the capacities of his Humanity. And after all this, he is our *Saviour*; that to our Duties of wonder and adoration we may adde the affections of love and union, as himſelf, beſides his being admirable in himſelf, is become profitable to us, *Verè Verbum hoc eſt abbreviatum*, ſaith the Prophet; The eternal Word of the Father is ſhortned to the dimenſions of an Infant.

6. Here then are concentred the prodigies of Greatneſs and Goodneſs, of Wiſedom and Charity, of Meekneſs and Humility, and march all the way in myſtery and incomprehenſible mixtures; if we conſider him in the boſome of his Father, where he is ſeated by the poſtures of Love and eſſential Felicity; and in the Manger, where Love alſo placed him, and an infinite deſire to communicate his Felicities to us. As he is *God*, his Throne is in the Heaven, and he fills all things by his immenſity: as he is *Man*, he is circumſcribed by an uneaſie Cradle, and cries in a Stable. As he is *God*, he is ſeated upon a ſuper-exalted Throne; as *Man*, expoſed to the loweſt eſtate of uneaſineſs and need. As *God*, cloathed in a Robe of Glory, at the ſame inſtant when you may behold and wonder at his *Humanity* wrapped in cheap and unworthy Cradle-bands. As *God*, he is incircled with millions of Angels; as *Man*, in the Company of Beaſts. As *God*, he is the Eternal Word of the Father, Eternal, ſuſtained by himſelf, all-ſufficient, and without need: and yet he ſubmitted himſelf to a condition imperfect, inglorious, indigent and neceſſitous. And this conſideration is apt and natural to produce great affections of love, duty and obedience, defires of union and conformity to his ſacred Perſon, Life, Actions and Laws; that we reſolve all our thoughts, and finally determine all
1 Cor. 16. 22. our reaſon and our paſſions and capacities upon that ſaying of S^t *Paul, He that loves not the Lord Jeſus Chriſt, let him be accurſed.*

7. Upon the conſideration of theſe Glories, if a pious ſoul ſhall upon the ſupports of Faith and Love enter into the Stable where this great King was born, and with affections behold every member of the Holy Body, and thence paſs into the Soul of *Jeſus*, we may ſee a Scheme of Holy Meditations, enough to entertain all the degrees of our love and of our underſtanding, and make the myſtery of the Nativity as fruitfull of holy thoughts as it was of Bleſſings to us. And it may ſerve inſtead of a deſcription of the Perſon of *Jeſus* conveyed to us in imperfect and Apocryphal Schemes. If we could behold his ſacred *Feet* with thoſe affections which the Holy Virgin did, we have tranſmitted to us thoſe myſteries in ſtory which ſhe had firſt in part by ſpiritual and divine infuſed light, and afterwards by obſervation. Thoſe holy Feet, tender and unable to ſupport his ſacred Body, ſhould bear him over all the Province of his Cure with great zeal for the gaining of Souls to the belief and obedience of his holy Laws: thoſe are the Feet that ſhould walk upon ſeas and hills of water as upon firm pavement; at which the Lepers and diſeaſed perſons ſhould ſtoop, and gather health up; which *Mary Magdalen* ſhould waſh with tears, and wipe with her hair, and anoint with coſtly Nard, as expreſſions of love and adoration, and there find abſolution and remedy for her ſins; and which finally ſhould be rent by the nails of the Croſs, and afterwards aſcend above the Heavens, making the earth to be his foot-ſtool. From hence take patterns of imitation, that our Piety be ſymbolical, that our Affections be paſſionate and Euchariſtical, full of love, and wonder, and adoration, that *our feet* tread in the ſame ſteps, and that we transfer the Symbol into Myſtery, and the Myſtery to Devotion, praying the Holy *Jeſus* to actuate the ſame mercies in us which were finiſhed at his holy Feet, forgiving our ſins, healing our ſickneſſes; and then place our ſelves irremovably, becoming his Diſciples, and ſtrictly obſerving the rules of his holy Inſtitution, *ſitting at the feet* of this our greateſt Maſter.

8. In the ſame manner a pious perſon may (with the Bleſſed Virgin) paſs to the conſideration of his holy *Hands*, which were ſo often lifted up to God in Prayer; whoſe touch was miraculous and medicinal, cleanſing Lepers, reſtoring periſhing lims, opening blind eyes, raiſing dead perſons to life; thoſe Hands which fed many thouſands by two Miracles of Multiplication, that purged the Temple from profaneneſs, that in a ſacramental manner bare his own Body, and gave it to be the food and refreſhment of elect Souls, and after were cloven and rent upon the Croſs, till the Wounds became (after the Reſurrection) ſo many tranſparencies and glorious Inſtruments

of

of ſolemn, ſpiritual and efficacious benediction. Tranſmit this meditation into affections and practices, *lifting up pure hands* in prayer, that our Devotions be united to the merits of his glorious Interceſſion: and putting our ſelves into his hands and holy Providence, let us beg thoſe effects upon our Souls and ſpiritual Cures which his precious hands did operate upon their Bodies, transferring thoſe Similitudes to our ghoſtly and perſonal advantages.

9. We may alſo behold his holy *Breaſt*, and conſider, that there lay that ſacred Heart, like the Dove within the Ark, ſpeaking peace to us, being the regiment of love and ſorrows, the fountain of both the Sacraments, running out in the two holy ſtreams of Bloud and Water, when the Rock was ſmitten, when his holy Side was pierced. And there with S^t *John* let us lay our head, and place our heart, and thence draw a treaſure of holy revelations and affections, that we may reſt in him onely, and upon him lay our burthens, filling every corner of our heart with thoughts of the moſt amiable and beloved *JESUS*.

10. In like manner we may unite the *Day* of his Nativity with the Day of his Paſſion, and conſider all the parts of his Body as it was inſtrumental in all the work of our Redemption, and ſo imitate, and in ſome proportion partake of, that great variety of ſweetneſſes and amorous reflexes and gracious intercourſes which paſſed between the Bleſſed Virgin and the Holy Child, according to his preſent capacities, and the clarity of that light which was communicated to her by Divine Infuſion. And all the Members of this Bleſſed Child, his *Eyes*, his *Face*, his *Head*, all the Organs of his *Senſes* afford variety of entertainment and motion to our Affections, according as they ſerved in their ſeveral imployments and co-operations in the myſteries of our Reſtitution.

11. But his *Body* was but his *Soul*'s upper Garment, and the conſiderations of this are as immaterial and ſpiritual as the Soul it ſelf, and more immediate to the myſtery of the Nativity. This Soul is of the ſame nature and ſubſtance with ours; in this inferiour to the Angels, that of it ſelf it is incompleat, and diſcurſive in a lower order of ratiocination; but in this ſuperiour; 1. That it is *perſonally united* to the Divinity, full of the Holy Ghoſt, over-running with Grace, which was diſpenſed to it without meaſure. (And by the mediation of this Union, as it ſelf is exalted far above all orders of Intelligences, ſo we alſo have contracted alliance with God, teaching us not to unravel our excellencies by infamous deportments.) 2. Here alſo we may meditate, that his *Memory* is indeterminable and unalterable, ever remembring to doe us good, and to preſent our needs to God by the means of his holy Interceſſion. 3. That his *Underſtanding* is without ignorance, knowing the ſecrets of our hearts, full of myſterious ſecrets of his Father's Kingdom, in which *all the treaſures of the wiſdom and knowledge of God are hidden.* 4. That his *Will* is impeccable, entertained with an uninterrupted act of Love to God, greater than all Angels and beatified Spirits preſent to God in the midſt of the tranſportations and raviſhments of Paradiſe: That this Will is full of Love to us, of Humility in it ſelf, of Conformity to God, wholly reſign'd by acts of Adoration and Obedience. It was moved by ſix Wings; Zeal of the honour of God, and Compunction for our ſins, Pity to our miſeries, and Hatred of our impieties, Deſires of ſatisfying the wrath of God, and great Joy at the conſideration of all the fruits of his Nativity, the appeaſing of his Father, the redemption of his Brethren. And upon theſe Wings he mounted up into the Throne of Glory, carrying our Nature with him above the Seats of Angels. Theſe ſecond conſiderations preſent themſelves to all that with Piety and Devotion behold the Holy Babe lying in the obſcure and humble place of his Nativity. Col. 2. 3.

The PRAYER.

1.

HOly and Immortal Jeſus, *I adore and worſhip thee with the loweſt proſtrations and humility of Soul and Body, and give thee all thanks for that great love to us whereof thy Nativity hath made demonſtration; for that Humility of thine expreſſed in the poor and ignoble circumſtances which thou didſt voluntarily chuſe in the manner of thy Birth. And I preſent to thy holy Humanity inchaſed in the adorable Divinity my Body and Soul: humbly deſiring, that as thou didſt cloath thy ſelf with a Humane Body, thou mayeſt inveſt me with the Robes of Righteouſneſs, covering my ſins, enabling my weakneſſes, and ſuſtaining my mortality, till I ſhall finally in conformity to thy Beauties and Perfections be cloathed with the ſtole of Glory.* Amen.

2.

VOuchsafe to come to me by a more intimate and spiritual approximation, that so thou mayest lead me to thy Father; for of my self I cannot move one step towards thee. Take me by the hand, place me in thy heart, that there I may live, and there I may die: that as thou hast united our Nature to thy Eternal Being, thou mightest also unite my Person to thine by the interiour adunations of Love, and Obedience, and Conformity. Let thy Ears *be open to my prayers, thy merciful* Eyes *look upon my miseries, thy holy* Hands *be stretched out to my relief and succour. Let some of those precious distilling Tears which Nature, and thy Compassion, and thy Sufferings did cause to distill and drop from those sacred Fontinels, water my stony heart, and make it soft, apt for the impressions of a melting, obedient and corresponding love, and moisten mine eyes; that I may upon thy stock of pity and weeping mourn for my sins: that so my tears and sorrows, being drops of water coming from that holy Rock, may indeed be united unto thine, and made precious by such holy mixtures.* Amen.

3.

BLessed Jesus, *now that thou hast sanctified and exalted Humane nature, and made even my Body precious by a personal uniting it to the Divinity, teach me so reverently to account of it, that I may not dare to prophane it with impure lusts or caitive affections, and unhallow that ground where thy holy feet have troden. Give to me ardent desires, and efficacious prosecutions of these holy effects which thou didst design for us in thy Nativity, and other parts of our Redemption. Give me great confidence in thee, which thou hast encouraged by the exhibition of so glorious favours; great sorrow and confusion of face at the sight of mine own imperfections, and estrangements, and great distances from thee, and the perfections of thy Soul; and bring me to thee by the strictnesses of a zealous and affectionate imitation of those Sanctities which, next to the hypostatical Union, added lustre and excellency to thy Humanity: that I may live here with thee in the expresses of a holy life, and dye with thee by mortification and an unwearied patience, and reign with thee in immortal glories world without end.* Amen.

DISCOURSE I.

Of Nursing Children, in imitation of the Blessed Virgin-Mother.

1. THese later Ages of the World have declined into a Softness above the effeminacy of *Asian* Princes, and have contracted customes which those innocent and healthful days of our Ancestours knew not, whose Piety was natural, whose Charity was operative, whose Policy was just and valiant, and whose Oeconomy was sincere and proportionable to the dispositions and requisites of Nature. And in this particular the good women of * old gave one of their instances; the greatest personages nurst their own Children, did the work of Mothers, and thought it was unlikely women should become vertuous by ornaments and superadditions of Morality, who did decline the Laws and prescriptions of Nature, whose principles supply us with the first and most common rules of Manners and more perfect actions. In imitation of whom, and especially of the Virgin *Mary*, who was *Mother* and *Nurse* to the Holy *Jesus*, I shall endeavour to correct those softnesses and unnatural rejections of Children, which are popular up to a custom and fashion, even where no necessities of Nature or just Reason can make excuse.

* *Quod si pudica mulier in partem juvet Domum atque dulces liberos: (Sabina qualis, aut perusta solibus Pernicis Uxor Appuli) Non me Lucrina juverint conchylia Magis, &c.* Hor. *Epod.* 2.

2. And I cannot think the Question despicable, and the Duty of meanest consideration; although it be specified in an office of small esteem, and suggested to us by the principles of Reason, and not by expres sanctions of Divinity. For although other actions are more perfect and spiritual, yet this is more natural and humane: other things being superadded to a full Duty rise higher; but this builds stronger, and is like a part of the foundation, having no lustre, but much strength: and however the others are full of ornament, yet this hath in it some degrees of necessity, and possibly is with

with more danger and irregularity omitted then actions which ſpread their leaves fairer, and look more glorioufly.

3. Firſt, here I conſider, that there are many ſins in the Scene of the Body and the matter of Sobriety which are highly criminal, and yet the Laws of God expreſſed in Scripture name them not; but men are taught to diſtinguiſh them by that Reaſon which is given us by Nature, and is imprinted in our underſtanding in order to the conſervation of humane kind. For ſince every Creature hath ſomething in it ſufficient to propagate the kind, and to conſerve the individuals from periſhing in confuſions and general diſorders, which in Beaſts we call *Inſtinct*, that is, an habitual or prime diſpoſition to doe certain things which are proportionable to the End whither it is deſigned; Man alſo, if he be not more imperfect, muſt have the like: and becauſe he knows and makes reflections upon his own acts, and underſtands the reaſon of it, that which in them is Inſtinct, in him is *natural Reaſon*, which is, a deſire to preſerve himſelf and his own kind; and differs from Inſtinct, becauſe he underſtands his Inſtinct and the reaſonableneſs of it, and they do not. But Man being a higher thing even in the order of Creation, and deſigned to a more noble End in his animal capacity, his Argumentative Inſtinct is larger then the Natural Inſtinct of Beaſts: for he hath Inſtincts in him in order to the conſervation of Society, and therefore hath Principles, that is, he hath natural deſires to it for his own good; and becauſe he underſtands them, they are called *Principles*, and *Laws of Nature*, but are no other then what I have now declared; for Beaſts doe the ſame things we doe, and have many the ſame inclinations, which in us are the Laws of Nature, even all which we have in order to our common End. But that which in Beaſts is *Nature* and an impulſive force, in us muſt be Duty and an inviting power: we muſt doe the ſame things with an actual or habitual deſignation of that End to which God deſigns Beaſts; (ſupplying by his wiſedom their want of underſtanding;) and then what is mere Nature in them, in us is Natural reaſon. And therefore Marriage in men is made ſacred, when the mixtures of other Creatures are ſo merely natural, that they are not capable of being vertuous; becauſe men are bound to intend that End which God made. And this, with the ſuperaddition of other Ends, of which Marriage is repreſentative in part, and in part effective, does conſecrate Marriage, and makes it holy and myſterious. But then there are in Marriage many Duties which we are taught by Inſtinct; that is, by that Reaſon whereby we underſtand what are the beſt means to promote the End which we have aſſigned us. And by theſe Laws all unnatural mixtures are made unlawfull, and the decencies which are to be obſerved in Marriage are preſcribed us by this.

Naturale jus partim τὸ δίκαιον, πᾶσιν ἀνθρώποις ὁμοίως λυσιτελέσαλον· partim τὸ πρὸς καλοκαγαθίαν, κοινὸν ἅπασι, καὶ μόνον ἱκανὸν διασώζειν τὸ τῶν ἀνθρώπων βίον. Joſeph. *Orig.* 16. 10.

4. Secondly, Upon the ſuppoſition of this Diſcourſe I conſider again, that although to obſerve this Inſtinct or theſe Laws of Nature (in which I have now inſtanced) be no great Vertue in any eminency of degree; (as no man is much commended for not killing himſelf, or for not degenerating into Beaſtly Luſts;) yet to prevaricate ſome of theſe Laws may become almoſt the greateſt ſin in the World. And therefore although to live according to Nature be a teſtimony fit to be given to a ſober and a temperate man, and riſes no higher; yet to do an action againſt Nature is the greateſt diſhonour and impiety in the World, (I mean of actions whoſe Scene lyes in the Body) and diſentitles us to all relations to God, and vicinity to Vertue.

5. Thirdly, Now amongſt actions which we are taught by Nature, ſome concern the being and the neceſſities of Nature, ſome appertain to her convenience and advantage: and the tranſgreſſions of theſe reſpectively have their heightnings or depreſſions; and therefore to kill a man is worſe then ſome preternatural pollutions, becauſe more deſtructive of the end and deſignation of Nature, and the purpoſe of Inſtinct.

6. Fourthly, Every part of this Inſtinct is then in ſome ſenſe a Law, when it is in a direct order to a neceſſary End, and by that is made reaſonable. I ſay [*in ſome ſenſe*] it is a Law, that is, it is in a near diſpoſition to become a Law. It is a Rule without obligation to a particular puniſhment, beyond the effect of the natural inordination and obliquity of the act; it is not the meaſure of a moral good or evil, but of the natural, that is comely and uncomely. For if in the individuals it ſhould fail, or that there paſs ſome greater obligation upon the perſon in order to a higher end, not conſiſtent with thoſe means deſigned in order to the leſſer end, in that particular it is no fault, but ſometimes a vertue. And therefore although it be an Inſtinct, or reaſonable towards many purpoſes, that every one ſhould beget a man in his own image, in order to the preſervation of nature: yet if there be a ſuperaddition of another and higher end, and contrary means perſwaded in order to it, (ſuch as is holy Cœlibate or Virginity in order to a ſpiritual life, in ſome perſons) there the inſtinct of Nature is very far from paſſing obligation

ligation upon the Conſcience, and in that inſtance ceaſes to be reaſonable. And therefore the *Romans* who invited men to marriage with privileges, and puniſhed moroſe and ungentle natures that refuſed it, yet had they their chaſt and unmarried Veſtals: the firſt, in order to the Commonwealth; theſe, in a nearer order to Religion.

7. Fifthly, Theſe Inſtincts or reaſonable inducements become Laws, obliging us in Conſcience and in the way of Religion, and the breach of them is directly criminal, when the inſtance violates any end of Juſtice, or Charity, or Sobriety, either deſigned in Nature's firſt intention, or ſuperinduced by God or man. For every thing that is unreaſonable to ſome certain purpoſe, is not preſently criminal, much leſs is it againſt the Law of Nature; (unleſs every man that goes out of his way ſins againſt the Law of Nature;) and every contradicting of a natural deſire or inclination is not a ſin againſt a Law of Nature. For the reſtraining ſometimes of a lawfull and a permitted deſire is an act of great Vertue, and purſues a greater reaſon; as in the former inſtance. But thoſe things onely againſt which ſuch a reaſon as mixes with Charity or Juſtice, or ſomething that is now in order to a farther end of a commanded inſtance of Piety, may be without errour brought, thoſe things are onely criminal. And God having firſt made our Inſtincts reaſonable, hath now made our Reaſon and Inſtincts to be ſpiritual; and having ſometimes reſtrained our Inſtincts, and always made them regular, he hath by the intermixture of other principles made a ſeparation of Inſtinct from Inſtinct, leaving one in the form of natural inclination, and they riſe no higher then a permiſſion or a decency, it is lawfull, or it is comely ſo to doe: (for no man can affirm it to be a Duty to kill him that aſſaults my life, or to maintain my children for ever without their own induſtry, when they are able, what degrees of natural fondneſs ſoever I have towards them; nor that I ſin, if I do not marry, when I can contain:) and yet every one of theſe may proceed from the affections and firſt inclinations of Nature. But untill they mingle with Juſtice, or Charity, or ſome inſtance of Religion and Obedience, they are no Laws: the other that are ſo mingled, being raiſed to Duty and Religion. Nature inclines us, and Reaſon judges it apt and requiſite in order to certain ends; but then every particular of it is made to be an act of Religion from ſome other principle: as yet, it is but fit and reaſonable, not Religion and particular Duty, till God or man hath interpoſed. But whatſoever particular in Nature was fit to be made a Law of Religion, is made ſuch by the ſuperaddition of another principle: and this is derived to us by tradition from *Adam* to *Noah*, or elſe tranſmitted to us by the conſent of all the World upon a natural and prompt reaſon, or elſe by ſome other inſtrument derived to us from God, but eſpecially by the Chriſtian Religion, which hath adopted all thoſe things which we call *things honeſt*, *things comely*, and *things of good report*, into a Law and a Duty, as appears *Phil.* 4. 8.

8. Upon theſe Propoſitions I ſhall infer by way of Inſtance, that it is a Duty that Women ſhould nurſe their own Children. For firſt, it is taught to women by that Inſtinct which Nature hath implanted in them. For, as *Phavorinus* the Philoſopher diſcourſed, it is but to be half a Mother to bring forth Children, and not to nouriſh them: and it is ſome kind of Abortion, or an expoſing of the Infant, which in the reputation of all wiſe Nations is infamous and uncharitable. And if the name of Mother be an appellative of affection and endearments, why ſhould the Mother be willing to divide it with a Stranger? The Earth is the Mother of us all, not onely becauſe we were made of her red Clay, but chiefly that ſhe daily gives us food from her bowels and breaſts; and Plants and Beaſts give nouriſhment to their Off-ſprings, after their production, with greater tenderneſs then they bare them in their wombs; and yet Women give nouriſhment to the *Embryo*, which whether it be deformed or perfect they know not, and cannot love what they never ſaw: and yet when they do ſee it, when they have rejoyced that a Child is born, and forgotten the ſorrows of production, they who then can firſt begin to love it, if they begin to divorce the Infant from the Mother, the Object from the Affection, cut off the opportunities and occaſions of their Charity or Piety.

Apud A. Gellium *l.* 12. *c.* 1.

Cant. 4. 5. 9. For why hath Nature given to Women two exuberant Fontinels, which *like two Roes that are Twins feed among the Lilies*, and drop milk like dew from *Hermon*, and hath [a] invited that nouriſhment from the ſecret receſſes where the Infant dwelt at firſt, up to the Breaſt, where naturally now the Child is cradled in the entertainments of love and maternal embraces; but that Nature having removed the Babe, and carried its meat after it, intends that it ſhould be [b] preſerved by the matter and ingredients of its conſtitution, and have the ſame Diet prepared with a more mature and proportionable digeſtion? If Nature intended them not for

[a] *Ilicet exuudans clauſtris, erumpere geſtit Humor*——
Si prohibes, furit in mammis, turbáſque dolorum Miſcet, & ingrata pœnas à matre repoſcit.
Sammarth. Pædotroph.

[b] *Sponte fluunt alimenta ſuis accommoda rebus, Cognatúmque bibunt membra haud invita liquorem.* Id.

for Nouriſhment, I am ſure it leſs intended them for Pride and wantonneſs: they are needleſs Excreſcences and Vices of Nature, unleſs imployed in Nature's work and proper intendment. And if it be a matter of conſideration of what Bloud Children are derived: we may alſo conſider, that the derivation continues after the birth, and therefore, abating the ſenſuality, the Nurſe is as much the Mother as ſhe that brought it forth; and ſo much the more, as there is a longer communication of conſtituent nouriſhment (for ſo are the firſt emanations) in this then in the other. So that here is firſt the Inſtinct or prime intendment of Nature.

10. Secondly, And that this Inſtinct may alſo become humane and reaſonable, we ſee it by experience in many places, that Foſter-Children are dearer to the Nurſe then to the Mother, as receiving and miniſtring reſpectively perpetual prettineſſes of love, and fondneſs, and trouble, and need, and invitations, and all the inſtruments of indearment; beſides a vicinity of diſpoſitions and relative tempers by the communication of bloud and ſpirits from the Nurſe to the Suckling, which makes uſe the more natural, and nature more accuſtomed. And therefore the affections which theſe expoſed or derelict Children bear to their Mothers have no grounds of nature or aſſiduity, but civility and opinion; and that little of love which is abated from the Foſter-parents upon publick report that they are not natural, that little is transferred to Mothers upon the ſame opinion, and no more. Hence come thoſe unnatural averſions, thoſe unrelenting diſpoſitions, thoſe careleſneſſes and incurious deportments towards their Children, which are ſuch ill-ſown ſeeds, from whence may ariſe up a bitterneſs of diſpoſition and mutual provocation. The affection which Children bear to their Nurſes was highly remarked in the inſtance of *Scipio Aſiaticus*, who rejected the importunity of his Brother *Africanus* in behalf of the ten Captains who were condemned for offering violence to the Veſtals, but pardoned them at the requeſt of his Foſter-ſiſter: and being asked why he did more for his Nurſe's Daughter then for his own Mothers Son, gave this anſwer, *I eſteem her rather to be my Mother that brought me up, than her that bare me and forſook me.* And I have read the obſervation, That many Tyrants have killed their Mothers, but never any did violence to his Nurſe; as if they were deſirous to ſuck the bloud of their Mother raw, which ſhe refuſed to give to them digeſted into milk. And the Baſtard-Brother of the *Gracchi*, returning from his Victories in *Aſia* to *Rome*, preſented his Mother with a Jewel of Silver, and his Nurſe with a Girdle of Gold, upon the ſame account. Sometimes Children are exchanged, and artificial Baſtardies introduced into a Family, and the right Heir ſupplanted. It happened ſo to *Artabanus* King of *Epirus*: his Child was changed at nurſe, and the Son of a mean Knight ſucceeded in the Kingdom. The event of which was this: The Nurſe too late diſcovered the Treaſon; a bloudy War was commenced, both the Pretenders ſlain in Battel, and the Kingdom it ſelf was uſurped by *Alexander* the Brother to *Olympias*, the Wife of *Philip* the *Macedonian*. At the beſt, though there happen no ſuch extravagant and rare accidents, yet it is not likely a Stranger ſhould love the Child better then the Mother: and if the Mother's care could ſuffer it to be expoſed, a Stranger's care may ſuffer it to be neglected. For how ſhall an Hireling endure the inconveniences, the tedioſneſſes and unhandſomneſſes of a Nurſery, when ſhe whoſe natural affection might have made it pleaſant, out of wantonneſs or ſoftneſs hath declined the burthen? But the ſad accidents which by too frequent obſervation are daily ſeen happening to Nurſe-Children give great probation, that this intendment of Nature deſigning Mothers to be the Nurſes, that their affection might ſecure and increaſe their care, and the care beſt provide for their Babes, is moſt reaſonable, and proportionable to the diſcourſes of Humanity.

Obliteratis & abolitis nativæ pietatis elementis, quicquid ità educati liberi amare patrem atque matrem videntur, magnam partem non naturalis ille amor eſt, ſed civilis & opinabilis. Phavor. *apud* A. Gellium.

11. But as this inſtinct was made reaſonable, ſo in this alſo the reaſon is in order to grace and ſpiritual effects; and therefore is among thoſe things which God hath ſeparated from the common Inſtincts of Nature, and made properly to be Laws, by the mixtures of Juſtice and Charity. For it is part of that Education which Mothers as a duty owe to their children, that they do in all circumſtances, and with all their powers which God to that purpoſe gave them, * promote their capacities and improve their faculties. Now in this alſo, as the temper of the Body is conſiderable in order to the inclinations of the Soul, ſo is the Nurſe in order to the temper of the Body: and a Lamb ſucking a Goat, or a Kid ſucking an Ewe, change their fleece and hair reſpectively, ſay Naturaliſts. For if the Soul of Man were put into the Body of a Mole, it could not ſee nor ſpeak, becauſe it is not fitted with an Inſtrument apt and organical to the faculty: and when the Soul hath its proper Inſtruments,

* *Nam Gracchorum eloquentiæ multum contuliſſe accepimus Corneliam Matrem.* Quint. *lib.* 1. *c.* 1. *Protinus ut erit patris ſactus, acrem quàm maximè curam impendat, ante omnia nè ſit vitioſus ſitimo Nutricibus, quas, ſi fieri poſſet, ſapientes Chryſippus optavit.* Quint. *lib.* 1. *cap.* 1. γάλα ἀλλότειον ζλαβερὸν, γάλα ἴδιον ὠφέλιμον. Hippoc. *l. de Alimento.* καθάπερ αἱ τίτθαι γε, σίλλ-ζ-ι χαιρῆς. Ariſtoph.

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its muſick is pleaſant or harſh according to the ſweetneſs or the unevenneſs of the ſtring it touches: for *David* himſelf could not have charmed *Saul*'s melancholick ſpirit with the ſtrings of his Bow, or the wood of his Spear. And juſt ſo are the actions or diſpoſitions of the Soul, angry or pleaſant, luſtfull or cold, querulous or paſſionate, according as the Body is diſpoſed by the various intermixtures of natural qualities. And as the careleſneſs of Nurſes hath ſometimes returned Children to their Parents crooked, conſumptive, half ſtarved, and unclean from the impurities of Nature: ſo their Society and their nouriſhment together have diſpoſed them to peeviſhneſs, to luſt, to drunkenneſs, to pride, to low and baſe demeanours, to ſtubbornneſs. And as a man would have been unwilling to have a Child by *Harpaſte*, *Seneca*'s Wife's Fool; ſo he would in all reaſon be as unwilling to have had her to be the Nurſe: for very often Mothers by the birth do not tranſmit their imperfections, yet it ſeldom happens but the Nurſe does. Which is the more conſiderable, becauſe Nurſes are commonly perſons of no great rank, certainly lower then the Mother, and by conſequence liker to return their Children with the lower and more ſervile conditions: and commonly thoſe vainer people teach them to be peeviſh and proud, to lie, or at leaſt ſeldom give them any firſt principles contrariant to the Nurſe's vice. And therefore it concerns the Parents care, in order to a vertuous life of the Child, to ſecure its firſt ſeaſonings; becauſe whatever it ſucks in firſt, it ſwallows and believes infinitely, and practiſes eaſily, and continues longeſt. And this is more proper for a Mother's care, while the Nurſe thinks that giving the Child ſuck, and keeping its body clean, is all her duty; but the Mother cannot think her ſelf ſo eaſily diſcharged. And this conſideration is material in all caſes, be the choice of the Nurſe never ſo prudent and curious: and it is not eaſily apprehended to be the portion of her care to give it ſpiritual milk: and therefore it intrenches very much upon Impiety and poſitive relinquiſhing the education of their Children, when Mothers expoſe the ſpirit of the Child either to its own weaker inclinations, or the wicked principles of an ungodly Nurſe, or the careleſneſs of any leſs-obliged perſon.

Ἄλλος μεμέλῃ πέλει ἤμερη, ἄλλος μήτης. Fictum Proverb.

12. And then let me adde, That a Child ſucks the Nurſe's milk, and digeſts her conditions, if they be never ſo * bad, ſeldom gets any good. For Vertue being ſuperaddition to Nature, and Perfections not radical in the Body, but contradictions to and meliorations of natural indiſpoſitions, does not eaſily convey it ſelf by miniſtrations of food, as Vice does, which in moſt inſtances is nothing but mere Nature grown to Cuſtom, and not mended by Grace: ſo that it is probable enough, ſuch natural diſtemperatures may paſs in the Rivulets of milk, like evil ſpirits in a white Garment; when Vertues are of harder purchaſe, and dwell ſo low in the heart, that they but rarely paſs through the fountains of generation. And therefore let no Mother venture her Child upon a Stranger, whoſe heart ſhe leſs knows then her own. And becauſe few of thoſe nicer Women think better of others then themſelves, (ſince out of ſelf-love they neglect their own Bowels,) it is but an act of improvidence, to let my Child derive imperfections from one of whom I have not ſo good an opinion as of my ſelf.

* *Hyrcanæque admôrunt ubera tigres.* Virgil. λεαίνας μαστὸν ἐθήλαζε.

13. And if thoſe many bleſſings and holy prayers which the Child needs, or his askings or ſickneſſes, or the Mother's fears or joys reſpectively do occaſion, ſhould not be caſt into this account; yet thoſe Principles which in all caſes wherein the neglect is vicious are the cauſes of the expoſing the Child, are extremely againſt the Piety and Charity of Chriſtian Religion, which preſcribes ſeverity and auſtere deportment, and *the labours of love*, and exemplar tenderneſs of affections, and piety to Children, which are the moſt natural and neareſt relations the Parents have. That Religion which commands us to viſit and to tend ſick Strangers, and waſh the feet of the poor, and dreſs their ulcers, and ſends us upon charitable Embaſſies into unclean Priſons, and bids us lay down our lives for one another, is not pleaſed with a niceneſs and ſenſual curioſity (that I may not name the wantonneſſes of luſts) which denies ſuck to our own Children. What is more humane and affectionate than Chriſtianity? and what is leſs natural and charitable then to deny the expreſſes of a Mother's affection? which certainly to good women is the greateſt trouble in the World, and the greateſt violence to their deſires, if they ſhould not expreſs and miniſter.

14. And it would be conſidered, whether thoſe Mothers who have neglected their firſt Duties of Piety and Charity can expect ſo prompt and eaſie returns of Duty and Piety from their Children, whoſe beſt foundation is Love, and that love ſtrongeſt which is moſt natural, and that moſt natural which is conveyed by the firſt miniſteries and impreſſes of Nouriſhment and Education. And if Love deſcends more ſtrongly then it aſcends, and commonly falls from the Parents upon the Children in Cataracts, and returns back again up to the Parents but in gentle Dews; if the Child's affection keeps the

ſame proportions towards ſuch unkind Mothers, it will be as little as atoms in the Sun, and never expreſs it ſelf but when the Mother needs it not, that is, in the Sun-ſhine of a clear fortune.

15. This then is amongſt thoſe Inſtincts which are natural, heightned firſt by Reaſon, and then exalted by Grace into the obligation of a Law: and being amongſt the Sanctions of Nature, its prevarication is a crime very near thoſe ſins which Divines, in deteſtation of their malignity, call *Sins againſt Nature*, and is never to be excuſed but in caſes of * Neceſſity or greater Charity; as when the Mother cannot be a Nurſe by reaſon of natural diſability, or is afflicted with a diſeaſe which might be tranſmitted in the milk, or in caſe of the publick neceſſities of a Kingdom, for the ſecuring of Succeſſion in the Royal Family. And yet concerning this laſt *Lycurgus* made a Law, that the Nobleſt among the *Spartan* Women, though their Kings Wives ſhould at leaſt nurſe their Eldeſt Son, and the Plebeians ſhould nurſe all theirs: and *Plutarch* reports, that the ſecond Son of King *Themiſtes* inherited the Kingdom in *Sparta*, only becauſe he was nurſed with his Mother's milk, and the eldeſt was therefore rejected becauſe a Stranger was his Nurſe. And that Queens have ſuckled and nurſed their own Children, is no very unuſual kindneſs in the ſimplicity and hearty affections of elder Ages, as is to be ſeen in *Herodotus* and other Hiſtorians. I ſhall onely remark one inſtance out of the *Spaniſh* Chronicles, which *Henry Stephens* in his Apology for *Herodotus* reports to have heard from thence related by a noble perſonage, Monſieur *Marillac*; That a *Spaniſh* Lady married into *France* nurſed her child with ſo great a tenderneſs and jealouſie, that having underſtood the little Prince once to have ſuckt a ſtranger, ſhe was unquiet till ſhe had forced him to vomit it up again. In other caſes the crime lies at their door who inforce neglect upon the other, and is heightned in proportion to the motive of the omiſſion: as if Wantonneſs or Pride be the parent of the crime, the Iſſue, beſides its natural deformity, hath the excreſcencies of Pride or Luſt to make it more ugly.

* *Neceſſitas, magnum imbecillitatis humanæ patrocinium, quicquid cogit excuſat.* Sen.

16. To ſuch Mothers I propound the Example of the Holy Virgin, who had the honour to be viſited by an Angel, yet, after the example of the Saints in the Old Teſtament, ſhe gave to the Holy *Jeſus* drink from thoſe Bottles which himſelf had filled for his own drinking; and her *Paps* were as ſurely *bleſſed* for *giving him ſuck*, as her *Womb* for *bearing him*; and reads a Lecture of Piety and Charity, which if we deny to our children, there is then in the World left no argument or relation great enough to kindle it from a cinder to a flame. God gives *dry breaſts*, for a curſe to ſome, for an affliction to others; but thoſe that invite it to them by voluntary arts, *love not bleſſing, therefore ſhall it be far from them.* And I remember that it was ſaid concerning *Annius Minutius* the Cenſor, that he thought it a prodigy and extremely ominous to *Rome*, that a *Roman* Lady refuſed to nurſe her Child, and yet gave ſuck to a Puppy, that her milk might with more ſafety be dried up with artificial applications. Let none therefore divide the intereſts of their own Children: for ſhe that appeared before *Solomon*, and would have the Child divided, was not the true Mother, and was the more culpable of the two.

The PRAYER.

O *Holy and Eternall God, Father of the Creatures, and King of all the World, who haſt imprinted in all the Sons of thy Creation principles and abilities to ſerve the end of their own preſervation, and to Men haſt ſuperadded Reaſon, making thoſe firſt propenſities of Nature to be reaſonable in order to Society, and a converſation in Communities and Bodies Politick, and haſt by ſeveral Laws and Revelations directed our Reaſons to nearer applications to thee, and performance of thy great End, the glory of our Lord and Father; teach me ſtrictly to obſerve the order of Creation, and the deſigns of the Creatures, that in my order I may doe that ſervice which every Creature does in its proper capacity. Lord, let me be as conſtant in the ways of Religion as the Sun in his courſe, as ready to follow the intimations of thy Spirit as little Birds are to obey the directions of thy Providence and the conduct of thy hand; and let me never by evil cuſtomes, or vain company, or falſe perſwaſions, extinguiſh thoſe principles of Morality and right Reaſon which thou haſt imprinted in my underſtanding, in my creation and education, and which thou haſt ennobled by the ſuperadditions of Chriſtian inſtitution: that I may live according to the rules of Nature in ſuch things which ſhe teaches, modeſtly, temperately and affectionately, in all the parts of my natural and political relations; and that I, proceeding from Nature to Grace, may henceforth go on from Grace to Glory, the crown of all Obedience, prudent and holy walking, through* Jeſus Chriſt *our Lord.* Amen.

SECT.

SECT. IV.

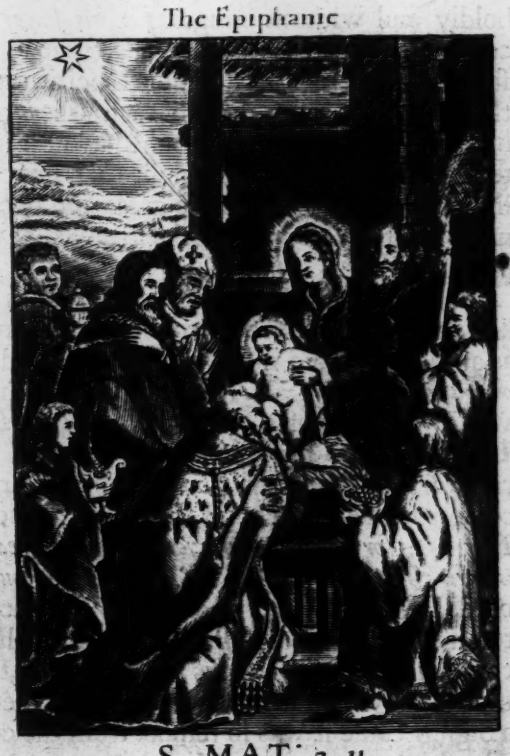
Of the great and glorious Accidents happening about the Birth of JESUS.

The Angels appearing to the Shepherds.

S. LUKE. 2.14.

Glory to God in the highest, and on earth peace, good will towards men.

The Epiphanie



S. MAT. 2. 11.

When they had opened their treasures, they presented unto him gifts, Gold, and Frank incense, and Myrrhe.

1. ALthough the Birth of *Christ* was destitute of the usual excrescences and less necessary Pomps which used to signifie and illustrate the birth of Princes; yet his first Humility was made glorious with Presages, Miracles, and Significations from Heaven, which did not only, like the furniture of a Princely Bed-chamber, speak the riches of the Parent, or greatness of the Son within its own walls, but did declare to all the world that their Prince was born, publishing it with figures and representments almost as great as its Empire.

2. For when all the world did expect that in *Judæa* should be born their Prince, and that the incredulous world had in their observation slipt by their true Prince, because he came not in pompous and secular illustrations; upon that very stock *Vespasian* was nurs'd up in hope of the *Roman* Empire, and that hope made him great in designs, and they being prosperous made his fortunes correspond to his hopes, and he was indeared and engaged upon that fortune by the Prophecy which was never intended him by the Prophet. But the fortune of the *Roman* Monarchy was not great enough for this Prince design'd by the old Prophets. And therefore it was not without the influence of a Divinity, that his Decessour *Augustus* about the time of *Christ*'s Nativity refused to be called LORD. Possibly it was, to entertain the people with some hopes of restitution of their Liberties, till he had grip'd the Monarchy with a stricter and faster hold: but the Christians were apt to believe, that it was upon the Prophecy of a *Sibyll* foretelling the birth of a greater Prince, to whom all the world should pay adoration. And that the Prince was about that time born in *Judæa*, the Oracle which was dumb to *Augustus*'s question told him unask'd, the Devil having no tongue permitted him, but one to proclaim that *an Hebrew child was his Lord and Enemy.*

Sueton. *in vita Vesp. Videetiam* Ciceron. *de Divin.*

Orosius, *l.* 6. *c.* 22.

Suidas *in histor. Vit. Augustus.*

3. At the Birth of which Child there was an universal Peace through all the World. For then it was that *Augustus Cæsar*, having composed all the Wars of the

Oroſius. World, did the third time cauſe the gates of *Janus*'s Temple to be ſhut: and this Peace continued for twelve years, even till the extreme old age of the Prince, until ruſt had ſealed the Temple-doors, which opened not till the ſedition of the *Athenians* and the Rebellion of the *Dacians* cauſed *Auguſtus* to arm. For he that was born was *the Prince of Peace*, and came to reconcile God with Man, and Man with his brother; and to make, by the ſweetneſs of his Example, and the influence of a holy Doctrine, ſuch happy atonements between diſagreeing natures, ſuch confederations and ſocieties between Enemies, that *the Wolf and the Lamb ſhould lie down together, and a little child* boldly and without danger *put his finger in the neſt and cavern of an Aſp.* And it could be no leſs then miraculous, that ſo great a Body as the *Roman* Empire, conſiſting of ſo many parts, whoſe Conſtitutions were differing, their Humours contrary, their Intereſts contradicting each others greatneſs, and all theſe violently oppreſſed by an uſurping power, ſhould have no lim out of joint, not ſo much as an aking tooth or a rebelling humour in that huge collection of parts: but ſo it ſeemed good in the eye of Heaven, by ſo great and good a ſymbol to declare not only the Greatneſs, but the Goodneſs of the Prince that was then born in *Judæa*, the Lord of all the World.

Eſa. 11. 6, 8.

4. But becauſe the Heavens, as well as the Earth, are his Creatures, and do ſerve him, at his Birth he received a ſign in Heaven above, as well as in the Earth beneath, as an homage paid to their common Lord. For as certain *Shepherds were keeping watch over their flocks by night*, near that part where *Jacob* did uſe to feed his cattel when he was in the land of *Canaan*, *the Angel of the Lord came upon them, and the glory of the Lord ſhone round about them.* Needs muſt the Shepherds be afraid, when an Angel came arrayed in glory, and cloathed their perſons in a robe of light, great enough to confound their ſenſes and ſcatter their underſtandings. But *the Angel ſaid unto them, Fear not, for I bring unto you tidings of great joy which ſhall be to all people. For unto you is born this day in the city of David a Saviour, which is Chriſt the Lord.* The Shepherds needed not be invited to go ſee this glorious ſight: but leſt their fancy ſhould riſe up to an expectation of a Prince as externally glorious as might be hoped for upon the conſequence of ſo glorious an Apparition, the Angel, to prevent the miſtake, told them of a Sign, which indeed was no other then the thing ſignified; but yet was therefore a Sign, becauſe it was ſo remote from the common probability and expectation of ſuch a birth, that by being a Miracle, ſo great a Prince ſhould be born ſo poorly, it became an inſtrument to ſignifie it ſelf and all the other parts of myſterious conſequence. For the Angel ſaid, *This ſhall be a ſign unto you, Ye ſhall finde the Babe wrapt in ſwaddling-cloaths, lying in a manger.*

5. But as Light, when it firſt begins to gild the Eaſt, ſcatters indeed the darkneſſes from the earth, but ceaſes not to increaſe its flame till it hath made perfect day: ſo it happened now in this Apparition of the Angel of light. He appeared, and told his meſſage, and did ſhine; but the light aroſe higher and higher, till midnight was as bright as mid-day. For *ſuddenly there was with the Angel a multitude of the heavenly hoaſt:* and after the Angel had told his Meſſage in plain-ſong, the whole *Chorus* joined in deſcant, and ſang an Hymn to the tune and ſenſe of Heaven, where *glory* is paid *to God* in eternal and never-ceaſing offices, and whence *good will* deſcends *upon men* in perpetual and never-ſtopping torrents. Their Song was, *Glory be to God on high, on earth peace, good will towards men.* By this Song not only * referring to the ſtrange Peace which at that time put all the World in eaſe, but to the great Peace which this newborn Prince ſhould make between his Father and all Mankind.

* *Igitur eo tempore, i. e. eo anno, quo firmiſſimam veriſſimámque Pacem ordinatione Dei Cæſar compoſuit, natus eſt Chriſtus; cujus adventui Pax iſta famulata eſt: in cujus ortu audientibus hominibus exſultantes Angeli cecinerunt, Gloria in excelſis Deo, & in terra Pax,* &c. P. Oroſius.

6. As ſoon as theſe bleſſed Choriſters had ſung their Chriſtmas Carol, and taught the Church a Hymn to put into her Offices for ever in the anniverſary of this Feſtivity, *the Angels returned into Heaven*, and *the Shepherds went to Bethlehem, to ſee this thing which the Lord had made known unto them. And they came with haſte, and found Mary and Joſeph, and the Babe lying in a manger.* Juſt as the Angel had prepared their expectation, they found the narrative verified, and ſaw the glory and the myſtery of it by that repreſentment which was made by the heavenly miniſters, ſeeing GOD through the veil of a Child's fleſh, the Heir of Heaven wrapped in ſwaddling-cloaths, and a perſon to whom the Angels did miniſter laid in a Manger: and they beheld, and wondred, and worſhipped.

7. But as precious Liquour warmed and heightned by a flame firſt crowns the veſſel, and then dances over its brim into the fire, increaſing the cauſe of its own motion and extravagancy: ſo it happened to the Shepherds, whoſe hearts being filled with the oil of gladneſs up unto the brim, the Joy ran over, as being too big to be confined

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in their own breasts, and did communicate it self, growing greater by such dissemination: For *when they had seen it, they made known abroad the saying which was told them concerning this Child. And* (as well they might) *all that heard it wondred.* But *Mary*, having first changed her joy into wonder, turned her wonder into entertainments of the mystery, and the mystery into a fruition and cohabitation with it: For *Mary kept all these sayings, and pondered them in her heart.* And the Shepherds having seen what the Angels did upon the publication of the news, which less concerned them then us, had learnt their duty, to sing an honour to God for the Nativity of *Christ*: For *the Shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.*

8. But the Angels had told the Shepherds that the Nativity was *glad tidings of great joy unto all people*: and, that *the Heavens might declare the glory of God, and the firmament shew his handy-work*, this also was told abroad even to the Gentiles by a sign from Heaven, by the message of a Star. For there was a Prophecy of *Balaam* famous in all the Eastern Country, and recorded by *Moses*, *There shall come a Star out of Jacob, and a Scepter shall arise out of Israel: Out of Jacob shall come he that shall have dominion.* Which although in its first sense it signified *David*, who was the conquerour of the *Moabites*; yet, in its more mysterious and chiefly-intended sense, it related to the Son of *David*. And in expectation of the event of this Prophecy, the *Arabians*, the sons of *Abraham* by *Keturah*, whose portion given by their Patriarch was Gold, Frankincense and Myrrh, who were great lovers of Astronomy, did with diligence expect the revelation of a mighty Prince in *Judæa* at such time when a miraculous and extraordinary Star should appear. And therefore, *when Jesus was born in Bethlehem of Judæa, in the days of Herod the King, there came Wise men*, inspired by God, taught by Art, and persuaded by Prophecy, *from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his Star in the East, and are come to worship him.* The *Greeks* suppose this which was called a *Star* to have been indeed an Angel in a pillar of fire, and the semblance of a Star; and it is made the more likely, by coming and standing directly over the humble roof of his Nativity, which is not discernible in the station of a Star, though it be supposed to be lower then the Orb of the Moon. To which if we add, that *they onely* saw it, (so far as we know,) and that it appeared as it were by voluntary periods, it will not be very improbable but that it might be like the Angel that went before the Sons of *Israel* in a pillar of fire by night; or rather like the little shining Stars sitting upon the Bodies of *Probus*, *Tharacus* and *Andronius*, Martyrs, when their bodies were searched for, in the days of *Diocletian*, and pointed at by those bright Angels.

Num. 24. 17.

Epiphan. in *Expos. fid. cath. c.* 8.

9. This Star did not trouble *Herod*, till the Levantine Princes expounded the mysteriousness of it, and said it declared a *King to be born in Jewry*, and that the *Star* was *his*, not applicable to any signification but of a King's birth. And therefore although it was * no Prodigy nor Comet, foretelling Diseases, Plagues, War, and Death, but onely the happy Birth of a most excellent Prince; yet it brought affrightment to *Herod* and all *Jerusalem*: For *when Herod the King had heard these things, he was troubled, and all Jerusalem with him.* And thinking that the question of the Kingdom was now in dispute, and an Heir sent from Heaven to lay challenge to it, who brought a Star and the Learning of the East with him for evidence and Probation of his Title, *Herod* thought there was no security to his usurped possession, unless he could rescind the decrees of Heaven, and reverse the results and eternal counsels of Predestination. And he was resolved to venture it, first by craft, and then by violence.

* *Et terris mutantem regna cometem.* Chalcidius *in Timæum Platonis.*

10. And first, *he calls the chief Priests and Scribes of the people together*, and *demanded of them, where* CHRIST *should be born*; and found by their joynt determination, that *Bethlehem* of *Judæa* was the place designed by ancient Prophecy and God's Decree. Next he enquired of the *Wise men* concerning the Star, but *privily, what time it appeared.* For the Star had not motion certain and regular, by the laws of Nature; but it so guided the Wise men in their journey, that it stood when they stood, moved not when they rested, and went forward when they were able, making no more haste then they did, who carried much of the business and imployment of the Star along with them. But when *Herod* was satisfied in his questions, *he sent them to Bethlehem*, with instructions *to search diligently for the young child, and to bring him word*, pretending that he would *come and worship him* also.

Leo *Serm.* 4. *de Epiphan.*

11. The Wise men prosecuted the business of their journey, and *having heard the King, they departed, and the Star* (which, as it seems, attended their motion) *went before them untill it came and stood over where the young Child was*; where *when they*

saw the Star, they rejoyced with exceeding great joy. Such a joy as is usual to wearied Travellers when they are entring into their Inne; such a joy as when our hopes and greatest longings are laying hold upon the proper objects of their desires; a joy of certainty immediately before the possession: for that is the greatest Joy, which possesses before it is satisfied, and rejoices with a joy not abated by the surfeits of possession, but heightned with all the apprehensions and fancies of hope, and the neighbourhood of fruition; a joy of Nature, of Wonder, and of Religion. And now their hearts laboured with a throng of spirits and passions, and ran into the house to the embracement of *Jesus* even before their feet. But *when they were come into the house, they saw the young Child with Mary his mother.* And possibly their expectation was something lessened, and their wonder heightned, when they saw their hope empty of pomp and gayety, the great King's Throne to be a Manger, a Stable to his Chamber of presence, a thin Court, and no Ministers, and the King himself a pretty Babe, and, but that he had a Star over his head, nothing to distinguish him from the common condition of children, or to excuse him from the miseries of a poor and empty fortune.

12. This did not scandalize those wise persons, but being convinced by that Testimony from Heaven, and the union of all Circumstances, *they fell down and worshipped him*, after the manner of the Easterlings when they doe veneration to their Kings; not with an empty *Ave* and gay blessing of fine words, but *they bring presents, and come into his Courts:* For *when they had opened their treasures, they presented unto him gifts, Gold, Frankincense, and Myrrh.* And if these Gifts were mysterious beyond the acknowledgment of him to be the King of the *Jews*, and *Christ* that should come into the world; *Frankincense*, might signifie him to be acknowledged a God, *Myrrh* to be a Man, and *Gold* to be a King. Unless we chuse by *Gold* to signifie the acts of Mercy; by *Myrrh*, the Chastity of minds and Purity of our bodies, to the incorruption of which Myrrh is especially instrumental; and by *Incense* we intend our * Prayers, as the most apt presents and oblations to the honour and service of this young King. But however the fancies of Religion may represent variety of *Idea's*, the act of adoration was direct and religious: and the Myrrh was medicinal to his tender body; the Incense possibly no more then was necessary in a Stable, the first throne of his Humility; and the Gold was a good Antidote against the present indigencies of his Poverty: Presents such as were used in all the Levant, (especially in *Arabia* and *Saba*, to which the growth of Myrrh and Frankincense was proper,) in their addresses to their God and to their King, and were instruments with which under the veil of Flesh they worshipped the Eternal Word; the Wisedom of God under infant Innocency, the Almighty Power in so great Weakness, and under the lowness of Humane nature, the altitude of Majesty and the infinity of Divine glory. And so was verified the prediction of the Prophet * *Esay* under the type of the son of the Prophetess, *Before a child shall have knowledge to cry, My father and my mother, he shall take the spoil of Damascus and Samaria from before the King of Assyria.*

S. Ambros. *in* 2. *Luc.* 6. Leo. *Ser. de Epiph.* Theophil. *in Matt.* 2. *S.* Bernard. *in Serm.* 2. *de Epiph.*

* Phil. 4. 18. Psal. 141. 2. Revel. 5. 8.

* Esa. 8. 4. Justin M. *Dial. cum Tryphon.* Tertul. *l.* 3. *contra Marcion. c.* 13.

13. When they had paid the tribute of their Offerings and Adoration, *Being warned in their sleep by an Angel not to return to Herod, they returned into their own countrey another way:* where (having been satisfied with the pleasures of Religion, and taught by that rare demonstration which was made by *Christ*, how Man's Happiness did nothing at all consist in the affluence of worldly Possessions, or the tumours of Honour; having seen the Eternal Son of God poor and weak, and unclothed of all exteriour Ornaments;) they renounced the World, and retired empty into the recesses of Religion, and the delights of Philosophy.

Ad SECT. IV.

Considerations upon the Apparition of the Angels to the Shepherds.

1. WHen the Angels saw that come to pass which *Gabriel* the great Embassadour of God had declared, that which had been prayed for and expected four thousand years, and that by the merits of this new-born Prince their younger brethren and inferiours in the order of Intelligent creatures were now to be redeemed, that Men should partake the glories of their secret habitations, and should fill

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up thoſe void places which the fall of *Lucifer* and the third part of the Stars had made; their joy was great as their underſtanding, and theſe mountains did leap with joy, becauſe the valleys were filled with benediction and a fruitfull ſhowr from Heaven. And if at the *Converſion of one ſinner there is jubilation* and a feſtival kept *among the Angels*; how great ſhall we imagine this rejoycing to be, when Salvation and Redemption was ſent to all the World? But we alſo, to whom the joy did more perſonally relate, (for they rejoyced for our ſakes) ſhould learn to eſtimate the grace done us, and believe there is ſomething very extraordinary in the Piety and Salvation of a man, when the Angels, who in reſpect of us are unconcern'd in the communications, rejoyce with the joy of Conquerours, or perſons ſuddenly ranſomed from tortures and death.

2. But the Angels alſo had other motions: for beſides the pleaſures of that joy which they had in beholding Humane nature ſo highly exalted, and that God was Man, and Man was God; they were tranſported with admiration at the ineffable Counſel of God's Predeſtination, proſtrating themſelves with adoration and modeſty, ſeeing God ſo humbled, and Man ſo changed, and ſo full of charity, that God ſtooped to the condition of Man, and Man was inflam'd beyond the love of Seraphims, and was made more knowing then Cherubims, more eſtabliſhed then Thrones, more happy then all the orders of Angels. The iſſue of this conſideration teaches us to learn their Charity, and to exterminate all the intimations and beginnings of Envy, that we may as much rejoyce at the good of others as of our ſelves: for then we love good for God's ſake, when we love good where-ever God hath placed it; and that joy is charitable which overflows our neighbours fields, when our ſelves are unconcerned in the perſonal accruments. For ſo we are *made partakers of all that fear God*, when Charity unites their joy to ours, as it makes us partakers of their common ſufferings.

3. And now the Angels, who had adored the Holy *Jeſus* in Heaven, come alſo to pay their homage to him upon Earth; and laying aſide their flaming Swords, they take into their hands inſtruments of muſick, and ſing, *Glory be to God on high*. Firſt ſignifying to us, that the Incarnation of the Holy *Jeſus* was a very great inſtrument of the glorification of God, and thoſe divine Perfections in which he is chiefly pleaſed to communicate himſelf to us were in nothing manifeſted ſo much as in the myſteriouſneſs of this work. Secondly, And in vain doth man ſatisfie himſelf with complacencies and ambitious deſigns upon earth, when he ſees before him God in the form of a ſervant, humble, and poor, and crying, and an infant full of need and weakneſs.

4. But God hath pleaſed to reconcile his Glory with our eternal Benefit; and that alſo was part of the Angels ſong, *In earth peace to men of good will*. For now we need not with *Adam* to fly from the preſence of the Lord, ſaying, *I heard thy voice, and I was afraid, and hid my ſelf*: for he from whom our ſins made us once to flie, now weeps, and is an infant in his Mother's arms, ſeeking ſtrange means to be reconciled to us, hath forgotten all his anger, and is ſwallowed up with love, and incircled with irradiations of amorous affections and *good will*. And the effects of this good will are not referred onely to perſons of heroical and eminent graces and operations, of vaſt and expenſive charities, of prodigious abſtinences, of eremitical retirements, of aſcetical diet, of perfect Religion, and canoniz'd perſons; but to all *men of good will*, whoſe Souls are hallowed with holy purpoſes and pious deſires, though the beauties of the Religion and holy thoughts were not ſpent in exteriour acts, nor called out by the opportunities of a rich and expreſſive fortune.

5. But here we know where the ſeat and regiment of *Peace* is placed, and all of it muſt paſs by us and deſcend upon us as duty and reward. It proceeds from the Word Incarnate, from the Son of God undertaking to reconcile us to his Father; and it is miniſtred and conſigned unto us by every event and act of Providence, whether it be decyphered in characters of paternal Indulgence, or of Correction, or Abſolution. For that is not Peace from above, to have all things according to our humane and natural wiſhes; but to be in favour with God, that is *Peace*: always remembring, that to be chaſtiſed by him is not a certain teſtimony of his meer wrath, but to all his ſervants a character of love and of paternal proviſion, ſince *he chaſtiſes every ſon whom he receives*. Whoſoever ſeeks to avoid all this world's Adverſity, can never find Peace: but he onely who hath reſolved all his Affections, and placed them in the heart of God, he who denies his own Will, and hath killed Self-love, and all thoſe enemies within that make Afflictions to become Miſeries indeed and full of bitterneſs, he only enjoys this Peace; and in proportion to every man's Mortification and Self-denial, ſo are the degrees of his Peace. And this is the *Peace* which the Angel proclaimed at the enunciation of that Birth, which taught Humility, and Contempt of things below, and all their

vainer glories, by the greateſt argument in the world, even the Poverty of God incarnate. And if God ſent his own, natural, onely-begotten and *beloved Son*, in all the dreſſes of Poverty and contempt; that perſon is vain who thinks God will love him better then he loved his own Son, or that he will expreſs his love any other or gentler way then to make him partaker of the fortune of his eldeſt Son. There is one other poſtern to the dwellings of Peace, and that is, *Good will to Men*; for ſo much Charity as we have to others, ſuch a meaſure of Peace alſo we may enjoy at home: For Peace was proclaimed onely to *Men of good will*, to them that are at peace with God and all the World.

6. But the Angel brought the Meſſage to Shepherds, to perſons ſimple and mean and humble, perſons likely to be more apprehenſive of the Myſtery, and leſs of the Scandal, of the Poverty of the *Meſſias*. For they whoſe cuſtom or affections dwell in ſecular Pomps, who are not uſed by Charity or Humility to ſtoop to an Evenneſs and conſideration of their brethren, of equal natures though of unequal fortunes, are perſons of all the world moſt indiſpoſed and removed from the underſtanding of ſpiritual excellencies, eſpecially when they do not come cloathed with advantages of the world, and of ſuch beauties which they admire. God himſelf in Poverty comes in a prejudice to them that love Riches, and * Simplicity is Folly to crafty perſons, a Mean birth is an ignoble ſtain, Beggary is a ſcandal, and the Croſs an unanſwerable objection. But the Angel's moral in the circumſtance of his addreſs, and inviting the poor Shepherds to *Bethlehem*, is, That none are fit to come to *Chriſt* but thoſe who are poor in ſpirit, deſpiſers of the world, ſimple in their hearts without craft and ſecular deſigns: and therefore neither did the Angel tell the ſtory to *Herod*, nor to the Scribes and Phariſees, whoſe ambition had ends contradictory to the ſimplicity and poverty of the Birth of *Jeſus*.

* *At nos virtutes ipſas invertimus, atque*
Sincerum cupimus vas incruſtare. Probus quis
Nobiſcum vivit? multùm eſt Demiſſus homo. illi
Tardo cognomen Pinguis dãmus———
Simplicior ſi quis———ut fortè legentem
Aut tacitum impellat, quovis ſermone moleſtus;
Communi ſenſu planè caret, inquimus.———
Horat. *Serm. l.* 1. *Sat.* 3.

7. Theſe Shepherds when they converſed with Angels were *watching over their flocks by night*; no Revellers, but in a painfull and dangerous imployment, the work of an honeſt Calling, ſecuring their Folds againſt incurſions of wild beaſts, which in thoſe Countries are not ſeldom or infrequent. And *Chriſt*, being the great Shepherd, (and poſſibly for the analogie's ſake the ſooner manifeſted to Shepherds,) hath made his Miniſters overſeers of their Flocks, diſtinguiſhed in their particular Folds, and conveys the myſteriouſneſs of his Kingdom firſt to the Paſtours, and by their miniſtery to the Flocks. But although all of them be admitted to the Miniſtery, yet thoſe onely to the interiour receſſes and nearer imitations of *Jeſus* who are watchfull over their Flocks, aſſiduous in their labours, painfull in their ſufferings, preſent in the dangers of the Sheep, ready to interpoſe their perſons and ſacrifice their lives: theſe are Shepherds who firſt converſe with Angels, and finally ſhall enter into the preſence of the Lord. But beſides this ſymbol, we are taught in the ſignifications of the letter, That he that is diligent in the buſineſs of an honeſt Calling, is then doing ſervice to God, and a work ſo pleaſing to him who hath appointed the ſons of men to labour, that to theſe Shepherds he made a return and recompence by the converſation of an Angel; and hath advanced the reputation of an honeſt and a mean imployment to ſuch a teſtimony of acceptance, that no honeſt perſon, though buſied in meaner offices, may ever hereafter in the eſtimation of *Chriſt*'s Diſciples become contemptible.

8. The ſigns which the Angel gave to diſcover the Babe were no marks of Luſtre and Vanity; but they ſhould find, 1. *a Babe*, 2. *ſwaddled*, 3. *lying in a Manger*: the firſt a teſtimony of his Humility, the ſecond of his Poverty, the third of his Incommodity and uneaſineſs: for *Chriſt* came to combate the whole body of Sin, and to deſtroy every Province of Satan's Kingdom; for theſe are direct antinomies to *the Luſts of the fleſh, the Luſt of the eyes, and the Pride of life*. Againſt the firſt *Chriſt* oppoſed his hard and uneaſie Lodging; againſt the ſecond, the poorneſs of his Swaddling-bands and Mantle; and the third is combated by the great dignation and deſcent of *Chriſt* from a Throne of Majeſty to the ſtate of a ſucking Babe. And theſe are the firſt Leſſons he hath taught us for our imitation; which that we may the better doe, as we muſt take him for our pattern, ſo alſo for our helper, and pray to the Holy Child, and he will not onely teach us, but alſo give us power and ability.

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The PRAYER.

O *Blessed and Eternal* Jesu, *at whose Birth the Quires of Angels sung praises to God, and proclaimed peace to Men, sanctifie my Will and inferiour Affections, make me to be within the conditions of Peace, that I be holy and mortified, a despiser of the World and exteriour vanities, humble and charitable; that by thy eminent example I may be so fixed in the designs and prosecution of the Ends of God and a blissfull Eternity, that I be unmoved with the terrours of the world, unaltered with its allurements and seductions, not ambitious of its honour, not desirous of its fulness and plenty: but make me diligent in the employment thou givest me, faithfull in discharge of my trust, modest in my desires, content in the issues of thy Providence: that in such dispositions I may receive and entertain visitations from Heaven, and Revelations of the Mysteries and blisses Evangelical; that by such directions I may be brought into thy presence, there to see thy Beauties and admire thy Graces, and imitate all thy imitable Excellencies, and rest in thee for ever, in this world by the perseverance of a holy and comfortable life, and in the world to come in the participation of thy essential Glories and Felicities,* O *Blessed and Eternal* Jesu.

Considerations of the Epiphany of the B. Jesus *by a Star, and the Adoration of* Jesus *by the Eastern* Magi.

GOD, who is the universal Father of all Men, at the Nativity of the *Messias* gave notice of it to all the World, as they were represented by the grand Division of *Jews* and *Gentiles*; to the *Jewish* Shepherds by an Angel, to the Eastern *Magi* by a Star. For the Gospel is of universal dissemination, not confined within the limits of a national Prerogative, but Catholick and diffused. As God's Love was, so was the dispensation of it, *without respect of persons*: for all being included under the curse of Sin, were to him equal and indifferent, undistinguishable objects of Mercy. And *Jesus*, descended of the *Jews*, was also *the expectation of the Gentiles*, and therefore communicated to all: *the Grace of God* being like the air we breathe, and *it hath appeared to all men*, saith S. *Paul*; but the conveyances and communications of it were different in the degrees of clarity and illustration. The Angel told the Shepherds the story of the Nativity plainly and literally: The Star invited the Wise men by its rareness and preternatural apparition; to which also, as by a foot-path, they had been led by the Prophecy of *Balaam*. Tit. 2. 11.

2. But here first the Grace of God prevents us; without him we can do nothing; he lays the first Stone in every Spiritual Building, and then expects by that strength he first gave us that we make the Superstructures. But as a stone thrown into a River first moves the water, and disturbs its surface into a Circle, and then its own force wafts the neighbouring drops into a larger figure by its proper weight: so is the Grace of God the first principle of our spiritual motion, and when it moves us into its own figure, and hath actuated and ennobled our natural Powers by the influence of that first incentive, we continue the motion, and enlarge the progress. But as the Circle on the face of the waters grows weaker till it hath smoothed it self into a natural and even current, unless the force be renewed or continued: so does all our natural endeavour, when first set a-work by God's preventing Grace, decline to the imperfection of its own kind, unless the same force be made energetical and operative by the continuation and renewing of the same supernatural influence.

3. And therefore the Eastern *Magi*, being first raised up into wonder and curiosity by the apparition of the Star, were very far from finding *Jesus* by such general and indefinite significations: but then the goodness of God's Grace increased its own influence; for an inspiration from the Spirit of God admonished them to observe the star, shewed the Star that they might find it, caught them to acknowledge it, instructed them to understand its purpose, and invited them to follow it, and never left them till they had found the Holy *Jesus*. Thus also God deals with us. He gives us the first Grace, and adds the second; he enlightens our Understandings, and actuates our Faculties,

Dedit intellectum qui præstitit signum. S. Leo, Ser. 1. de Epiph.

culties, and ſweetly allures us by the propoſition of Rewards, and wounds us with the arrows of his Love, and inflames us with fire from Heaven; ever giving us new aſſiſtances or increaſing the old, refreſhing us with comforts or arming us with patience; ſometimes ſtirring our affections by the lights held out to our Underſtanding, ſometimes bringing confirmation to our underſtanding by the motion of our Affections; till by variety of means we at laſt arrive at *Bethlehem*, in the ſervice and entertainments of the Holy *Jeſus*. Which we ſhall certainly do, if we follow the invitations of Grace, and exteriour aſſiſtences, which are given us to inſtruct us, to help us, and to invite us, but not to force our endeavors and co-operations.

4. As it was an unſearchable wiſedom, ſo it was an unmeaſurable grace of Providence and diſpenſation which God did exhibit to the Wiſe men, to them, as to all men, diſpoſing the Miniſteries of his Grace ſweetly, and by proportion to the capacities of the perſon ſuſcipient. For God called the Gentiles by ſuch means as their Cuſtoms and Learning had made prompt and eaſie. For theſe *Magi* were great Philoſophers and Aſtronomers; and therefore God ſent a miraculous Star to invite and lead them to a new and more glorious light, the lights of Grace and Glory. And God ſo bleſſed them in following the Star, to which their innocent Curioſity and national Cuſtoms were apt to lead them; that their Cuſtom was changed to Grace, and their Learning heightned with Inſpiration, and God crowned all with a ſpiritual and glorious event. It was not much unlike, which God did to the Princes and Diviners among the *Philiſtines*, who ſent the Ark back with five golden Emrods and five golden Mice; an act proportionable to the Cuſtom and ſenſe of their Nation and Religion: yet God accepted their opinion and divination to the utmoſt end they deſigned it, and took the plagues of Emrods and Mice from them. For oftentimes the Cuſtom or the Philoſophy of the opinons of a Nation are made inſtrumental, through God's acceptance, to ends higher then they can produce by their own energy and intendment. And thus the Aſtrological Divinations of the *Magi* were turned into the order of a greater deſign then the whole Art could promiſe, their imployment being altered into Grace, and Nature into a Miracle. But then when the Wiſe men were brought by this means, and had ſeen *Jeſus*, then God takes ways more immediate and proportionable to the Kingdom of Grace: the next time God ſpeaks to them by an Angel. For ſo is God's uſual manner to bring us to him; firſt, by ways agreeable to us, and then to increaſe, by ways agreeable to himſelf. And when he hath furniſhed us with new capacities, he gives new Lights in order to more perfect imployments: and, *To him that hath ſhall be given full meaſure, preſſed down, ſhaken together, and running over:* the eternal kindneſs of God being like the Sea, which delights to run in its old Chanel, and to fill the hollowneſſes of the Earth which it ſelf hath made, and hath once watered.

5. This Star, which conducted the Wiſe men to *Bethlehem*, (if at leaſt it was properly a Star, and not an Angel,) was ſet in its place to be ſeen by all; but was not obſerved, or not underſtood, nor its meſſage obeyed, by any but the three Wiſe men. And indeed no man hath cauſe to complain of God, as if ever he would be deficient in aſſiſtences neceſſary to his Service: but firſt the Grace of God ſeparates us from the common condition of incapacity and indiſpoſition, and then we ſeparate our ſelves one from another by the uſe or neglect of this Grace: and God doing his part to us, hath cauſe to complain of us, who neglect that which is our portion of the work. And however even the iſſues and the kindneſſes of God's Predeſtination and antecedent Mercy doe very much toward the making the Grace to be effective of its purpoſe; yet the manner of all thoſe influences and operations being moral, perſuaſive, reaſonable and diviſible, by concourſe of various circumſtances, the cauſe and the effect are brought nearer and nearer in various ſuſcipients; but not brought ſo cloſe together, but that God expects us to doe * ſomething towards it. So that we may ſay with S. *Paul, It is not I, but the Grace of God that is with me.* And at the ſame time, when by reaſon of our co-operation we actuate and improve God's Grace, and become diſtinguiſhed from other perſons more negligent under the ſame opportunities, God is he who alſo does diſtinguiſh us by the proportions and circumſtantiate applications of his Grace to every ſingular capacity; that we may be carefull not to neglect the Grace, and yet to † return the intire glory to God.

6. Although God, to ſecond the generous deſign of theſe wiſe perſonages in their Enquiry after the new Prince, made the Star to guide them through the difficulties of their journey; yet when they came to *Jeruſalem*, the Star diſappeared: God ſo reſolving to try their Faith, and the activity of their deſires; to remonſtrate to them that

* Ἀλλ' ὅταν αὐτός τις, καὶ δι' ἐκ τοῦ συνάπτεται. Ὡς τοῖς δικαίοις πλὴν ἐμοὶ θεοῦ. Æſchyl. *Perſis.*

† Θεοῦ ἡ δόξα ἐστὶν ἐυλογεῖν βροτούς. Æſchyl. Ἐπὶ δὲ θεῷ θάβ.

that God is the Lord of all his Creatures, and a voluntary Dispenser of his own favours, and can as well take them away as indulge them; and to engage them upon the use of ordinary means and ministeries when they are to be had: for now the extraordinary and miraculous Guide for a time did cease, that they being at *Jerusalem* might enquire of them whose office and profession of sacred Mysteries did oblige them to publish the *MESSIAS*. For God is so great a lover of Order, so regular and certain an exactour of us to use those ordinary ministeries of his own appointing, that he, having used the extraordinary but as Architects do frames of wood, to support the Arches till they be built, takes them away when the work is ready, and leaves us to those other of his designation; and hath given such efficacy to these, that they are as persuasive and operative as a Miracle; and S. *Paul's* Sermon would convert as many, as if *Moses* should rise from the grave. And now the Doctrines of Christianity have not onely the same truth, but the same evidence and virtue also they had in the midst of those prime demonstrations extraordinary by Miracle and Prophecy, if men were equally disposed.

Τῦτο γάρ ἐστιν αὐτῆ ἡ τὸ εὖ σοφία, τὸ ἐν τάξει ἡ τελειότητι προάγειν τὰ ποιήματα· ὥστε συνοικεῖν ἀλλήλαις σοφίαν, ἡ τάξιν, ἡ τελειότητα. Hierocl.

7. When they were come to the Doctours of the *Jews*, they asked confidently, and with great openness, under the ear and eye of a Tyrant Prince, bloody and timorous, jealous and ambitious, *Where is he that is born King of the Jews?* and so gave evidence of their Faith, of their Magnanimity, and fearless confidence and profession of it, and of their love of the mystery and object, in pursuance of which they had taken so troublesome and vexatious journeys. And besides that they upbraided the tepidity and infidel baseness of the *Jewish* Nation, who stood unmoved and unconcerned by all the Circumstances of wonder, and stirred not one step to make enquiry after or to visit the new-born King; they also teach us to be open and confident in our Religion and Faith, and not to consider our temporal, when they once come to contest against our Religious interests.

8. The Doctours of the *Jews* told the Wise men where *Christ* was to be born; the *Magi* they address themselves with haste to see him and to worship, and the Doctours themselves stir not: God not onely serving himself with truth out of the mouths of impious persons, but magnifying the recesses of his Counsel and Wisedom and Predestination, who uses the same Doctrine to glorifie himself, and to confound his enemies, to save the Scholars, and to condemn the Tutours, to instruct one, and upbraid the other; making it an instrument of Faith, and a conviction of Infidelity: the Sermons of the Doctours in such cases being like the spoils of Bevers, Sheep and Silkworms, design'd to cloath others, and are made the occasions of their own nakedness, and the causes of their death. But as it is a demonstration of the Divine Wisdom, so it is of humane Folly; there being no greater imprudence in the world, then to do others advantage, and to neglect our own. If thou doest well unto thy self, men will speak good of thee: but if thou beest like a Chanel in a Garden, through which the water runs to cool and moisten the herbs, but nothing for its own use; thou buildest a fortune to them upon the ruines of thine own house, while *after thy preaching to others, thou thy self dost become a cast-away.*

Piaga mortale che si non puo guarire, Vivere in altrui, & in se stesso morire.

9. When the Wise men departed from *Jerusalem*, the Star again appeared, and they rejoyced with exceeding great joy. And indeed to new Converts, and persons in their first addresses to the worship of God, such spiritual and exteriour Comforts are often indulged; because then God judges them to be most necessary, as being invitations to Duty by the entertainments of our affections with such sweetnesses, which represent the glory of the reward by the Antepasts and refreshments dispensed even in the ruggedness of the way, and incommodities of the journey. All other delights are the pleasures of Beasts or the sports of Children; these are the Antepasts and preventions of the full Feasts and overflowings of Eternity.

10. When they came to *Bethlehem*, and the Star pointed them to a Stable, they entred in; and being enlightned with a Divine Ray proceeding from the face of the Holy Child, and seeing through the cloud, and passing through the scandal of his mean Lodging and poor condition, they bowed themselves to the earth; first giving themselves an Oblation to this great King, then they made offering of their Gifts: for a man's person is first accepted, then his Gift; God first regarded *Abel*, and then accepted his Offering. Which we are best taught to understand by the present instance; for it means no more, but that all outward Services and Oblations are made acceptable by the prior presentation of an inward Sacrifice. If we have first presented our selves, then our Gift is pleasant, as coming but to express the truth of the first Sacrifice: but if our Persons be not first made an Holocaust to God, the lesser Oblations of outward Presents

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are like Sacrifices without *Salt* and *Fire*, nothing to make them pleasant or religious. For all other senses of this Proposition charge upon God the distinguishing and acceptation of Persons, against which he solemnly protests. God regards no man's Person, but according to the doing of his Duty: but then God is said first to accept the Person, and then the Gift, when the Person is first sanctified and given to God by the vows and habits of a holy life, and then all the actions of his Religion are homogeneal to their principle, and accepted by the acceptation of the man.

11. These *Magi* presented to the Holy Babe Gold, Frankincense and Myrrh, protesting their Faith of three Articles by the symbolical Oblation: by Gold, that he was a King; by Incense, that he was a God; by Myrrh, that he was a Man. And the Presents also were representative of interiour Vertues: the Myrrh signifying Faith, Mortification, Chastity, Compunction, and all the actions of the Purgative way of Spiritual life; the Incense signifying Hope, Prayer, Obedience, good Intention, and all the actions and Devotions of the Illuminative; the giving the Gold representing Love to God and our Neighbours, the Contempt of riches, Poverty of spirit, and all the eminencies and spiritual riches of the Unitive life. And these Oblations if we present to the Holy *Jesus*, both our Persons and our Gifts shall be accepted, our Sins shall be purged, our Understandings enlightned, and our Wills united to this Holy Child, and entitled to a communion of all his Glories.

12. And thus in one view and two Instances God hath drawn all the world to himself by his Son *Jesus*, in the Instance of the Shepherds and the *Arabian Magi*, *Jews* and *Gentiles*, Learned and Unlearned, Rich and Poor, Noble and Ignoble; that in him all Nations, and all Conditions, and all Families, and all persons might be blessed; having called all by one Star or other, by natural Reason or by the secrets of Philosophy, by the Revelations of the Gospel or by the ministery of Angels, by the Illuminations of the Spirit or by the Sermons and Dictates of spiritual Fathers: and hath consigned this Lesson to us, That we must never *appear before the Lord empty*, offering Gifts to him by the expences or by the affections of Charity, either the worshipping or the oblations of Religion, either the riches of the World or the love of the Soul. For if we cannot bring Gold with the rich *Arabians*, we may with the poor Shepherds come and *kiss the Son, lest he be angry*; and in all cases come and *serve him with fear and reverence*, and spiritual rejoycings.

Nam simul terris animisque duri,
Et suâ Bessi nive duriores,
Nunc oves facti, duce te, gregantur
Pacis in aulam.
Nox ubi quondam fuerat ferarum,
Nunc ibi ritus viget Angelorum;
Et latet Justus quibus ipse latro
Vixit in antris
S. Paulinus *in reditu Nicetæ.*

The PRAYER.

MOst *Holy* Jesu, *Thou art the Glory of thy people* Israel, *and a light to the Gentiles, and wert pleased to call the. Gentiles to the adoration and knowledge of thy sacred Person and Laws, communicating the inestimable riches of thy holy Discipline to all, with an universal undistinguishing Love. Give unto us spirits docible, pious, prudent and ductile, that no motion or invitation of Grace be ineffectual, but may produce excellent effects upon us, and the secret whispers of thy Spirit may prevail upon our Affections in order to Piety and Obedience, as certainly as the loudest and most clamorous Sermons of the Gospel. Create in us such Excellencies as are fit to be presented to thy glorious Majesty: accept of the Oblation of my self, and my entire services. But be thou pleased to verifie my Offering, and secure the possession to thy self, that the Enemy may not pollute the Sacrifice, or divide the Gift, or question the Title: but that I may be wholly thine, and for ever, clarifie my Understanding, sanctifie my Will, repleniſh my Memory with arguments of Piety; then shall I present to thee an Oblation rich and precious as the treble gift of the Levantine Princes. Lord, I am thine, reject me not from thy favour, exclude me not from thy presence: then shall I serve thee all the days of my life, and partake of the glories of thy Kingdom, in which thou reigneſt gloriously and eternally.* Amen.

SECT.

SECT. V.

Of the Circumcision of JESUS, *and his Presentation in the Temple.*

The Circumcision of Jesus.

S. LUKE. 2. 21.
And when eight daies were accomphshed for the circumcising of the Child, his name was called Iesus, which was so named of the angel, before he was conceived in the Wombe.

The Purification and Presentation.

S. LUKE. 2. 22.
And when the dayes of her purification were accomplished, they brought him to Ierusalem, to present him to the Lord.

1. AND now the Blessed Saviour of the World began to do the work of his Mission and our Redemption: and becaus̃e Man had prevaricated all the Divine Commandments, to which all humane nature respectively to the persons of several capacities was obliged, and therefore the whole Nature was obnoxious to the just rewards of its demerits; first *Christ* was to put that Nature he had assumed into a saveable condition, by fulfilling his Father's preceptive will; and then to reconcile it actually, by suffering the just deservings of its Prevarications. He therefore addresses himself to all the parts of an active Obedience, *and when eight days were accomplished for the circumcising of the Child,* he exposed his tender body to the sharpness of the circumcising stone, and shed his blood in drops, giving an earnest of those rivers which he did afterwards pour out for the cleansing all Humane nature, and extinguishing the wrath of God.

2. He that had no sin, nor was conceived by natural generation, could have no adherences to his Soul or Body which needed to be pared away by a Rite, and cleansed by a Mystery. Neither indeed do we find it expressed, that * Circumcision was ordained for abolition or pardon of Original sin, (it is indeed presumed so) but it was instituted to be a Seal of a Covenant between God and *Abraham*, and *Abraham*'s posterity, *a seal of the righteousness of Faith*; and therefore was not improper for him to suffer who was the child of *Abraham*, and who was the Prince of the Covenant, and *the author and finisher of that Faith* which was consigned to *Abraham* in Circumcision. But so mysterious were all the actions of *Jesus*, that this one served many ends. For, 1. It gave demonstration of the verity of Humane nature. 2. So he began to fulfill the Law. 3. And took from himself the scandal of Uncircumcision, which would eternally have prejudiced the *Jews* against his entertainment and communion. 4. And then he took upon him that Name which declared him to be the Saviour of the World; which as it was consummate in the Blood of the Cross, so was it inaugurated in the blood of Circumcision.

* Οἱ πρὸ ἡμῶν πάτριαρχαι ἐξήγαγον ἔθνη Ἀβραάμ, λυτρωσάμενοι ἀπ' αἰγυπτίων κλαυθμῶν ἀνίερον πανσὶ συνοίκων Σάρᾳ· ὅπου λῦσαι πρόδηλος. ἀπὸ καὶ ὁ περιτομῆς. Euseb. l. 9. c. 22. Præpar. Evangel.

cumcision. For *when the eight days were accomplished for circumcising the Child, his name was called* JESUS.

3. But this holy Family, who had laid up their joys in the eyes and heart of God, longed till they might be permitted an address to the Temple, that there they might present the Holy Babe unto his Father; and indeed that he, who had no other, might be brought to his own house. For although, while he was a child, he did differ nothing from a servant, yet he was the Lord of the place: It was his *Father's house*, and he was *the Lord of all*. *And* therefore *when the days of the Purification were accomplished, they brought him to Jerusalem to present him to the Lord*, to whom he was holy, as being the first-born; the *first-born of his Mother*, the *only-begotten son of his Father*, and *the first-born of every creature*. And they *did with him according to the Law of Moses, offering a pair of Turtle-doves* for his redemption.

4. But there was no publick act about this Holy Child but it was attended by something miraculous and extraordinary. And at this instant the Spirit of God directed a holy person into the Temple, that he might feel the fulfilling of a Prophecy made to himself, that he might *before his death behold the Lord's* CHRIST, and imbrace *the glory and consolation of Israel and the light of the Gentiles* in his arms. For old *Simeon came by the Spirit into the Temple, and when the Parents brought in the Child Jesus, then took he him up in his arms, and blessed God*, and propheſied, and spake glorious things of that Child, and things sad and glorious concerning his Mother: that the *Child was set for the rising and falling of many in Israel, for a Sign that should be spoken against*; and the bitterness of that contradiction should *pierce the heart* of the Holy Virgin-Mother like *a Sword*, that her joy at the present accidents might be attempered with present revelation of her future trouble, and the excellent favour of being the Mother of God might be crowned with the reward of Martyrdom, and a Mother's love be raised up to an excellency great enough to make her suffer the bitterness of being transfixed with his love and sorrow as with a Sword.

5. But old *Anna* the Propheteſs came also in, full of years and joy, and found the reward of her long prayers and fasting in the Temple: the long-looked-for redemption of *Israel* was now in the Temple, and she saw with her eyes the Light of the World, the Heir of Heaven, the long-looked-for *Messias*, whom the Nations had desired and expected till their hearts were faint, and their eyes dim with looking farther, and apprehending greater distances. She also propheſied, and *gave thanks unto the Lord. But* Joseph *and his Mother marvelled at those things which were spoken of him.*

Ad SECT. V.

Considerations upon the Circumcision of the Holy Child JESUS.

1. *When eight days were come*, the Holy *Jesus* was circumcised, and shed the first-fruits of his Blood, offering them to God like the prelibation of a Sacrifice, and earnest of the great seas of effusion designed for his Passion: not for the expiation of any stain himself had contracted, for he was spotless as the face of the Sun, and had contracted no wrinkle from the aged and polluted brow of *Adam*; but it was an act of Obedience, and yet of Choice and voluntary susception, to which no obligation had passed upon him in the condition of his own person. For as he was included in the vierge of *Abraham*'s posterity, and had put on the common outside of his Nation, his Parents had intimation enough to pass upon him the Sacrament of the National Covenant, and it became an act of excellent Obedience: but because he was a person extraordinary, and exempt from the reasons of Circumcision, and himself in person was to give period to the Rite, therefore it was an act of Choice in him; and in both the capacities becomes a precedent of Duty to us, in the first of Obedience, in the second of Humility.

2. But it is considerable, that the Holy *Jesus*, who might have pleaded his exemption, especially in a matter of pain and dishonour, yet chose that way which was more severe and regular; so teaching us to be strict in our duties, and sparing in the rights of privilege and dispensation. We pretend every indisposition of body to excuse

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us from penal duties, from Faſting, from going to Church; and inſtantly we ſatisfie our ſelves with ſaying, *God will have mercy, and not ſacrifice*: ſo making our ſelves Judges of our own privileges, in which commonly we are parties againſt God, and therefore likely to paſs unequal ſentence. It is not an eaſie argument that will bring us to the ſeverities and rigours of Duty, but we ſnatch at occaſions of diſpenſation; and therefore poſſibly may miſtake the juſtice of the opportunities by the importunities of our deſires. However, if this too much eaſineſs be in any caſe excuſable from ſin, yet in all caſes it is an argument of infirmity; and the regular obſervation of the Commandment is the ſurer way to Perfection. For not every inconvenience of body is fit to be pleaded againſt the inconvenience of loſing ſpiritual advantages, but only ſuch which upon prudent account does intrench upon the Laws of Charity; or ſuch whoſe conſequent is likely to be impediment of a duty in a greater degree of loſs then the preſent omiſſion. For the Spirit being in many perfections more eminent then the Body, all ſpiritual improvements have the ſame proportions: ſo that if we were juſt eſtimatours of things, it ought not to be leſs then a great incommodity to the Body which we mean to prevent by the loſs of a ſpiritual benefit, or the omiſſion of a Duty. He were very improvident, who would loſe a Finger for the good husbandry of ſaving a Ducat; and it would be an unhandſome excuſe from the duties of Repentance to pretend care of the Body. The proportions and degrees of this are ſo nice and of ſo difficult determination, that men are more apt to untie the girdle of Diſcipline with the looſe hands of diſpenſation and excuſe, then to ſtrain her too hard by the ſtrictures and bindings of ſeverity: but the errour were the ſurer on this ſide.

3. The Bleſſed *Jeſus* refuſed not the ſignature of this bloody Covenant, though it were the Character of a Sinner, and did Sacramentally reſcind the impure reliques of *Adam*, and the contractions of evil cuſtoms: which was the greateſt deſcent of Humility that is imaginable, that he ſhould put himſelf to pain to be reckoned amongſt ſinners, and to have their Sacraments and their Proteſtations, though his Innocence was purer then the flames of Cherubim. But we uſe arts to ſeem more righteous then we are, deſiring rather to be *accounted* holy, then to *be* ſo; as thinking the vanity of Reputation more uſeful to us then the happineſs of a remote and far-diſtant Eternity. But if (as it is ſaid) Circumciſion was ordained, beſides the ſigning of the Covenant, to aboliſh the guilt of Original ſin, we are willing to confeſs that; it being no act of humiliation to confeſs a crime that all the world is equally guilty of, that could not be avoided by our timelieſt induſtry, and that ſerves us for ſo many ends in the excuſe and minoration of our actual impieties: ſo that as *Diogenes* trampled upon *Plato*'s pride with a greater faſtuouſneſs and humorous oſtentation; ſo we do with *Original* ſin, declaim againſt it bitterly, to ſave the *others* harmleſs, and are free in the publication of this, that we may be inſtructed how to conceal the actual. The Bleſſed *Jeſus* had in him no principle of Sin, original nor actual, and therefore this deſignation of his in ſubmitting himſelf to the bloody Covenant of Circumciſion, which was a juſt expreſs and Sacramental abſciſſion of it, was an act of glorious Humility: yet our charging of our ſelves ſo promptly with *Adam*'s fault, what-ever truth it may have in the ſtrictneſs of Theology, hath *(forſitan)* but an ill end in Morality; and ſo I now conſider it, without any reflection upon the preciſe Queſtion.

4. For though the Fall of *Adam* loſt to him all thoſe ſupernatural aſſiſtences which God put into our Nature by way of Grace; yet it is by accident that we are more prone to *many Sins* then we are to Vertue. *Adam*'s ſin did diſcompoſe his Underſtanding and Affections; and every ſin we do does ſtill make us more unreaſonable, more violent, more ſenſual, more apt ſtill to the multiplication of the ſame or the like actions. The firſt rebellion of the inferiour Faculties againſt the Will and Underſtanding, and every victory the Fleſh gets over the Spirit, makes the inferiour inſolent, ſtrong, tumultuous, domineering and triumphant upon the proportionable ruines of the Spirit, blinding our Reaſon, and binding our Will: and all theſe violations of our Powers are increaſed by the perpetual ill cuſtoms, and falſe principles, and ridiculous guiſes of the World: which makes the latter Ages to be worſe then the * former, unleſs ſome other accident do intervene to ſtop the ruine and declenſion of Vertue; ſuch as are God's Judgments, the ſending of Prophets, new impoſition of Laws, meſſages from Heaven, diviner Inſtitutions, ſuch as in particular was the great Diſcipline of Chriſtianity. And even in this ſenſe here is origination enough for ſin, and impairing of the reaſonable Faculties of humane Souls, without charging our faults upon *Adam*.

* Τὰς παλαιὰς ἢ ἰσχὺς θεῶν γηροτέρας, βελτίους τὰ ὄντα φύσει, ἢ τὸ ἄμεινον ἐζηκότας βίον, οὐ χρεὼν γὰρ νομίζειν. Porphyr. de Non ſu animalium.

5. But beſides this, God, who hath propounded to Man glorious conditions, and deſign'd him to an excellent ſtate of Immortality, hath required of him ſuch a duty as ſhall

put man to labour, and present to God a service of a free and difficult obedience. For therefore God hath given us Laws which come cross and are restraints to our natural inclinations, that we may part with something in the service of God which we value. For although this is nothing in respect of God, yet to Man it is the greatest he can do. What thanks were it to man to obey God in such things which he would do though he were not commanded? But to leave all our own desires, and to take up objects of God's propounding contrary to our own, and desires against our Nature, this is that which God design'd as a sacrifice of our selves to him. And therefore God hath made many of his Laws to be prohibitions in the matter of natural pleasure, and restraints of our sensitive appetite. Now this being become the matter of Divine Laws, that we should in many parts and degrees abstain from what pleases our senses, by this supervening accident it happens that we are very hardly weaned from Sin, but most easily tempted to a Vice. And then we think we have reason to lay the fault upon Original sin and natural aversation from goodness; when this inclination to Vice is but accidental, and occasional upon the matter and sanction of the Laws. Our Nature is not contrary to Vertue, for the Laws of Nature and right Reason do not only oblige us, but * incline us to it: but the instances of some Vertues are made to come cross to our Nature, that is, to our natural appetites, by reason of which it comes to pass that (as * S. *Paul* says) *we are by nature the children of wrath*; meaning, that by our natural inclinations we are disposed to contradict those Laws which lay fetters upon them, we are apt to satisfie *the Lusts of the flesh*, for in these he there instances.

* Τοιοῦτο μέν ὁ τοῖς λογικοῖς γίνεσι ἀνυσιωμένοις ὅρκος, μὴ παρὰ φύσιν [Θεοῦ] δουλείαν νόμος. Hieroc.

* Ephes. 2. 3.

6. But in things intellectual and spiritual, where neither the one nor the other satisfie the sensual part, we are indifferent to Vertue or to Vice; and when we do amiss, it is wholly and in all degrees inexcusably our own fault. In the Old Law, when it was a duty to swear by the God of *Israel* in solemn causes, men were apt enough to swear by him only: and that sometimes the *Israelites* did swear by the Queen of Heaven, it was by the ill example and desires to comply with the neighbour-Nations, whose daughters they sometime married, or whose arms they feared, or whose friendship they desired, or with whom they did negotiate. It is indifferent to us to love our Fathers and to love strangers, according as we are determined by custom or education. Nay, for so much of it as is natural and original, we are more inclined to love them then to disrepute them: and if we disobey them, it is when any injunction of theirs comes cross to our natural desires and purposes. But if from our infancy we be told concerning a stranger that he is our Father, we frame our affections to nature, and our nature to custom and education, and are as apt to love him who is not, and yet is said to be, as him who is said not to be, and yet indeed is our natural Father.

7. And in sensual things, if God had commanded Polygamy or promiscuous Concubinate, or unlimited Eatings and Drinkings it is not to be supposed but that we should have been ready enough to have obeyed God in all such impositions; and the sons of *Israel* never murmured when God bade them borrow jewels and ear-rings, and spoil the *Egyptians*. But because God restrained these desires, our duties are the harder, because they are fetters to our Liberty, and contradictions to those natural inclinations, which also are made more active by evil custom and unhandsome educations. From which Premisses we shall observe in order to practice, That sin creeps upon us in our education * so tacitly and undiscernibly, that we mistake the cause of it; and yet so prevalently and effectually, that we judge it to be our very nature, and charge it upon *Adam*, to lessen the imputation upon us, or to increase the licence or the confidence; when every one of us is the *Adam*, the *man of sin*, and the parent of our own impurities. For it is notorious, that our own iniquities do so discompose our naturals, and * evil customs and examples do so incourage impiety, and the Law of God enjoyns such Vertues which do violence to Nature, that our proclivity to sin is occasioned by the accident, and is caused by our selves; what-ever mischief *Adam* did to us, we do more to our selves. We are taught to be revengeful

* *Non enim nos tarditatis natura damnavit, sed ultro nobis quod oportebat indulsimus: ità non tam ingenio nos illi superârunt quàm proposito.* Quintil.

Ξενοκράτης φησὶν, συνδιαίμονα εἶναι τὴν ψυχὴν ἕξιν ἁμαρτίαν, ταύτῃ γὰρ ἐναντίῳ εἶναι δαίμονα. Arist. 2. *Top. c.* 3.

Ἡράκλειτος ἔφη, ὃς ἦθος ἀνθρώπῳ δαίμων. Stob. *Serm.* 250.

* ——*Denique teipsum Concute, numqua tibi vitiorum inseverit olim Natura, aut etiam consuetudo mala: namque Neglectis urenda filix innascitur agris.* Horat.

Antè palatum eorum quàm os instituimus. Gaudemus, si quid licentius dixerint. Verba nè Alexandrinis quidem permittenda deliciis risu & osculo excipimus. Fit ex hac consuetudo, deinde natura. Discunt hæc miseri, antequam sciunt vitia esse. Quintil. *l.* 1. *c.* 2.

Tanta est corruptela malæ consuetudinis, ut ab ea tanquam igniculi extinguantur à natura dati, exoriantúrque & confirmentur contraria vitia. Cicero.

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in our Cradles, and are taught to ſtrike our Neighbour as a means to ſtill our forwardneſs, and to ſatisfie our wranglings. Our Nurſes teach us to know the greatneſs of our Birth, or the riches of our Inheritance, or they learn us to be proud, or to be impatient, before they learn us to know God, or to ſay our Prayers. And then, becauſe the uſe of Reaſon comes at no definite time, but inſenſibly and diviſibly, we are permitted ſuch acts with impunity too long, deferring to repute them to be ſins, till the habit is grown ſtrong, natural and maſculine: and becauſe from the Infancy it began in inclinations, and tender overtures and ſlighter actions, *Adam* is laid in the fault, and Original ſin did all. And this clearly we therefore confeſs, * that our faults may ſeem the leſs, and the miſery be pretended natural, that it may be thought to be irremediable, and therefore we not engaged to endeavour a cure. So that the confeſſion of our original ſin is no imitation of *Chriſt*'s Humility in ſuffering Circumciſion, but too often an act of Pride, Careleſneſs, Ignorance and Security.

* Εἰώθασι γὰρ οἱ πλέιστοι τῶν ἀνθρώπων, οὐχ ὅτως ἐπαινῶν καὶ τιμᾶν τοὺς ἐν τῷ παλαιῷ τῶν δοκιμώντων γενόμενος, ὡς τοὺς ἐν τῷ νυνὶ λυπηρῶν καὶ χαλεπῶν, ἅτινα φαίνονται μηδὲν ὅμοιοι τοῖς γενομένοις ὄντες. *Iſocrates* ep. Timoth.

8. At the Circumciſion his Parents impoſed the Holy Name told to the Virgin by the Angel, *his Name was called* JESUS; *a Name above every name.* For in old times God was known by names of Power, of Nature, of Majeſty: But his name of Mercy was reſerved till now, when God did purpoſe to pour out the whole treaſure of his Mercy by the mediation and miniſtry of his Holy Son. And becauſe God gave to the Holy Babe the name in which the treaſures of Mercy were depoſited, and exalted *this Name above all names*; we are taught that the purpoſe of his Counſel was, to exalt and magnifie his Mercy above all his other works, he being delighted with this excellent demonſtration of it, in the Miſſion, and Manifeſtation, and Crucifixion of his Son: he hath changed the ineffable Name into a name utterable by man, and deſirable by all the world; the Majeſty is all arrayed in robes of Mercy, the Tetragrammaton or adorable Myſtery of the Patriarchs is made fit for pronunciation and expreſſion when it becometh the name of the Lord's CHRIST. And if JEHOVAH be full of Majeſty and terrour, the name JESUS is full of ſweetneſs and mercy. It is GOD cloathed with circumſtances of facility, and opportunities of approximation. The great and higheſt name of GOD could not be pronounced truly, till it came to be finiſhed with a Gutteral that made up the name given by this Angel to the Holy Child; nor God received or entertained by men, till he was made humane and ſenſible by the adoption of a ſenſitive nature; like Vowels pronounciable by the intertexture of a Conſonant. Thus was his Perſon made tangible, and his Name utterable, and his Mercy brought home to our neceſſities, and the Myſtery made explicate, at the Circumciſion of this Holy Babe.

Nomen enim JESU *Hebraicè prolatum nihil aliud eſt niſi* Τετραγράμματον *vocatum per Schin. Videat, cui animus eſt, multa de myſterio hujus nominis apud Galatinum. Ad eundum ſenſum fuit vaticinium Sibyllæ:*

Δὴ τότε δὲ μεγάλοιο Θεοῦ τοῖς ἀνθρώποισιν
Ἥξει Χαρκοφόρῳ, ἀνυπόδεσμος ἐν γῇ,
Τετράγραμμον φωνήεντα φέρων, τὸ δ' ἄφατον ἐν αὐτῷ,

9. But now God's mercy was at full Sea, now was the time when God made no reſerves to the effuſion of his mercy. For to the Patriarchs and perſons of eminent Sanctity and imployment in the elder Ages of the World, God, according to the degrees of his manifeſtation or preſent purpoſe, would give them one letter of this ineffable Name. For the reward that *Abraham* had in the change of his name was, that he had the honour done him to have one of the letters of *Jehovah* put into it; and ſo had *Joſhua*, when he was a type of *Chriſt*, and the Prince of the *Iſraelitiſh* Armies. And when God took away one of theſe letters, it was a curſe. But now he communicated all the whole Name to this Holy Child, and put a letter more to it, to ſignifie that he was the *glory* of God, *the expreſs image of his Father's perſon*, God Eternal, and then manifeſted to the World in his Humanity; that all the intelligent world who expected Beatitude, and had treaſured all their hopes in the ineffable Name of GOD, might find them all with ample returns in this *Name* of JESUS, which God *hath exalted above every name*, even above that by which God in the Old Teſtament did repreſent the greateſt awfulneſs of his Majeſty. This miraculous Name is above all the powers of Magical Inchantments, the nightly rites of Sorcerers, the Secrets of *Memphis*, the Drugs of *Theſſaly*, the ſilent and myſterious Murmurs of the wiſe *Chaldees*, and the Spells of *Zoroaſtres*: This is the Name at which the Devils did tremble, and pay their inforced and involuntary adorations, by confeſſing the Divinity, and quitting their poſſeſſions and uſurped habitations. If our prayers be made in this Name, God opens the windows of Heaven, and rains down benediction. At the mention of this Name the bleſſed Apoſtles, and *Hermione* the daughter of S. *Philip*, and *Philotheus* the ſon of *Theophila*, and S. *Hilarion*, and S. *Paul* the Eremite, and innumerable other Lights who followed hard after the Sun of Righteouſ-

Iſa. 21. 11. *in caſu Iaumea: Duma vocatur, dempto H.*

neſs, wrought great and prodigious Miracles: *Signs and wonders and healings were done by the Name of the Holy Child JESUS.* This is the Name which we ſhould ingrave in our hearts, and write upon our foreheads, and pronounce with our moſt harmonious accents, and reſt our faith upon, and place our hopes in, and love with the overflowings of charity, and joy, and adoration. And as the revelation of this Name ſatisfied the hopes of all the World, ſo it muſt determine our worſhippings, and the addreſſes of our exteriour and interiour Religion: it being that Name whereby God and God's mercies are made preſential to us, and proportionate objects of our Religion and affections.

The PRAYER.

MOST *Holy and ever-Bleſſed* Jeſu, *who art infinite in Eſſence, glorious in Mercy, myſterious in thy Communications, affable and preſential in the deſcents of thy Humanity, I adore thy glorious Name, whereby thou haſt ſhut up the abyſſes, and opened the gates of Heaven, reſtraining the power of Hell, and diſcovering and communicating the treaſures of thy Father's mercies.* O Jeſu, *be thou a JESUS unto me, and ſave me from the precipices and ruines of ſin, from the expreſſes of thy Father's wrath, from the miſeries and unſufferable torments of accurſed ſpirits, by the power of thy Majeſty, by the ſweetneſſes of thy Mercy, and ſacred influences and miraculous glories of thy Name. I adore and worſhip thee in thy excellent Obedience and Humility, who haſt ſubmitted thy Innocent and ſpotleſs fleſh to the bloody Covenant of Circumciſion. Teach me to practiſe ſo bleſſed and holy a precedent, that I may be humble and obedient to thy ſacred Laws, ſevere and regular in my Religion, mortified in my body and ſpirit, of circumciſed heart and tongue: that what thou didſt repreſent in ſymbol and myſtery, I may really expreſs in the exhibition of an exemplar, pious and mortified life, cutting off all excreſcences of my ſpirit, and whatſoever may miniſter to the fleſh, or any of its ungodly deſires: that now thy holy Name is called upon me, I may do no diſhonour to the Name, nor ſcandal to the Inſtitution, but may do thee honour and worſhip and adorations of a pure Religion, O moſt Holy and ever-Bleſſed* Jeſu. Amen.

DISCOURSE II.

Of the Vertue of Obedience.

1. THere are certain Excellencies either of habit or conſideration, which Spiritual perſons uſe to call *General ways*, being a diſperſed influence into all the parts of good life, either directing the ſingle actions to the right end, or managing them with right inſtruments, and adding ſpecial excellencies and formalities to them, or morally inviting to the repetition of them; but they are like the general medicaments in Phyſick, or the prime inſtruments in Mathematical Diſciplines: ſuch as are the conſideration of the Divine preſence, the Example of JESUS, right Intention. And ſuch alſo is the vertue of *Obedience*, which perfectly unites our actions to God, and conforms us to the Divine Will; which is the original of goodneſs, and ſanctifies and makes a man an holocauſt to God; which contains in it eminently all other Graces, but eſpecially thoſe Graces whoſe eſſence conſiſts in a conformity of a part or the whole, (ſuch are Faith, Humility, Patience and Charity;) which gives quietneſs and tranquillity to the ſpirit, and is an Antepaſt of Paradiſe, (where their Jubilee is the perpetual joys of Obedience, and their doing is the enjoying the Divine pleaſure;) which adds an excellency and luſtre to pious actions, and hallows them which are indifferent, and lifts up ſome actions from their unhallowed nature to circumſtances of good and of acceptation. If a man ſays his prayers or communicates out of cuſtome, or without intuition of the Precept and Divine Commandment; the act is like a Ship returning from her voiage without her venture and her burthen, as unprofitable as without ſtowage. But if God commands us either to eat or to abſtain, to ſleep or to be waking, to work or to keep a Sabbath;

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theſe actions, which are naturally neither good nor evil, are ſanctified by the Obedience, and rank'd amongſt actions of the greateſt excellency. And this alſo was it which made *Abraham*'s offer to kill his Son, and the *Iſraelites* ſpoiling the *Egyptians*, to become acts laudable, and not unjuſt: they were acts of Obedience, and therefore had the ſame formality and eſſence with actions of the moſt ſpiritual Devotions. God's command is all our rule for practice, and our Obedience united to the Obedience of *Jeſus* is all our title to acceptance.

2. But by Obedience I do not here mean the exteriour execution of the work, for ſo, Obedience is no Grace diſtinct from the acting any or all the Commandments: but beſides the doing of the thing, (for that alſo muſt be preſuppoſed,) it is a ſacrifice of our proper Will to God, a chuſing the duty becauſe God commands it. For beaſts alſo carry burthens and do our commands by compulſion: and the fear of ſlaves and the rigour of task-maſters made the number of bricks to be compleated, when *Iſrael* groaned and cried to God for help. But Sons that labour under the ſweet paternal regiment of their Fathers, and the influence of love, they love the precept, and do the impoſition with the ſame purpoſes and compliant affections with which the Fathers made it. When *Chriſt* commanded us to renounce the World, there were ſome that did think it was a hard ſaying, and do ſo ſtill; and the young rich man forſook him upon it. But *Ananias* and *Sapphira*, upon whom ſome violences were done by cuſtom, or the excellent Sermons of the Apoſtles, ſold their poſſeſſions too; but it was ſo againſt their will, that they retain'd part of it. But S. *Paul* did not only forſake all his ſecular fortunes, but *counted all to be droſs that he might gain Chriſt*: he gave his Will, made an offertory of that, as well as of his goods, chuſing the act which was enjoyned. This was the Obedience the Holy *Jeſus* paid to his heavenly Father, ſo voluntary, that it was *meat to him to do his Father's will.* John 4. 34.

3. And this was intended always by God, [*My ſon, give me thy heart*;] and particularly by the Holy *Jeſus*: for in the ſaddeſt inſtance of all his Precepts, even that of ſuffering perſecution, we are commanded to *rejoyce, and to be exceeding glad.* And ſo did thoſe holy Martyrs in the primitive Ages, who upon juſt grounds when God's glory or the edification of the Church had intereſt in it, offered themſelves to Tyrants, and dared the violence of the moſt cruel and bowelleſs hang-men. And this is the beſt oblation we can preſent to God. *To offer Gold is a preſent fit to be made by young beginners in Religion, not by men in Chriſtianity*; *yea*, Crates *the* Theban *threw his gold away, and ſo did* Antiſthenes: *but to offer our Will to God, to give our ſelves, is the act of an Apoſtle, the proper act of Chriſtians.* And therefore when the Apoſtles made challenge of a reward for leaving all their poſſeſſions, *Chriſt* makes no reply to the inſtance, nor ſays, *You who have left all*, but, *You who have followed me in the regeneration, ſhall ſit upon twelve thrones, and judge the twelve Tribes of Iſrael*: meaning, that the quitting the goods was nothing; but the obedience to *Chriſt*, that they followed *Jeſus* in the Regeneration, going themſelves in purſuit of him, and giving themſelves to him, that was it which intitled them to a Throne.

S. Hieron. epiſt. ad Licin. Hiſpan. Idem in 19. Matth. 28.

4. And this therefore God enjoyns, that our offerings to him may be intire and compleat, that we pay him a holocauſt, that we do his work without murmuring, and that his burthen may become eaſie, when it is born up by the wings of love and alacrity of ſpirit. For in effect this obedience of the Will is in true ſpeaking and ſtrict Theology nothing elſe but that *Charity* which gives excellency to Alms, and energy to Faith, and acceptance to all Graces. But I ſhall reduce this to particular and more minute Conſiderations.

5. Firſt, We ſhall beſt know that our Will is in the obedience by your *prompt undertaking*, by our chearful managing, by our ſwift execution: for all degrees of delay are degrees of immorigerouſneſs and unwillingneſs. And ſince time is extrinſecal to the act, and alike to every part of it, nothing determines an action but the Opportunity without, and the deſires and Willingneſs within. And therefore he who deliberates beyond his firſt opportunity, and exteriour determination and appointment of the act, brings fire and wood, but wants a Lamb for the ſacrifice; and unleſs he offer up his *Iſaac*, his beloved Will, he hath no miniſtery prepared for God's acceptance. He that does not repent to day, puts it to the Queſtion whether he will repent at all or no. He that defers Reſtitution when all the Circumſtances are fitted, is not yet reſolved upon the duty. And when he does it, if he does it againſt his will, he does but do honorary Penance with a Paper upon his hat, and a Taper in his hand; it may ſatisfie the Law, but not ſatisfie his

Fidelis obediens neſcit moras, fugit craſtinum, ignorat tarditatem, præcipit præcipienti, parat oculos viſui, aures auditui, linguam voci, manus operi, itineri pedes: totum ſe colligit, ut imperantis colligat voluntatem. S. Bernard. *Serm. de Obedient.* *Et barbaris cunctatio ſervilis, ſtatim exſequi Regium.* Tacit. *l. 6. Annal.*

his Conſcience: it neither pleaſes himſelf, and leſs pleaſes God. A Sacrifice without a Heart was a ſad and ominous preſage in the ſuperſtition of the *Roman* Augurs; and ſo it is in the ſervice of God: for what the exhibition of the work is to man, that the preſentation of the Will is to God. It is but a cold Charity to a naked Beggar to ſay, *God help thee*, and doe nothing: give him cloaths, and he feels your Charity. But God, who is the Searcher of the heart, his apprehenſion of actions relative to him is of the inward motions and addreſſes of the Will; and without this our exteriour ſervices are like the paying of a piece of money in which we have defaced the image, it is not currant.

6. Secondly, But beſides the *Willingneſs* to doe the acts of *expreſs Command*, the *readineſs* to doe the *Intimations* and *tacite ſignifications* of God's pleaſure is the beſt teſtimony in the World that our Will is in the obedience. Thus did the Holy *Jeſus* undertake a Nature of infirmity, and ſuffer a Death of ſhame and ſorrow, and became obedient from the Circumciſion even unto the death of the Croſs; not ſtaying for a Command, but becauſe it was his Father's pleaſure Mankind ſhould be redeemed. For before the ſuſception of it, he was not a perſon ſubjicible to a Command: It was enough that he underſtood the inclinations and deſigns of his Father's Mercies. And therefore God hath furniſhed us with inſtances of uncommanded Piety to be a touchſtone of our Obedience. He that does but his endeavour about the expreſs commands hath a Bridle in his mouth, and is reſtrained by violence: but a willing ſpirit is like a greedy eye, devours all it ſees, and hopes to make ſome proportionable returns and compenſations of duty for his infirmity, by taking in the intimations of God's pleaſure. When God commands Chaſtity, he that undertakes a holy Cœlibate hath great Obedience to the command of Chaſtity. God bids us give Alms of our encreaſe: he obeys this with great facility that *ſells all his goods, and gives them to the poor*. And, provided our haſtineſs to ſnatch at too much does not make us let go our duty, like the indiſcreet loads of too forward perſons, too big, or too inconvenient and uncombin'd, there is not in the world a greater probation of our prompt Obedience, then when we look farther then the preciſe Duty, ſwallowing that and more with our ready and hopefull purpoſes: nothing being ſo able to doe miracles as Love; and yet nothing being ſo certainly accepted as Love, though it could do nothing in productions and exteriour miniſteries.

7. Thirdly, but God requires that our Obedience ſhould have another excellency to make it a becoming preſent to the Divine acceptance; our *Underſtanding* muſt be ſacrificed too, and become an ingredient of our Obedience. We muſt alſo believe that whatſoever God commands is moſt fitting to be commanded, is moſt excellent in it ſelf, and the beſt for us to doe. The firſt gives our Affections and deſires to God; and this alſo gives our Reaſon, and is a perfection of Obedience not communicable to the duties we owe to Man. For God onely is Lord of this faculty, and, being the fountain of all wiſedom, therefore commands our *Underſtanding*, becauſe he alone can ſatisfie it. We are bound to obey humane Laws, but not bound to think the Laws we live under are the moſt prudent Conſtitutions in the World. But God's Commandments are not onely *a lantern to our feet*, and *a light unto our paths*, but a rule to our Reaſon, and ſatisfaction to our Underſtandings, as being the Inſtruments of our addreſs to God, and conveyances of his Grace, and manuductions to Eternity. And therefore S^t *John Climacus* defines Obedience to be, " *An unexamined and unqueſtioned motion, a voluntary death and* " *ſepulture of the Will, a life without curioſity, a laying aſide our own diſcretion in the midſt* " *of the riches of the moſt excellent underſtandings.*

8. And certainly there is not in the World a greater ſtrength againſt temptations then is depoſited in an obedient Underſtanding, becauſe that onely can regularly produce the ſame affections, it admits of fewer degrees, and an infrequent alteration. But the actions proceeding from the Appetite, as it is determined by any other principle then a ſatisfied Underſtanding, have their heightnings and their declenſions, and their changes and mutations, according to a thouſand accidents. Reaſon is more laſting then Deſire, and with fewer means to be tempted: but Affections and motions of appetite, as they are procured by any thing, ſo may they expire by as great variety of cauſes. And therefore to ſerve God by way of Underſtanding is ſurer, and in it ſelf, unleſs it be by the accidental increaſe of degrees, greater, then to ſerve him upon the motion and principle of paſſions and deſires; though this be fuller of comfort and pleaſure then the other. When *Lot* lived amongſt the impure *Sodomites*, where his righteous Soul was in a continual agony, he had few exteriour incentives to a pious life, nothing to enkindle the ſenſible flame of burning deſires towards Piety; but in the midſt of all the diſcouragements of the World, nothing was left him but the way and precedency of a truly-informed Reaſon and Conſcience. Juſt ſo is the way of thoſe wiſe ſouls who live in the

the midſt of *a crooked and perverſe generation.* Where Piety is out of countenance, where Auſterity is ridiculous, Religion under perſecution, no Examples to lead us on, there the underſtanding is left to be the guide, and it does the work the ſureſt; for this makes the duty of many to be certain, regular, and choſen, conſtant, integral, and perpetual: but this way is like the life of an unmarried or a retired perſon, leſs of grief in it, and leſs of joy. But the way of ſerving God with the Affections, and with the pleaſures and entertainments of deſires, is the way of the more paſſionate and imperfect, not in a man's power to chuſe or to procure; but comes by a thouſand chances, meeting with a ſoft nature, credulous or weak, eaſie or ignorant, ſoftned with fears or invited by forward deſires.

9. Thoſe that did live amidſt the fervours of the primitive Charity, and were warmed by their fires, grew inflamed by contact and vicinity to ſuch burning and ſhining lights. And they therefore grew to high degrees of Piety, becauſe then every man made judgment of his own actions by the proportions which he ſaw before him, and believed all deſcents from thoſe greater examples to be ſo many degrees from the Rule. And he that lives in a College of devout perſons will compare his own actions with the Devotion and cuſtoms of that Society, and not with the remiſsneſs of perſons he hears of in Story, but what he ſees and lives with. But if we live in an Age of Indevotion, we think our ſelves well aſſoiled if we be warmer then their Ice; every thing which is above our example being eminent and conſpicuous, though it be but like the light of a Gloworm or the ſparkling of a Diamond, yet if it be in the midſt of darkneſs, it is a goodly beauty. This I call the way of ſerving God by deſires and affections. And this is altered by example, by publick manners, by external works, by the aſſignment of offices, by deſignation of conventions for prayer, by periods and revolutions of times of duty, by hours and ſolemnities: ſo that a man ſhall owe his Piety to theſe chances, which although they are graces of God and inſtruments of Devotion, yet they are not always in our power; and therefore they are but accidental miniſteries of a good life, and the leaſt conſtant or durable. But when the principle of our Piety is a conformity of our Underſtanding to God's Laws, when we are inſtructed what to do, and therefore doe it becauſe we are ſatisfied it is moſt excellent to obey God; this will ſupport our Piety againſt objections, lead it on in deſpite of diſadvantages; this chuſes God with Reaſon, and is not determined from without: and as it is in ſome degree neceſſary for all times, ſo it is the greateſt ſecurity againſt the change of Laws and Princes, and Religions and Ages. When all the incentives of affection and exteriour determinations of our Piety ſhall ceaſe, and perhaps all external offices, and *the daily ſacrifice*, and Piety it ſelf ſhall fail from the face of the Land; then the Obedience founded in the Underſtanding is the onely laſting ſtrength is left us to make retreat to, and to ſecure our conditions. Thus from the compoſition of the *Will* and *Affections* with our exteriour acts of Obedience to God, our Obedience is made *willing*, *ſwift* and *chearfull*; but from the compoſition of the *Underſtanding*, our Obedience becomes *ſtrong*, *ſincere* and *perſevering*: and this is that which S^t *Paul* calls *our reaſonable ſervice.*

10. Fourthly, To which if we add that our Obedience be *univerſal*, we have all the qualifications which make the duty to be pious and prudent. The meaning is, that we obey God in all his Sanctions, though the matter be in common account ſmall and inconſiderable, and give no indulgence to our ſelves to recede from the Rule in any matter whatſoever. For the verieſt minute of Obedience is worth our attention, as being by God eſteemed the tryal of our Obedience in a greater affair. *He that is unjuſt in a little will he unjuſt in a greater*, ſaid our Bleſſed Saviour. And ſince to God all matter is alike, and no more accrues to him in an Hecatomb then in a piece of Gum, in an Aſcetick ſeverity then in a ſecular life; God regards not the matter of a Precept, but the Obedience, which in all inſtances is the ſame: and he that will prevaricate when the matter is trifling, and by conſequence the temptations to it weak and impotent, and ſoon confuted, will think he may better be excuſed when the temptations are violent and importunate, as it commonly happens in affairs of greater importance. He that will lie to ſave Six-pence, will not ſtick at it when a thouſand pound is the purchace. And poſſibly there is more contempt and deſpite done to the Divine Authority, when we diſobey it in ſuch particulars wherein the Obedience is moſt eaſie, and the temptations leſs troubleſome. I do not ſay there is more injuſtice or more malice in a ſmall Diſobedience then in a greater; but there is either more contempt, or more negligence and diſſolution of Diſcipline, then in the other. Luke 16. 10.

11. And it is no ſmall temptation of the Devil, ſoliciting of us not to be curious of Scruples and Grains, not to diſturb our peace for lighter Diſobediences; perſuading us that

that ſomething muſt be indulged to publick manners, ſomething to the civilities of ſociety, ſomething to nature, and to the approaches of our paſſions, and the motions of our firſt deſires; but that we *be not over-righteous*. And true it is, that ſometimes ſuch ſurreptions and ſmaller indecencies are therefore pardoned and leſſened almoſt to a nullity, becauſe they dwell in the confines of things lawful and honeſt, and are not ſo notorious as to be ſeparated from permiſſions by any publick, certain and univerſal cogniſance, and therefore may paſs upon a good man ſometimes without obſervation. But it is a temptation, when we think of neglecting them by a predetermined incurioufneſs, upon pretence they are ſmall. But this muſt be reduced to more regular Concluſions.

12. Firſt, Although ſmaller Diſobediences, expreſſed in ſlight miſs-becoming actions, when they come by ſurpriſe and ſudden invaſion, are through the mercies of God daſhed in the very approach, their bills of accuſation are thrown out, and they are not eſteem'd as competent inſtruments of ſeparation from God's love: yet when a ſmaller ſin comes by deſign, and is acted with knowledge and deliberation, (for then it is properly an act of Diſobedience,) *Malitia ſupplet defectum ætatis*, the malice of the agent heightens the ſmalneſs of the act, and makes up the iniquity. To drink liberally once, and ſomething more freely then the ſtrict rules of Chriſtian ſobriety and temperance permit, is pardoned the eaſier, when without deliberation and by ſurpriſe the perſon was abuſed, who intended not to tranſgreſs a minute, but by little and little was miſtaken in his proportions: but if a man by deſign ſhall eſtimate his draughts and his good-fellowſhip, and ſhall reſolve upon a little intemperance, thinking becauſe it is not very much, it is therefore none at all; that man hath miſtaken himſelf into a crime. And although a little wound upon the finger is very curable, yet the ſmalleſt prick upon the heart is mortal; ſo is a deſign and purpoſe of the ſmalleſt Diſobedience in its formality as malicious and deſtructive, as in its matter it was pardonable and excuſable.

13 Secondly, Although every leſſer Diſobedience, when it comes ſingly, deſtroys not the love of God; (for although it may leſſen the habit, yet it takes not away its natural being, nor interrupts its acceptation, leſt all the world ſhould in all inſtants of time be in a damnable condition:) yet when theſe ſmaller obliquities are repeated, and no repentance intervenes, this repetition combines and unites the leſſer till they be concentred, and by their accumulation make a crime: and therefore a careleſs re-iterating and an incurious walking in miſs-becoming actions is deadly and damnable in the return, though it was not ſo much at the ſetting forth. Every idle word is to be accounted for, but we hope in much mercy: and yet he that gives himſelf over to immoderate * talking will ſwell his account to a vaſt and mountainous proportion, and call all the leſſer eſcapes into a ſtricter judgment. He that extends his Recreation an hour beyond the limits of Chriſtian prudence, and the analogie of its ſeverity and imployment, is accountable to God for that improvidence and waſte of Time: but he that ſhall miſſpend a day, and becauſe that ſin is not ſcandalous like Adultery, or clamorous like Oppreſſion, or unuſual like Beſtiality, or crying for revenge like detaining the portion of Orphans, ſhall therefore miſſpend another day without revocation of the firſt by an act of repentance and redemption of it, and then ſhall throw away a week, ſtill adding to the former account upon the firſt ſtock, will at laſt be anſwerable for a habit of Idleneſs, and will have contradicted a vain and impertinent ſpirit. For ſince things which in their own kind are lawful become ſinful by the degree; if the degree be heightned by intention, or become great like a heap of ſand by a coacervation of the innumerable atoms of duſt, the actions are as damnable as any of the natural daughters and productions of Hell, when they are entertained without ſcruple, and renewed without repentance, and continued without dereliction.

14. Thirdly, Although ſome inadvertencies of our life and leſſer diſobedience accidentally become leſs hurtful, and becauſe they are entailed upon the infirmities of a good man, and the leſs-wary cuſtomes and circumſtances of ſociety, are alſo conſiſtent with the ſtate of Grace; yet all affection to the ſmalleſt ſins becomes deadly and damnable. *He that loves his danger ſhall periſh in it*, ſaith the Wiſe man. And every friendly entertainment of an undecency invites in a greater Crime; for no man can love a ſmall ſin, but there are in the greater crimes of its kind more deſirable flatteries, and more ſatisfactions of ſenſuality then in thoſe ſuckers and ſprigs of ſin. At firſt a little Diſobedience is proportionable to a man's temper, and his Conſcience is not fitted to the bulk of a rude Crime: but when a man hath accepted the firſt inſinuation of delight and ſwallowed it, that little ſin is paſt, and needs no more to diſpute for entrance; then the next deſign

Quæ humanæ fragilitati, quamvis parva, tamen crebra ſubrepunt, ſi collecta contra nos furint, ità nos gravabunt & oppriment, ſicut unum aliquod grande peccatum. S. Aug. l. 50. hom. 50. Idem lib. de Pœnit. Peccata venialia ſi multiplicentur, decorem noſtrum ità exterminant, ut à cœleſtis ſponſi amplexibus nos ſeparent.

* Γλώσσῃ ματαίᾳ ζημία προσγένηται. Æſch. *Prom.* Ἀχαλίνων στομάτων τέλος δυσχία. Eurip.

Nullum peccatum eſt adeò veniale quod non fiat criminale dum placet. Diſt. 25. ſect. Nunc autem, ex S. Auguſt.

deſign puts in and ſtands in the ſame probability to ſucceed the firſt, and greater then the firſt had to make the entry. However, to love any thing that God hates is direct enmity with him; and whatſoever the Inſtance be, it is abſolutely inconſiſtent with Charity, and therefore incompetent with the ſtate of Grace. So that if the ſin be ſmall, it is not a ſmall thing that thou haſt given thy love to it: every ſuch perſon periſhes like a Fool, cheaply and inglorioufly.

15. Fourthly, But it alſo concerns the niceneſs and prudence of Obedience to God, to ſtand at farther diſtance from a Vice then we uſually attend to. For many times Vertue and Vice differ but one degree, and the neighbourhood is ſo dangerous, that he who deſires to ſecure his Obedience and Duty to God will remove farther from the danger. For there is a rule of Juſtice, to which if one degree more of ſeverity be added, it degenerates into Cruelty; and a little more Mercy is Remiſneſs and want of diſcipline, introduces licenciouſneſs, and becomes unmercifulneſs as to the publick, and unjuſt as to the particular. Now this Conſideration is heightned, if we obſerve that Vertue and Vice conſiſt not in an indiviſible point, but there is a latitude for either, which is not to be judged by any certain rules drawn from the nature of the thing, but to be eſtimated in proportion to the perſons and other accidental Circumſtances. He that is burthened with a great charge, for whom he is bound under a Curſe and the crime of Infidelity to provide, may go farther in the acquiſition, and be more provident in the uſe of his mony, then thoſe perſons for whom God hath made more ample proviſions, and hath charged them with fewer burthens and engagements œconomical. And yet no man can ſay, that juſt beyond ſuch a degree of Care ſtands covetouſneſs, and thus far on this ſide is Careleſneſs: and a man may be in the confines of death before he be aware. Now the only way to ſecure our Obedience and Duty in ſuch caſes is, to remove farther off, and not to dwell upon the confines of the enemy's Country. My meaning is, that it is not prudent nor ſafe for a man to do whatſoever he lawfully may do.

Cùm fas atque nefas exiguo fine libidinum Diſcernunt avidi. Horat. *Od.* 18. *l.* 1.

16. For beſides that we are often miſtaken in our judgments concerning the lawfulneſs or unlawfulneſs of actions, he that will do all that he thinks he may lawfully do, if ever he does change his ſtation, and increaſe in giving himſelf liberty, will quickly arrive at doing things unlawful. It is good to keep a reſerve of our liberty, and to reſtrain our ſelves within bounds narrower then the largeſt ſence of the Commandment; that when our affections wander and enlarge themſelves, (as ſometime or other they will do,) then they may enlarge beyond the ordinary, and yet be within the bounds of lawfulneſs. That of which men make a ſcruple and a queſtion at firſt, after an habitual reſolution of it, ſtirs no more; but then their queſtion is of ſomething beyond it. When a man hath accuſtomed himſelf to pray ſeven times a day, it will a little trouble his peace if he omits one or two of thoſe times; but if it be reſolved then that he may pleaſe God with praying devoutly though but thrice every day, after he hath digeſted the ſcruples of this firſt queſtion, poſſibly ſome accidents may happen that will put his Conſcience and Reaſon to diſpute whether three times be indiſpenſably neceſſary: and ſtill if he be far within the bounds of lawfulneſs, 'tis well; but if he be at the margent of it, his next remove may be into diſſolution and unlawfulneſs. He that reſolves to gain all that he may lawfully this year, it is odds but next year he will be tempted to gain ſomething unlawfully. He that, becauſe a man may be innocently angry, will never reſtrain his paſſion, in a little time will be intemperate in his anger, and miſtake both his object and the degree. Thus facetiouſneſs and urbanity entertained with an open hand will turn into jeſtings that are uncomely.

17. If you will be ſecure, remove your tent, dwell farther off. God hath given us more liberty then we may ſafely uſe. And although God is ſo gracious as to comply much with our infirmities; yet if we do ſo too, as God's goodneſs in indulging liberty to us was to prevent our ſinning, our complying with our ſelves will engage us in it. But if we impriſon and confine our affections into a narrower compaſs, then our extravagances may be imperfect, but will not eaſily be criminal. The diſſolution of a ſcrupulous and ſtrict perſon is not into a vice, but into a leſs degree of vertue. He that makes a Conſcience of loud Laughter, will not eaſily be drawn into the wantonneſſes of Balls and Revellings, and the longer and more impure Carnivalls. This is the way to ſecure our Obedience; and no men are ſo curious of their health, as they that are ſcrupulous of the Air they breathe in.

But now for our Obedience to Man, that hath diſtinct Conſiderations, and apart.

18. Firſt, All Obedience to man is for God's ſake: for God imprinting his Authority upon

upon the ſons of men, like the Sun reflecting upon a cloud, produces a *Parelius*, or a repreſentation of his own glory, though in great diſtances and imperfection: it is the Divine Authority, though character'd upon a piece of clay, and imprinted upon a weak and imperfect man. And therefore obedience to our Superiours muſt be *univerſal* in reſpect of perſons; *to all Superiours*. This precept is expreſly Apoſtolical, *Be ſubject to every conſtitution and authority of man for the Lord's ſake*: It is for God's ſake, and therefore to every one, *Whether it be to the King, as ſupreme, or to his Miniſters in ſubordination.* That's for Civil Government. For Eccleſiaſtical this; *Obey them that have the rule over you, and ſubmit your ſelves: for they watch for your ſouls, as they that muſt give account.* All upon whom any ray of the Divine Authority, is imprinted, whether it be in greater or ſmaller Characters, are in proportion to their authority to be obeyed; *all upon the ſame ground*: [* *for there is no power but of God.*] So that no infirmity of perſon, no undervaluing circumſtance, no exteriour accident is an excuſe for diſobedience: and to obey the Divine Authority paſſing through the dictates of a wiſe, excellent and prudent Governour, but to neglect the impoſitions of a looſer head, is to worſhip *Chriſt* only upon the Mount *Tabor*, and in the glories of his Tranſfiguration, and to deſpiſe him upon Mount *Calvary*, and in the clouds of his inglorious and humble Paſſion. *Not only to the good and gentle*, (ſo * S. *Peter*,) *but to the harſh and rigid.* And it was by Divine Providence that all thoſe many and ſtricter precepts of obedience to Governours in the New Teſtament were verified by inſtances of Tyrants, Perſecutors, Idolaters, and Heathen Princes; and for others amongſt whom there was variety of diſpoſition, there is no variety of impoſition, but all excuſes are removed, and all kinds of Governours drawn into the ſanction and ſacredneſs of Authority.

19. Secondly, Not only *to all Governours*, but *in all things* we muſt obey. *Children, obey your Parents in all things*: and, *Servants, obey your Maſters in all things.* And this alſo is upon the ſame ground: Do it *as unto Chriſt*; *as unto the Lord, and not unto men.* But then this reſtrains the univerſality of obedience, that it may run within its own chanel; *as unto the Lord*, therefore nothing againſt the Divine Commandment. For if God ſpeaks to us by man, tranſmitting Laws for conſervation of Civil ſociety, for Eccleſiaſtical policy, for Juſtice and perſonal advantages, for the intereſts of Virtue and Religion, for diſcountenancing of Vice, we are to receive it with the ſame Veneration as if God ſpake himſelf to us immediately. But becauſe by his terrour upon Mount *Sinai* he gave teſtimony how great favour it is to ſpeak to us by the miniſtration of our brethren, it were a ſtrange impudence, when we deſire a proportionable and gentle inſtrument of Divine commands, we ſhould for this very proportion deſpiſe the Miniſter; like the frogs in the Apologue inſulting upon their wooden King. But then if any thing come contrary to a Divine Law, know *it is the voice of Jacob*, of the Supplanter, not of the right Heir; and though we muſt obey man for God's ſake, yet we muſt never diſobey God for man's ſake. In all things elſe we find no exception; but according as the Superiours intend the obligation, and expreſs it by the ſignature of Laws, Cuſtoms, Interpretations, Permiſſions, and Diſpenſations, that is, ſo far as the Law is obligatory in general, and not diſpenſed with in particular, ſo far Obedience is a duty in all inſtances of acts where no ſin is ingredient.

20. Thirdly, And here alſo the ſmalneſs and cheapneſs of the duty does not tolerate diſobedience; for the deſpiſing the ſmalleſt Injunction is an act of as formal and direct Rebellion as when the prevarication is in a higher inſtance. It is here as in Divine Laws, but yet with ſome difference: For ſmall things do ſo little co-operate to the end of humane Laws, that a ſmaller reaſon does by way of interpretation and tacit permiſſion diſpence, then can in a Divine Sanction though of the loweſt offices. Becauſe God commands duties not for the end to which they of themſelves do co-operate; but to make ſacred his Authority, and that we by our obedience may confeſs him to be Lord: But in humane Laws the Authority is made ſacred not primarily for it ſelf, but principally that the Laws made in order to the conſervation of Societies may be obſerved. So that in the neglect of the ſmalleſt of Divine Ordinances we as directly oppoſe God's great purpoſe and intendment as in greater matters; God's dominion and authority (the conſervation of which was his principal intention) is alike neglected: But in omitting an humane Impoſition of ſmall concernment the caſe is different; it is certain there is not any conſiderable violence done to the publick intereſt by a contemptible omiſſion of a Law. The thing is not ſmall, if the Commonwealth be not ſafe, and all her great ends ſecured; but if they be, then the Authority is inviolate, unleſs a direct contempt were intended, for its being was in order to that end, not for it ſelf, as it is in the caſe of Divine Laws, but that the publick intereſt be ſafe.

21. And

ἔκαστοι γὰρ ἐξ ἔθνους ἔν τινι μόῤῥῳ τὸ βασιλικὸν ὑπολαβόντες, θεὸς αὐτοῖς παρέχας ἐπῆσσαν· καὶ τοίνυν εἰς μὲν τὸ ἐνηλὲς καὶ τὸ βασιλικὸν ἄκρως ἐπιτέτευκεν, ὅτι Διὸς τέτυς ἐποίων κατάγειν τὸ μόῤῥῳ, Euſtath. *ad Iliad.* 1.

1 Pet. 2. 13.

Heb. 13. 7.

Rom. 13. 1.

* *Regum timendorum in propriis greges, Reges in ipſos imperium eſt Jovis, Cuncta ſupercilio moventis.* Hor. *l.* 3. *Od.* 1.

* *Vbi ſuprà.*

Col. 3. 20, 22.

Epheſ. 6. 5, 7.

De minimis non curat lex.

21. And therefore as great matters of humane Laws may be omitted for great reasons, so may ſmaller matters for ſmaller reaſons, but never without reaſon: for, *cauſeleſly* and *contemptuouſly* are all one. But in the application of the particulars, either the Laws themſelves, or Cuſtom, or the prudence of a ſincere righteous man, or of a wiſe and diſintereſt perſon, is to be the Judge. But let no man's confidence increaſe from the ſmalneſs of the matter to a contempt of the Authority: for there are ſome ſins whoſe maligʃnity is accidentally increaſed by the ſlightneſs of the ſubject matter; ſuch as are Blaſphemy, Perjury, and the contempt of Authority. To blaſpheme God for the loſs of an Aſper or a peny, to be forſworn in judgment for the reſcuing of a few Maravides or a fivegroats fine, is a worſe crime then to be perjur'd for the ſaving ten thouſand pounds: and to deſpiſe Authority, when the obedience is ſo eaſie as the wearing of a garment or doing of a poſture, is a greater and more impudent contempt, then to deſpiſe Authority impoſing a great burthen of a more conſiderable preſſure, where humane infirmity may tempt to a diſobedience, and leſſen the crime. And let this caution alſo be inſerted, that we do *not at all neglect ſmall impoſitions*, if there be direct and ſignal injunction in the particular inſtance. For as a great Body of Light tranſmitting his rays through a narrow hollowneſs, does by that ſmall Pyramis repreſent all the parts of its magnitude and glory: ſo it may happen that a publick Intereſt, and the concernments of Authority, and the peace of a Church, and the integral obedience of the Subjects, and the conſervation of a Community, may be transferred to us by an inſtance in its own nature inconſiderable; ſuch as are wearing of a Cognizance, remembring of a Word, carrying a Branch in time of War, and things of the ſame nature. And therefore when the hand of Authority is ſtretched out and held forth upon a Precept, and deſigns the duty upon particular reaſon, or with actual intuition; there is not the ſame facility of being diſpenſed with, as in the neglected and unconſidered inſtances of other duties.

This only I deſire to be obſerved; That if death or any violent accident, impriſonment, loſs of livelihood, or intolerable inconveniences, be made accidentally conſequent to the obſerving of a Law merely humane, the Law binds not in the particular inſtance. No man is bound to be a Martyr for a Ceremony, or to die rather then break a Canon, or to ſuffer Confiſcation of goods for the pertinacious keeping of a civil Conſtitution. And it is not to be ſuppoſed that a Law-giver would have decreed a Rite, and bound the Lives of the ſubjects to it, which are of a far greater value then a Rite; not only becauſe it were tyrannical and unreaſonable, but becauſe the evil of the Law were greater then the good of it, it were againſt the reaſon of all Laws, and deſtroys the privileges of Nature, and it puts a man into a condition as bad as the want of all Laws: for nothing is civilly or naturally worſe then Death, to which the other evils arrive in their proportion. This is to be underſtood in particular and poſitive Precepts, introduced for reaſons particular, that is, leſs then thoſe are which combine all Societies, and which are the cement of all Bodies political; I mean Laws ritual in the Church, and accidental and emergent in the State. And that which is the beſt ſign to diſtinguiſh theſe Laws from others, is alſo the reaſon of the aſſertion. Laws decreed with a Penalty to the tranſgreſſours cannot bind to an evil greater then that Penalty. If it be appointed that we uſe a certain form of Liturgy under the forfeiture of five pound for every omiſſion, I am bound in Conſcience to obey it where I can: but I am ſuppoſed legally to be diſabled, if any Tyrant-power ſhall threaten to kill me if I do, or make me pay an hundred pound, or any thing greater then the forfeiture of the Law. For all the civil and natural power of the Law is by its coercion, and the appendent puniſhment. The Law operates by rewards and puniſhments, by hope and fear; and it is unimaginable that the Law under a leſs penalty can oblige us in any caſe or accident to ſuffer a greater. For the compulſion of the Tyrant is greater then the coercion of the Law-giver; and the Prince thinking the penalty annexed to be band ſufficient, intended no greater evil to the tranſgreſſour then the expreſſed penalty; and therefore much leſs would he have them that obey the Law by any neceſſity be forced to a greater evil: for then, Diſobedience ſhould eſcape better then Obedience. True it is, every diſobeying perſon that payes the penalty is not quite diſcharged from all his Obligation: but it is then when his diſobeying is criminal upon ſome other ſtock beſides the mere breach of the Law, as Contempt, Scandal, or the like. For the Law binds the Conſcience indirectly and by conſequence; that is, in plain language, God commands us to obey humane Laws, and the penalty will not pay for the contempt, becauſe that's a ſin againſt God: it * pays for the violation of the

* *Lucius Veratius pro delectamento habuit os hominis liberi palmâ verberare. Eum ſervius ſequebatur crumenam plenam aſſium geſtians, & quemcunque percuſſerat, juſſit ſtatim numerari 25 aſſes, qui pro multa huic offenſa ex lege* XII. *Tab. imponebantur.* A. Gel. *l.* 20. *c.* 1.

Law,

Law, becauſe that was all the direct tranſgreſſion againſt Man. And then who ſhall make him recompence for ſuffering more then the Law requires of him? Not the Prince: for it is certain, the greateſt value he ſet upon the Law was no bigger then the Penalty; and the Commonwealth is ſuppoſed to be ſufficiently ſecured in her intereſt by the Penalty, or elſe the Law was weak, impotent, and unreaſonable. Not God: for it is not an act of obedience to him, for he binds us no farther to obey humane Laws then the Law-giver himſelf intends or declares; who cannot reaſonably be ſuppoſed ſo over-careful, as to bind Hay with cords of Silk and Gold, or ſumptuary Laws with the threds of Life; nor a Father commanding his Child to wait on him every Meal, be thought to intend his Obligation, even though the Houſe be ready to fall on his head, or when he is to paſs a ſudden or unfoordable floud before he can get to him. And that it may appear Man ought not, it is certain God himſelf doth not oblige us in all caſes and in all circumſtances to obſerve every of his poſitive Precepts. For, *aſſembling together* is a duty of God's commanding, which we are *not to neglect*: but if Death waits at the door of theſe Aſſemblies, we have the practice of the Primitive and beſt Chriſtians to warrant us to ſerve God in retirements, and Cells, and Wilderneſſes, and leave *the aſſembling together* till better opportunities. If I receive more benefit, or the Commonwealth, or the Church and Religion any greater advantage by my particular obedience in theſe circumſtances, (which cannot eaſily be ſuppoſed will be;) it is a great act of charity to do it, and then to ſuffer for it: But if it be no more, that is, if it be not expreſly commanded to be done, (though with loſs of life or confiſcation;) it is a good charity to ſave my own life, or my own eſtate. And though the other may be better, yet I am not in all caſes obliged to do that which is ſimply the beſt. It is a tolerable infirmity, and allowed amongſt the very firſt permiſſions of Nature, that I may preſerve my Life, unleſs it be in a very few caſes; which are therefore clearly to be expreſſed, or elſe the contrary is to be preſumed, as being a caſe moſt favourable. And it is conſiderable, that nothing is worſe then Death but Damnation, or ſomething that partakes of that in ſome of its worſt ingredients; ſuch as is a laſting Torment, or a daily great miſery in ſome other kind. And therefore ſince no humane Law can bind a man to a worſe thing then Death, if Obedience brings me to death, I cannot be worſe when I diſobey it; and I am not ſo bad, if the penalty of death be not expreſſed. And ſo for other penalties in their own proportions.

Heb. 10. 25.

Vide Par. 2. Diſc. 10. n. 11.

This Diſcourſe is alſo to be underſtood concerning the *Laws of Peace*, not of *War*; not only becauſe every diſobedience in War may be puniſhed with death, (according as the reaſon may chance,) but alſo becauſe little things may be of great and dangerous conſequence. But in Peace it is obſervable, that there is no humane poſitive ſuperinduced Law, but by the practice of all the world (which, becauſe the permiſſion of the Prince is certainly included in it, is the ſureſt interpretation) it is diſpenſed withal by ordinary neceſſities, by reaſon of leſſer inconveniences and common accidents. Thus the not ſaying of our Office daily is excuſed by the ſtudy of Divinity, the publiſhing the banns of Matrimony by an ordinary incommodity, the Faſting-days of the Church by a little ſickneſs or a journey: and therefore much rather if my Eſtate, and moſt of all if my Life be in danger with it. And to ſay that in theſe caſes there is no interpretative permiſſion to omit the particular action, is to accuſe the Laws and the Law-giver, the one of unreaſonableneſs, the other of uncharitableneſs.

22. Fourthly, Theſe Conſiderations are upon the execution of the duty: but even towards Man our obedience muſt have a mixture of the Will and choice, like as our injunction of obedience to the Divine Command. *With good will doing ſervice*, (ſaith the Apoſtle.) For it is impoſible to ſecure the duty of inferiours but by conſcience and good will; unleſs proviſion could be made againſt all their ſecret arts and concealments and eſcapings, which as no providence can foreſee, ſo no diligence can cure. It is but an *eye-ſervice* whatſoever is compelled and involuntary; nothing rules a man in private but God and his own deſires: and they give Laws in a Wilderneſs, and accuſe in a Cloiſter, and do execution in a Cloſet, if there be any prevarication.

23. Fifthly, But obedience to humane Laws goes no farther, we are not bound to obey with a direct and particular act of Underſtanding, as in all Divine Sanctions. For ſo long as our Superiours are fallible, though it be highly neceſſary we conform our wills to their innocent Laws, yet it is not a duty we ſhould think the Laws moſt prudent or convenient, becauſe all Laws are not ſo; but it may concern the intereſt of humility and ſelf-denial to be ſubject to an inconvenient, ſo it be not a ſinful, Command. For ſo we muſt chuſe an affliction when God offers it, and give God thanks for it; and yet we may cry under the ſmart of it, and call to God for eaſe and remedy. And yet it were

were well if inferiours would not be too buſie in diſputing the prudence of their Governours, and the convenience of their Conſtitutions. Whether they be ſins or no in the execution, and to our particulars, we are concern'd to look to. I ſay, *as to our particulars:* for an action may be a ſin in the Prince commanding it, and yet innocent in the perſon executing; as in the caſe of unjuſt Wars, in which the Subject, who cannot, ought not to be a Judge, yet muſt be a Miniſter. And it is notorious in the caſe of executing an unjuſt ſentence, in which * not the Executioner, but the Judge is only the unjuſt perſon: and he that ſerves his Prince in an unjuſt War is but the executioner of an unjuſt ſentence. But what-ever goes farther, does but undervalue the perſon, ſlight the Government, and unlooſe the golden cords of Diſcipline. For we are not intruſted in providing for degrees, ſo we ſecure the kind and condition of our actions. And ſince God, having derived rays and beams of Majeſty, and tranſmitted it in parts upon ſeveral ſtates of men, hath fixed humane Authority and dominion in the golden candleſtick of Underſtanding; he that ſhall queſtion the prudence of his Governour, or the wiſdom of his Sanction, does unclaſp the golden rings that tie the purple upon the Prince's ſhoulder: he tempts himſelf with a reaſon to diſobey, and extinguiſh the light of Majeſty by overturning the candleſtick, and hiding the opinion of his wiſdom and underſtanding. And let me ſay this; He that is confident of his own underſtanding and reaſonable powers, (and who is more then he that thinks himſelf wiſer then the Laws?) needs no other Devil in the neighbourhood, no tempter but himſelf to pride and vanity, which are the natural parents of Diſobedience.

* *Is damnum dat qui jubet dare: ejus verò nulla culpa eſt cui parére neceſſe ſit.* Ulpian. *l.* 130.

Μὴ ἔχειζε γρεῦν, καὶ δικαίαν λέγης. Laert.

24. But a man's Diſobedience never ſeems ſo reaſonable as when the Subject is forbidden to do an act of Piety, commanded indeed in the general, but uncommanded in certain circumſtances. And forward Piety and aſſiduous Devotion, a great and undiſcreet Mortifier, is often tempted to think no Authority can reſtrain the fervours and diſtempers of zeal in ſuch holy Exerciſes: and yet it is very often as neceſſary to reſtrain the indiſcretions of a forward perſon, as to excite the remiſſneſs of the cold and frozen. Such perſons were the *Sarabaites* ſpoken of by *Caſſian*, who were greater labourers and ſtricter mortifiers then the Religious in Families and Colleges; and yet they endured no Superiour, nor Laws. But ſuch cuſtoms as theſe are Humiliation without Humility, humbling the body and exalting the ſpirit; or indeed *Sacrifices*, and *no Obedience*. It was an argument of the great wiſedom of the Fathers of the Deſart: when they heard of the prodigious Severities exerciſed by *Simeon Stylites* upon himſelf, they ſent one of the Religious to him, with power to enquire what was his manner of living, and what warrant he had for ſuch a rigorous undertaking; giving in charge to command him to give it over, and to live in a community with them, and according to the common inſtitution of thoſe Religious families. The Meſſenger did ſo, and immediately *Simeon* removed his foot from his Pillar, with a purpoſe to deſcend: but the other, according to his Commiſſion, called to him to ſtay, telling him his ſtation and ſeverity was from God. And he that in ſo great a Piety was humble and obedient, did not undertake that Strictneſs out of ſingularity, nor did it tranſport him to vanity: for that he had received from the Fathers to make judgment of the man, and of his inſtitution: whereas if upon pretence of the great Holineſs of that courſe he had refuſed the command, the ſpirit of the perſon was to be declared caitive and imprudent, and the man driven from his troubleſome and oſtentous vanity.

Modum autem tenere in eo difficile eſt quod bonum eſſe credideris. Sen. *ep.* 23.

Collat. 18. *c.* 17.

Apud Euagrium. *De eodem Stylite conſulat lector* Epiph. *l.* 1. *c.* 13. Theod. *&* 7. *Synod. gener. &* Baron. *ad A. D.* 432.

25. Our Faſt, our Prayers, our Watchings, our Intentions of duty, our frequent Communions, and all exteriour acts of Religion, are to be guided by our Superiour, if he ſees cauſe to reſtrain or aſſwage any excreſcence. For a wound may heal too faſt, and then the tumour of the fleſh is proud, not healthful: and ſo may the indiſcretions of Religion ſwell to vanity, when we think they grow towards perfection. But when we can endure the cauſticks and correctives of our Spiritual Guides in thoſe things in which we are moſt apt to pleaſe our ſelves, then our Obedience is regular and humble, and in other things there is leſs of danger. There is a ſtory told of a very Religious perſon, whoſe ſpirit in the ecſtaſie of Devotion was tranſported to the clarity of a Viſion, and he ſeemed to converſe perſonally with the Holy *Jeſus*, feeling from ſuch intercourſe great ſpiritual delights and huge ſatisfactions. In the midſt of theſe joys the Bell call'd to Prayers, and he, uſed to the ſtrictneſs and well inſtructed in the neceſſities of Obedience, went to the Church, and having finiſhed his Devotions returned, and found the Viſion in the ſame poſture of glories and entertainment; which alſo ſaid to him, *Becauſe thou haſt left me, thou haſt found me: for if thou hadſt not left me, I had preſently left thee.* What-ever the ſtory be, I am ſure it is a good Parable: for the way to increaſe ſpiritual comforts is, to be ſtrict in the offices of humble

Caſſian. *Collat.* 4. *Abbat.* Dam. *c.* 20. *&* S. Baſil. *Exhort. ad vitam Monaſt.* S. Greg. *l.* 35. *Moral. c.* 13. S. Bern. *De ord. vitæ & morum inſtit. c.* 1.

Obedience; and we never loſe any thing of our joy, by laying it aſide to attend a *Duty*. And *Plutarch* reports more honour of *Ageſilaus*'s prudence and modeſty, then of his gallantry and military fortune: for he was more honourable by * obeying the Decree of the *Spartan* Senate recalling him from the midſt of his Triumphs, then he could have been by finiſhing the War with proſperous ſucceſs and diſobedience.

* *Titus Manlius ſecuri percuſſit filium, poſtquam hoſtem gloriosè vicerat in interdicta pugna.* A. Gell. *l.* 9. *c.* 13.

26. Our Obedience, being guided by theſe Rules, is urged to us by the conſignation of Divine Precepts, and the loud voice of thunder, even ſeal'd by a ſignet of God's right hand, the ſignature of greateſt Judgments. For God did with greater ſeverity puniſh the Rebellion of *Korah* and his company, then the expreſs Murmurs againſt himſelf, nay, then the high crime of Idolatry. For this Crime God viſited them with a ſword; but for Diſobedience and Mutiny againſt their Superiours, God made the Earth to ſwallow ſome of them, and fire from Heaven to conſume the reſt: to ſhew that Rebellion is to be puniſhed by the conſpiration of Heaven and Earth, as it is hateful and contradictory both to God and Man. And it is not amiſs to obſerve, that Obedience to Man, being it is *for God's ſake*, and yet to a perſon cloathed with the circumſtances and the ſame infirmities with our ſelves, is a greater inſtance of Humility, then to obey God immediately, whoſe Authority is Divine, whoſe Preſence is terrible, whoſe Power is infinite, and not at all depreſſed by exteriour diſadvantages or leſſening appearances: juſt as it is both greater Faith and greater Charity to relieve a poor Saint for *Jeſus* ſake, then to give any thing to *Chriſt* himſelf, if he ſhould appear in all the robes of Glory and immediate addreſs. For it is to God and to *Chriſt*, and wholly for their ſakes, and to them that the Obedience is done, or the Charity expreſſed: but themſelves are perſons whoſe awfulneſs, majeſty and veneration, would rather force then invite Obedience or Alms. But when God and his Holy Son ſtand behind the cloud, and ſend their Servants to take the Homage or the Charity, it is the ſame as if it were done to them, but receives the advantage of acceptation by the accidental adherences of Faith and Humility to the ſeveral actions reſpectively. When a King comes to Rebels in perſon, it ſtrikes terrour and veneration into them, who are too apt to neglect and deſpiſe the perſons of his Miniſters, whom they look upon as their fellow-ſubjects, and conſider not in the exaltation of a deputed Majeſty. *Charles* the Fifth found a happy experience of it at *Gaunt* in *Flanders*, whoſe Rebellion he appeaſed by his preſence, which he could hardly have done by his Army. But if the King's Authority be as much rever'd in his Deputy as it is ſacred in his own Perſon, it is the greater Humility and more confident Obedience. And as it is certain that he is the moſt humble that ſubmits to his inferiours: ſo in the ſame proportion, the lower and meaner the inſtrument upon which God's Authority is born, the higher is the Grace that teaches us to ſtoop ſo low. I do not ſay that a ſin againſt humane Laws is greater then a prevarication againſt a Divine Commandment: as the inſtances may be, the diſtance is next to infinite; and to touch the earth with our foot within the Octaves of *Eaſter*, or to taſt fleſh upon days of Abſtinence, (even in thoſe places and to thoſe perſons where they did or do oblige,) have no conſideration, if they be laid in balance againſt the crimes of Adultery or Blaſphemy, or Oppreſſion: becauſe theſe Crimes cannot ſtand with the reputation and ſacredneſs of Divine Authority; but thoſe others may in moſt inſtances very well conſiſt with the ends of Government, which are ſeverally provided for in the diverſity of Sanctions reſpectively. But if we make our inſtances to other purpoſes, we find, that to mutiny in an Army, or to keep private Aſſemblies in a Monarchy, are worſe then a ſingle thought or moroſe delectation in a fancy of impurity; becauſe thoſe others deſtroy Government more then theſe deſtroy Charity of God or Obedience. But then, though the inſtances may vary the Concluſion, yet the formal reaſon is alike, and Diſobedience to Man is a diſobedience againſt God; for God's Authority, and not Man's, is imprinted upon the Superiour: and it is like ſacred fire in an earthen Cenſer, as holy as if it were kindled with the fanning of a Cherub's wing, or placed juſt under the Propitiatory upon a golden Altar: and it is but a groſs conceit which cannot diſtinguiſh Religion from its Porter, *Iſis* from the Beaſt that carried it. So that in all Diſobedience to Men, in proportion to the greatneſs of the matter, or the malice of the perſon, or his contradiction to the ends of Government and combinations of Society, we may uſe the words by which the Prophet upbraided *Iſrael*, *Is it not enough that you are grievous unto men, but will you grieve my God alſo?* It is a contempt of the Divinity, and the affront is tranſmitted to God himſelf, when we deſpiſe the Power which God hath ordained; and all power of every lawful Superiour is ſuch: the Spirit of God being witneſs in the higheſt meaſure, *Rebellion is as the ſin of Witchcraft, and Stubbornneſs as Idolatry*. It is ſpoken of Rebellion againſt God,

Iſa. 7. 13.

1 Sam. 15. 23.

Ἡμῖν δὲ πολλῶν νόμων καὶ καλῶν ὄντων, κάλλιστος ὁ τὸς θεὸς, Τιμᾶν βασιλέα, καὶ πρεσβυτῶν εἰκόνα θεοῦ πάντα σώζοντος. Plutarch. *in Themiſt.*

God, and all Rebellion is ſo; for, * *He that deſpiſeth you, deſpiſeth me*, ſaith the Bleſſed *Jeſus*: that's menace enough in the inſtance of Spiritual regiment. And, *You are gathered together againſt the Lord*, ſaith *Moſes* to the rebellious Princes in the conſpiracy of *Dathan*: that's for the Temporal. And to encourage this Duty, I ſhall uſe no other words then thoſe of *Achilles* in *Homer*, * *They that obey in this world are better then they that command in Hell.*

* Ὁς μάχεται μακάρεσσιν, ἐμῷ βασιλῆι μάχοιτο.

* Βελτίμιλω κ' ἐπάρηξ ἐὼν θητὶ ἐνὶ δήμῳ ἄλλῳ
Ἀνδρὶ πάρ' ἀκλήρῳ, ᾧ μὴ βίοτος πολὺς εἴη,
Ἢ πᾶσι νεκύεσσι καταφθιμένοισιν ἀνάσσειν. Od. κ'.

A Prayer for the Grace of Holy Obedience.

1.

O *Lord and Bleſſed Saviour* Jeſus, *by whoſe Obedience many became righteous, and reparations were made of the ruines brought to humane Nature by the Diſobedience of* Adam; *thou cameſt into the world with many great and holy purpoſes concerning our Salvation, and haſt given us a great precedent of Obedience, which that thou mighteſt preſerve to thy Heavenly Father, thou didſt neglect thy Life, and becameſt obedient even to the death of the Croſs. O, let me imitate ſo bleſſed example, and by the merits of thy Obedience let me obtain the grace of Humility, and Abnegation of all my own deſires in the cleareſt Renunciation of my Will: that I may will and refuſe in conformity to thy ſacred Laws and holy purpoſes; that I may do all thy will chearfully, chuſingly, humbly, confidently, and continually; and thy will may be done upon me with much mercy and fatherly diſpenſation of thy Providence.* Amen.

2.

L*Ord, let my Underſtanding adhere to and be ſatisfied in the excellent wiſdom of thy Commandments; let my affections dwell in their deſires, and all my other Faculties be ſet on daily work for performance of them: and let my love to obey thee make me dutifull to my Superiours, upon whom the impreſſes of thy Authority are ſet by thine own hand; that I may never deſpiſe their Perſons, nor refuſe their Injunctions, nor chuſe mine own work, nor murmur at their burthens, nor diſpute the prudence of the Sanction, nor excuſe my ſelf, nor pretend difficulties or impoſſibilities; but that I may be indifferent in my deſires, and reſigned to the will of thoſe whom thou haſt ſet over me: that ſince all thy Creatures obey thy word, I alone may not diſorder the Creation, and cancel thoſe bands and intermedial links of Subordination whereby my duty ſhould paſs to thee and thy glory; but that my Obedience being united to thy Obedience, I may alſo have my portion in the glories of thy Kingdom, O Lord and Bleſſed Saviour* Jeſus. Amen.

Conſiderations upon the Preſentation of Jeſus *in the Temple.*

1. THE Holy Virgin-Mother, according to the Law of *Moſes*, at the expiration of a certain time came to the Temple to be purified. Although in her ſacred Parturition ſhe had contracted no Legal impurity; yet ſhe expoſed her ſelf to the publick opinion and common reputation of an ordinary condition: and ſtill amongſt all generations ſhe is in all circumſtances accounted bleſſed, and her reputation no tittle altered, ſave only that it is made the more ſacred by this teſtimony of her Humility. But this we are taught from the conſequence of this inſtance; That if an End principally deſigned in any Duty ſhould be ſupplied otherwiſe in any particular perſon, the Duty is nevertheleſs to be obſerved: and then the obedience and publick order is reaſon enough for the obſervation, though the proper End of its deſignation be wanting in the ſingle perſon. Thus is Faſting deſigned for mortification of the fleſh, and killing all its unruly appetites; and yet Married perſons, who have another remedy, and a Virgin, whoſe Temple is hallowed by a gift and the ſtrict obſervances of Chaſtity, may be tied to the Duty: and if they might not, then Faſting were nothing elſe but a publication of our impure deſires, and an expoſing the perſon to the confidence of a bold temptation, whilſt the young men did obſerve the Faſter to be tempted from within. But the Holy Virgin

Vide Rodriquez *in explic. Bullæ cruciatæ*; and Sir *Tho. More* againſt *Tindal.*

from theſe acts (of which in ſignification ſhe had no need, becauſe ſhe ſinned not in the Conception, nor was impure in the production) expreſſed other Virtues beſides Obedience; ſuch as were humble thoughts of her ſelf, Devotion, and Reverence to publick Sanctions, Religion and Charity; which were like the pure leaves of the whiteſt Lily, fit to repreſent the beauties of her innocence, but were veiled and ſhadowed by that ſacramental of the *Moſaick* Law.

2. The Holy Virgin received the greateſt favour that any of the Daughters of *Adam* ever did, and knowing from whence and for whoſe glory ſhe had received it, returns the Holy *Jeſus* in a Preſent to God again; for ſhe had nothing ſo precious as himſelf to make oblation of. And beſides that *every firſt-born among the Males was holy to the Lord*, this Child had an eternal and eſſential Sanctity; and untill he came into the World, and was made apt for her to make preſent of him, there was never in the world any act of Adoration proportionable to the honour of the great God; but now there was, and the Holy Virgin made it, when ſhe preſented the Holy Child *Jeſus*. And now, beſides that we are taught to return to God whatſoever we have received from him, if we unite our Offerings and Devotions to this holy Preſent, we ſhall by the merit and excellency of this Oblation exhibit to God an Offertory in which he cannot but delight for the combination's ſake and ſociety of his Holy Son.

3. The Holy Mother brought five Sicles and *a pair of Turtle-doves* to redeem the Lamb of God from the Anathema; becauſe every firſt-born was to be ſacrificed to God, or redeemed, if it was clean: it was the poor man's price, and the Holy *Jeſus* was never ſet at the greater prices when he was eſtimated upon earth. For he that was Lord of the Kingdom choſe his portion among the poor of this World, that he might advance the poor to the riches of his inheritance; and ſo it was from his Nativity hither. For at his Birth he was poor, at his Circumciſion poor, and in the likeneſs of a ſinner; at his Preſentation poor, and like a ſinner and a ſervant, for he choſe to be redeemed with an ignoble price. The five Sicles were given to the Prieſt for the redemption of the Child; and if the Parents were not able, he was to be a ſervant of the Temple, and to miniſter in the inferiour offices to the Prieſt: and this was God's ſeizure and poſſeſſion of him. For although all the ſervants of God are his inheritance; yet the Miniſters of Religion, who derive their portion of temporals from his title, who live upon the Corban, and eat the meat of the Altar, which is God's peculiar, and come nearer to his Holineſs by the addreſſes of an immediate miniſtration, are God's own upon another and a diſtinct challenge. But becauſe *Chriſt* was to be the Prince of another Miniſtry, and the chief Prieſt of another Order; he was redeemed from attending the *Moſaick* Rites, which he came to aboliſh, that he might do his Father's buſineſs in eſtabliſhing the Evangelical. Only remember, that the Miniſters of Religion are but God's uſufructuaries: as they are not Lords of God's portion, and therefore muſt diſpenſe it like Stewards, not like Maſters; ſo the People are not their Patrons in paying, nor they their Beneficiaries in receiving Tithes or other proviſions of maintenance; they owe for it to none but to God himſelf. And it would alſo be conſidered, that in all ſacrilegious detentions of Eccleſiaſtical rights God is the perſon principally injured.

4. The Turtle-doves * were offered alſo with the ſignification of another myſtery. In the ſacred Rites of Marriage, although the permiſſions of natural deſires are ſuch as are moſt ordinate to their ends, the avoiding Fornication, the alleviation of Oeconomical cares and vexations, and the production of Children, and mutual comfort and ſupport: yet the apertures and permiſſions of Marriage have ſuch reſtraints of modeſty and prudence, that all tranſgreſſion of the juſt order to ſuch ends is a crime: and beſides theſe, there may be degrees of inordination or obliquity of intention, or too ſenſual complacency, or unhandſome preparations of mind, or unſacramental thoughts. In which particulars, becauſe we have no determined rule but Prudence, and the analogy of the Rite, and the ſeverity of our Religion, which allow in ſome caſes more, in ſome leſs, and always uncertain latitudes, for ought we know, there may be lighter tranſgreſſions, ſomething that we know not of: and for theſe at the Purification of the woman it is ſuppoſed the Offering was made; and the Turtures, by being an oblation, did deprecate a ſuppoſed irregularity; but by being a chaſt and marital Embleme, they profeſſed the obliquity (if any were) was within the protection of the ſacred bands of Marriage, and therefore ſo excuſable as to be expiated by a cheap offering. And what they did in Hieroglyphick, Chriſtians muſt do in the expoſition; be ſtrict obſervers of the main rites and principal obligations, and not neglectful to deprecate the leſſer unhandſomeneſſes of the too ſenſual applications.

* *Sed pudicitia illis prima, & neutri nota adulteria: conjugii fidem non violant.* Plin. *l.* 10. *c.* 33.

5. God

5. God had at that inſtant ſo ordered, that, for great ends of his own and theirs, two very holy perſons, of divers Sexes and like Piety, *Simeon* and *Anna*, the one who lived an active and ſecular, the other a retired and contemplative life, ſhould *come into the Temple by revelation* and direction *of the* Holy *Spirit*, and ſee him whom they and all the World did look for, *the Lord's CHRIST, the conſolation of Iſrael.* They ſaw him, they rejoyced, they worſhipped, they propheſied, they ſung Hymns; and old *Simeon* did comprehend and circumſcribe in his arms him that filled all the World, and was then ſo ſatisfied that he deſired to live no longer: God had verified his promiſe, had ſhewn him the *Meſſias*, had filled his heart with joy, and made his old age honourable; and now after all this ſight, no object could be pleaſant but the joys of Paradiſe. For as a man who hath ſtared too freely upon the face and beauties of the Sun is blind and dark to objects of a leſs ſplendour, and is forced to ſhut his eyes, that he may through the degrees of darkneſs perceive the inferiour beauties of more proportioned objects: ſo was old *Simeon*, his eyes were ſo filled with the glories of this Revelation, that he was willing to cloſe them in his laſt night, that he might be brought into the communications of Eternity; and he could never more find comfort in any other object this world could miniſter. For ſuch is the excellency of ſpiritual things; when they have once filled the corners of our hearts, and made us highly ſenſible and apprehenſive of the interiour beauties of God and of Religion, all things of this World are flat and empty, and unſatisfying vanities, as unpleaſant as the lees of Vinegar to a tongue filled with the ſpirit of high *Italick* Wines. And untill we are ſo dead to the World, as to apprehend no guſt or freer complacency in exteriour objects, we never have entertained *Chriſt*, or have had our cups overflow with Devotion, or are filled with the Spirit. When our Chalice is filled with holy oyl, with the Anointing from above, it will entertain none of the waters of bitterneſs: or if it does, they are thruſt to the bottom; they are the loweſt of our deſires, and therefore only admitted, becauſe they are natural and conſtituent.

6. The good old Propheteſs *Anna* had lived long in chaſt Widowhood, in the ſervice of the Temple, in the continual offices of Devotion, in Faſting and Prayer; and now came the happy inſtant in which God would give her a great benediction, and an earneſt of a greater. The returns of Prayer and the bleſſings of Piety are certain; and though not diſpenſed according to the expectances of our narrow conceptions, yet ſhall they ſo come, at ſuch times and in ſuch meaſures, as ſhall crown the Piety, and ſatisfie the deſires, and reward the expectation. It was in the Temple, the ſame place where ſhe had for ſo many years poured out her heart to God, that God poured forth his heart to her, ſent his Son from his boſom, and there ſhe received his benediction. Indeed in ſuch places God does moſt particularly exhibit himſelf, and Bleſſing goes along with him where-ever he goes. In Holy places God hath put his Holy Name, and to Holy perſons God does oftentimes manifeſt the interiour and more ſecret glories of his Holineſs; provided they come thither, as old *Simeon* and *Anna* did, by the motions of the Holy Spirit, not with deſigns of vanity, or curioſity, or ſenſuality: for ſuch ſpirits as thoſe come to profane and deſecrate the houſe, and unhallow the perſon, and provoke the Deity of the place, and blaſt us with unwholſome airs.

7. But *Joſeph and Mary wondred at theſe things which were ſpoken*, and treaſured them in their hearts, and they became matter of Devotion and mental Prayer, or *Meditation.*

The PRAYER.

O *Eternal God, who by the Inſpirations of thy Holy Spirit didſt direct thy ſervants* Simeon *and* Anna *to the Temple at the inſtant of the Preſentation of the Holy Child* Jeſus, *that ſo thou mighteſt verifie thy promiſe, and manifeſt thy Son, and reward the Piety of holy people, who longed for redemption by the coming of the* Meſſias; *give me the perpetual aſſiſtence of the ſame Spirit to be as a Monitour and a Guide to me, leading me to all holy actions, and to the embracements and poſſeſſions of thy glorious Son: and remember all thy faithfull people, who wait for the conſolation and redemption of the Church from all her miſeries and perſecutions, and at laſt ſatisfie their deſires by the revelations of thy mercies and Salvation. Thou haſt advanced thy Holy Child, and ſet him up for a ſign of thy Mercies, and a repreſentation of thy Glories. Lord, let no act or thought or word of mine ever be*

in contradiction to this bleſſed ſign, but let it be for the ruine of all my vices, and all the powers the Devil imploys againſt the Church, and for the raiſing up all thoſe Vertues and Graces which thou didſt deſign me in the purpoſes of Eternity: but let my portion never be amongſt the incredulous, or the ſcornfull, or the Hereticall, or the profane, or any of thoſe who ſtumble at this Stone which thou haſt laid for the foundation of thy Church, and the ſtructures of a vertuous life. Remember me with much mercy and compaſſion when the ſword of Sorrows or Afflictions ſhall pierce my heart; firſt transfix me with love, and then all the Troubles of this world will be conſignations to the Joys of a better: which grant for the mercies and the name's ſake of thy Holy Child Jeſus. Amen.

DISCOURSE III.

Of Meditation.

1. IF in the Definition of *Meditation* I ſhould call it an unaccuſtomed and unpractiſed Duty, I ſhould ſpeak a truth, though ſomewhat inartificially: for not only the interiour beauties and brighter excellencies are as unfelt as *Idea's* and Abſtractions are; but alſo the practice and common knowledge of the Duty it ſelf are ſtrangers to us, like the retirements of the Deep, or the undiſcovered treaſures of the *Indian* Hills. And this is a very great cauſe of the drineſs and expiration of mens Devotion, becauſe our Souls are ſo little refreſhed with the waters and holy dews of Meditation. We go to our prayers by chance, or order, or by determination of accidental occurrences; and we recite them as we reade a book; and ſometimes we are ſenſible of the Duty, and a flaſh of lightning makes the room bright, and our prayers end, and the lightning is gone, and we as dark as ever. We draw our water from ſtanding pools, which never are filled but with ſudden ſhowrs, and therefore we are dry ſo often: Whereas if we would draw water from the Fountains of our Saviour, and derive them through the chanel of diligent and prudent Meditations, our Devotion would be a continual current, and ſafe againſt the barrenneſs of frequent droughts.

2. For Meditation is an attention and application of ſpirit to Divine things; a ſearching out all inſtruments to a holy life, a devout conſideration of them, and a production of thoſe affections which are in a direct order to the love of God and a pious converſation. Indeed Meditation is all that great inſtrument of Piety whereby it is made prudent, and reaſonable, and orderly, and perpetual. For ſuppoſing our Memory inſtructed with the knowledge of ſuch myſteries and revelations as are apt to entertain the Spirit, the Underſtanding is firſt and beſt imployed in the conſideration of them, and then the Will in their reception, when they are duly prepared and ſo tranſmitted; and both theſe in ſuch manner and to ſuch purpoſes, that they become the Magazine and great Repoſitories of Grace, and inſtrumental to all deſigns of Vertue.

3. For the Underſtanding is not to conſider the matter of any meditation in it ſelf, or as it determines in natural excellencies or unworthineſs reſpectively, or with a purpoſe to furniſh it ſelf with notion and riches of knowledge; for that is like the Winter-Sun, it ſhines, but warms not: but in ſuch order as themſelves are put in the deſignations of Theology, in the order of Divine Laws, in their ſpiritual capacity and as they have influence upon Holineſs. For the Underſtanding here is ſomething elſe beſides the Intellectual power of the Soul; it is the Spirit; that is, it is celeſtial in its application, as it is ſpiritual in its nature: and we may underſtand it well by conſidering the beatifical portions of Soul and Body in their future glories. For therefore even our Bodies in the Reſurrection ſhall be ſpiritual, becauſe the operation of them ſhall be in order to ſpiritual glories, and their natural actions (ſuch as are Seeing and Speaking) ſhall have a ſpiritual object and ſupernatural end: and here, as we partake of ſuch excellencies, and co-operate to ſuch purpoſes, men are more or leſs ſpiritual. And ſo is the Underſtanding taken from its firſt and loweſt ends of reſting in notion and ineffective contemplation, and is made Spirit, that is, wholly ruled and guided by God's Spirit to ſupernatural ends and ſpiritual imployments: ſo that it underſtands and conſiders the motions of *the Heavens*, to *declare the glory of God*, the prodigies and alterations in *the Firmament*, to *demonſtrate his handy-work*; it conſiders the excellent order of creatures, that we may not diſturb the order of Creation, or diſſolve the golden chain of Subordination. *Ariſtotle* and

and *Porphyry*, and the other *Greek* Philoſophers, ſtudied the Heavens, to ſearch out their natural cauſes, and production of Bodies; the wiſer *Chaldees* and *Aſſyrians* ſtudied the ſame things, that they might learn their Influences upon us, and make Predictions of contingencies; the more moral *Ægyptian* deſcribed his Theorems in Hieroglyphicks and phantaſtick repreſentments, to teach principles of Policy, Oeconomy, and other prudences of Morality and ſecular negotiation: But the ſame Philoſophy, when it is made Chriſtian, conſiders as they did, but to greater purpoſes, even that from the Book of the Creatures we may glorifie the Creatour, and hence derive arguments of Worſhip and Religion: this is Chriſtian Philoſophy.

4. I inſtance only in conſiderations natural to ſpiritual purpoſes; but the ſame is the manner in all Meditation, whether the matter of it be Nature or Revelation. For if we think of Hell, and conſider the infinity of its duration, and that its flames laſt as long as God laſts, and thence conjecture, upon the rules of proportion, why a finite creature may have an infinite, unnatural duration; or think by what ways a material fire can torment an immaterial ſubſtance; or why the Devils, who are intelligent and wiſe creatures, ſhould be ſo fooliſh as to hate God, from whom they know every rivulet of amability derives: This is to *ſtudy*, not to *meditate*: for Meditation conſiders any thing that may beſt make us to avoid the place, and to quit a vicious habit, or maſter and rectifie an untoward inclination, or purchaſe a vertue, or exerciſe one. So that *Meditation* is *an act of the Underſtanding put to the right uſe.*

5. For the Holy *Jeſus* coming to redeem us from the bottomleſs pit, did it by lifting us up out of the puddles of impurity, and the unwholſome waters of vanity; *He redeemed us from our vain converſation*: and our Underſtandings had ſo many vanities, that they were made inſtruments of great impiety. The unlearned and ruder Nations had fewer Vertues, but they had alſo fewer Vices, then the wiſe Empires, that ruled the World with violence and wit together. The ſofter* *Aſians* had Luſt and Intemperance in a full Chalice; but their Underſtandings were ruder then the finer *Latines*: for theſe mens underſtandings diſtilled wickedneſs as through a Limbeck, and the *Romans* drank ſpirits and the ſublimed quinteſſences of Villany; whereas the other made themſelves drunk with the lees and cheaper inſtances of ſin. So that the Underſtanding is not an idle and uſeleſs faculty, but naturally drives to practice, and brings gueſts into the inward Cabinet of the Will, and there they are entertained and feaſted. And thoſe Underſtandings which did not ſerve the baſer end of Vices, yet were unprofitable for the moſt part, and furniſhed their inward rooms with glaſſes and beads, and trifles fit for an *American* Mart. From all theſe impurities and vanities *Jeſus* hath redeemed all his Diſciples, and not only thrown out of his Temples all the impure rites of *Flora* and *Cybele*, but alſo the trifling and unprofitable ceremonies of the more ſober Deities, not only Vices, but uſeleſs and unprofitable Speculations, and hath conſecrated our Head into a Temple, our Underſtanding to Spirit, our Reaſon to Religion, our Study to Meditation. And this is the firſt part of the Sanctification of our Spirit.

* Τὰς Περσῶν βασιλεῖς ὑπὸ τρυφῆς πεσκευάζεσθαι τοῖς ἐφεδείσμασί τινα καινὴν ἡδονὴν ἐργάζεσθαι. Athen. *l.* 4.

6. And this was the cauſe Holy Scripture commands the duty of Meditation in proportion ſtill to the excellencies of Piety and a holy life, to which it is highly and aptly inſtrumental. *Bleſſed is the man that meditates in the Law of the Lord day and night.* And the reaſon of the Propoſition and the uſe of the Duty is expreſſed to this purpoſe; *Thy words have I hid in my heart, that I ſhould not ſin againſt thee.* The placing and fixing thoſe divine Conſiderations in our underſtandings and hiding them there, are deſigns of high Chriſtian prudence, that they with advantage may come forth in the expreſſes of a holy life. For what in the world is more apt and natural to produce Humility, then to meditate upon the low ſtoopings and deſcents of the Holy *Jeſus*, to the nature of a Man, to the weakneſſes of a Child, to the poverties of a Stable, to the ignobleneſs of a Servant, to the ſhame of the Croſs, to the pains of Cruelty, to the duſt of Death, to the title of a Sinner, and to the wrath of God? By this inſtance Poverty is made honourable, and Humility is ſanctified and made noble, and the contradictions of nature are amiable and fitted for a wiſe election. Thus hatred of ſin, ſhame of our ſelves, confuſion at the ſenſe of humane miſery, the love of God, confidence in his Promiſes, deſires of Heaven, holy reſolutions, reſignation of our own appetites, conformity to Divine will, oblations of our ſelves, Repentance and Mortification, are the proper emanations from Meditation of the ſordidneſs of ſin, our proneneſs to it, our daily miſeries as iſſues of Divine vengeance, the glories of God, his infinite unalterable Veracity, the ſatisfactions in the viſion of God, the rewards of Piety, the Rectitude of the Laws of God, and perfection of his Sanctions, God's ſupreme and paternal Dominion, and his certain malediction of ſinners. And when any one of theſe Conſiderati-

Pſal. 1. 1, 2.

Pſal. 119. 11.

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ons is taken to pieces, and ſo placed in the rooms of application, that a piece of duty is conjoyned to a piece of the myſtery, and the whole office to the purchace of a grace, or the extermination of a vice, it is like opening our windows to let in the Sun and the Wind: and Holineſs is as proportioned an effect to this practice, as Glory is to a perſevering Holineſs, by way of reward and moral cauſality.

7. For all the Affections that are in Man are either natural, or by chance, or by the incitation of Reaſon and diſcourſe. Our natural Affections are not worthy the entertainments of a Chriſtian; they muſt be ſupernatural and divine that put us into the hopes of Perfection and Felicities. And theſe other that are good, unleſs they come by Meditation, they are but accidental, and ſet with the evening Sun: But if they be produced upon the ſtrengths of pious Meditation, they are as perpetual as they are reaſonable, and excellent in proportion to the Piety of the principle. A Garden that is watered with ſhort and ſudden ſhowrs is more uncertain in its fruits and beauties, then if a Rivulet waters it with a perpetual diſtilling and conſtant humectation. And juſt ſuch are the ſhort emiſſions and unpremeditated reſolutions of Piety begotten by a daſh of holy rain from Heaven, whereby God ſometimes uſes to call the careleſs but to taſte what excellencies of Piety they neglect: but if they be not produced by the Reaſon of Religion, and the Philoſophy of Meditation, they have but the life of a Fly or a tall Gourd, they come into the World only to ſay they had a Being, you could ſcarce know their length but by meaſuring the ground they cover in their fall.

8. For ſince we are more moved by material and ſenſible objects then by things merely ſpeculative and intellectual, and generals even in ſpiritual things are leſs perceived and leſs motive then particulars: Meditation frames the underſtanding part of Religion to the proportions of our nature and our weakneſs, by making ſome things more circumſtantiate and material, and the more ſpiritual to be particular, and therefore the more applicable; and the myſtery is made like the Goſpel to the Apoſtles, *Our eyes do ſee, and our ears do hear, and our hands do handle* thus much of *the word of life* as is prepared for us in the Meditation.

9. Firſt, And therefore every wiſe perſon, that intends to furniſh himſelf with affections of Religion, or deteſtation againſt a Vice, or glorifications of a Myſtery, ſtill will proportion the Myſtery, and fit it with ſuch circumſtances of fancy and application, as by obſervation of himſelf he knows apteſt to make impreſſion. It was a wiſe deſign of *Mark Antony* when he would ſtir up the people to revenge the death of *Caſar*, he brought his body to the pleading-place, he ſhewed his wounds, held up the rent mantle, and ſhewed them the garment that he put on that night in which he beat the *Nervii*, that is, in which he won a victory for which his memory was dear to them; he ſhewed them that wound which pierced his heart, in which they were placed by ſo dear a love, that he made them his heirs, and left to their publick uſe places of delight and pleaſure: and then it was natural, when he had made thoſe things preſent to them which had once moved their love and his honour, that grief at the loſs of ſo honourable and ſo lov'd a perſon ſhould ſucceed; and then they were Lords of all, their ſorrow and revenge ſeldom ſlept in two beds. And thus holy Meditation produces the paſſions and deſires it intends, it makes the object preſent and almoſt ſenſible, it renews the firſt paſſions by a fiction of imagination; it paſſes from the Paſchal Parlour to *Cedron*, it tells the drops of ſweat, and meaſures them, and finds them as big as drops of blood, and then conjectures at the greatneſs of our ſins; it fears in the midſt of *Chriſt*'s Agonies, it hears his groans, it ſpies *Judas* his Lantern afar off, it follows *Jeſus* to *Gabbatha*, and wonders at his innocence and their malice, and feels the ſtrokes of the Whip, and ſhrinks the head when the Crown of Thorns is thruſt hard upon his holy brows, and at laſt goes ſtep by ſtep with *Jeſus*, and carries part of the Croſs, and is nailed faſt with ſorrow and compaſſion, and *dies* with *love*. For if the Soul be principle of its own actions, it can produce the ſame effects by reflex acts of the Underſtanding, when it is aſſiſted by the Imaginative part, as when it ſees the thing acted. Only let the Meditation be as minute, particular and circumſtantiate as it may: for a Widow by repreſenting the careſſes of her dead Husband's love produces ſorrow, and the new affections of a ſad endearment. It is too ſure, that the recalling the circumſtances of a paſt impurity does re-inkindle the flame, and entertain the fancy with the burnings of an impure fire: And this happens not by any advantages of Vice, but by the nature of the thing, and the efficacy of Circumſtances. So does holy Meditation produce thoſe impreſſes and ſignatures which are the proper effects of the Myſtery, if preſented in a right line and direct repreſentation.

10. Second-

10. Secondly, He that means to meditate in the beſt order to the productions of Piety, muſt not be inquiſitive for the higheſt Myſteries, but the plaineſt Propoſitions are to him of the greateſt uſe and evidence. For Meditation is the duty of all, and therefore God hath fitted ſuch matter for it which is proportioned to every underſtanding; and the greateſt Myſteries of Chriſtianity are plaineſt, and yet moſt fruitful of Meditation, and moſt uſeful to the production of Piety. High Speculations are as barren as the tops of Cedars; but the fundamentals of Chriſtianity are fruitful as the Valleys or the creeping Vine. For know, that it is no Meditation, but it may be an Illuſion, when you conſider Myſteries to become more learned, without thoughts of improving Piety: Let your affections be as high as they can climb towards God, ſo your conſiderations be humble, fruitful, and practically myſterious. *Oh that I had the wings of a Dove, that I might flie away and be at reſt*, ſaid *David*. The wings of an Eagle would have carried him higher, but yet the innocent Dove did furniſh him with the better Emblem to repreſent his humble deſign; and lower meditations might ſooner bring him to *reſt* in God. It was a ſaying of *Ægidius*, *That an old and a ſimple woman, if ſhe loves* Jeſus, *may be greater then was Brother* Bonaventure. Want of Learning and diſability to conſider great ſecrets of Theology does not at all retard our progreſs to ſpiritual perfections: Love to *Jeſus* may be better promoted by the plainer underſtandings of honeſt and unlettered people, then by the finer and more exalted ſpeculations of great Clerks that have leſs Devotion. For although the way of ſerving God by the Underſtanding be the beſt and moſt laſting; yet it is not neceſſary the Underſtanding ſhould be dreſſed with troubleſom and laborious Notions. The Reaſon that is in Religion is the ſureſt principle to engage our ſervices, and more perpetual then the ſweetneſſes and the motives of Affection: but every honeſt man's Underſtanding is then beſt furniſhed with the diſcourſes and the reaſonable parts of Religion, when he knows thoſe myſteries of Religion upon which *Chriſt* and his Apoſtles did build a holy life, and the ſuperſtructures of Piety; thoſe are the beſt materials of his Meditation.

11. So that Meditation is nothing elſe but *the uſing of all thoſe arguments, motives and irradiations, which God intended to be inſtrumental to Piety.* It is a compoſition of both ways: for it ſtirs up our Affections by Reaſon and the way of Underſtanding, that the wiſe Soul may be ſatisfied in the Reaſonableneſs of the thing, and the affectionate may be entertained with the ſweetneſſes of holy Paſſion; that our Judgment be determined by diſcourſe, and our Appetites made active by the careſſes of a religious fancy. And therefore the uſe of Meditation is, to conſider any of the Myſteries of Religion with purpoſes to draw from it Rules of life, or affections to Vertue, or deteſtation of Vice: and from hence the man riſes to Devotion, and mental Prayer, and Entercourſe with God; and after that he reſts himſelf in the boſom of Beatitude, and is ſwallowed up with the comprehenſions of Love and Contemplation. Theſe are the ſeveral degrees of Meditation. But let us firſt underſtand that part of it which is Duty; and then, if any thing ſucceed of a middle condition between Duty and Reward, we will conſider alſo how that Duty is to be performed, and how the reward is to be managed, that it may prove to be no Illuſion. Therefore I add alſo this Conſideration,

12. Thirdly, Whatſoever pious purpoſes and deliberations are entertained in the act of Meditation, they are carefully to be maintained and thruſt forward to actual performances, although they were indefinite and indeterminate, and no other ways decreed but by reſolutions and determinations of Reaſon and Judgment. For God aſſiſts every pious action according to its exigence and capacity, and therefore bleſſes holy Meditations with reſults of Reaſon, and prepoſſeſſions dogmatically decreeing the neceſſity of Vertue, and the convenience of certain exerciſes in order to the purchace of it. He then that neglects to actuate ſuch diſcourſes, loſes the benefit of his Meditation; he is gone no farther then when he firſt ſet out, and neglects the inſpirations of the Holy Spirit. For if at any time it be certain what ſpirit it is that ſpeaks within the Soul, it is moſt certain that it is the good Spirit that moves us to an act of Vertue in order to acquiſition of the habit. And when God's grace hath aſſiſted us ſo far in our Meditation that we underſtand our Duty, and are moved with preſent arguments, if we put not forth our hand and make uſe of them, we do nothing towards our Duty; and it is not certain that God will create Graces in us as he does the Soul. Let every pious perſon think every concluſion of Reaſon in his Meditation to have paſſed an obligation upon him: and if he hath decreed that Faſting ſo often, and doing ſo many Religious acts, is convenient and conducing to the production of a Grace he is in purſuit of; let him know that every ſuch decree and reaſonable propoſition is the Grace of God, inſtrumental to Piety, part of his aſſiſtence, and therefore in no caſe to be extinguiſhed.

13. Fourth-

13. Fourthly, In Meditation let the underſtanding be reſtrained, and under ſuch prudent coercion and confinement, that it wander not from one diſcourſe to another, till it hath perceived ſome fruit from the firſt; either that his Soul be inſtructed in a Duty, or moved by a new argument, or confirmed in an old, or determined to ſome exerciſe and intermedial action of Religion, or hath broke out into ſome Prayers and intercourſe with God in order to the production of a Vertue. And this is the myſtical
Cant. 3. 5 deſign of the Spouſe in the *Canticles* of *Solomon: I adjure you, O you daughters of Jeruſalem, by the Roes and by the Hinds of the field, that you ſtir not up nor awake my love till he pleaſe.* For it is lightneſs of ſpirit to paſs over a field of flowers and to fix nowhere, but to leave it without carrying ſome honey with us: unleſs the ſubject be of it ſelf barren and unfruitful, and then why was it choſen? or that it is made ſo by our indiſpoſition, and then indeed it is to be quitted. But (it is S. *Chryſoſtom*'s Simile) As a Lamb ſucking the breaſt of its dam and mother moves the head from one part to another, till it hath found a diſtilling fontinel, and then it fixes till it be ſatisfied, or the fountain ceaſe dropping: ſo ſhould we in Meditation reject ſuch materials as are barren like the tops of hills, and fix upon ſuch thoughts which nouriſh and refreſh, and there dwell till the nouriſhment be drawn forth, or ſo much of it as we can then temperately digeſt.

14. Fifthly, In Meditation ſtrive rather for Graces then for Gifts, for affections in the way of Vertue more then the overflowings of ſenſible Devotion: and therefore if thou findeſt any thing by which thou mayeſt be better, though thy ſpirit do not actually rejoyce or find any guſt or reliſh in the manducation, yet chuſe it greedily. For although the chief end of Meditation be Affection, and not Determinations intellectual: yet there is choice to be had of the Affections, and care muſt be taken that the affections be deſires of Vertue, or repudiations and averſions from ſomething criminal; not joys and tranſportations ſpiritual, comforts and complacencies, for they are no part of our duty. Sometimes they are encouragements, and ſometimes rewards: ſometimes they depend upon habitude and diſpoſition of body, and ſeem great matters when they have little in them, and are more bodily then ſpiritual, like the gift of tears, and yerning of the bowels; and ſometimes they are illuſions and temptations, at which if the Soul ſtoops and be greedy after, they may prove like *Hippomenes*'s golden Apples to *Atalanta*, retard our courſe, and poſſibly do ſome hazard to the whole race. And this will be nearer reduced to practice, if we conſider the variety of matter which is fitted to the Meditation in ſeveral ſtates of men travelling towards Heaven.

15. For the firſt beginners in Religion are imployed in the maſtering of their firſt Appetites, caſting out their Devils, exterminating all evil cuſtoms, leſſening the proclivity of habits, and countermanding the too-great forwardneſs of vicious inclinations: and this, which Divines call the *Purgative way*, is wholly ſpent in actions of Repentance, Mortification and Self-denial. And therefore if a penitent perſon ſnatches at Comforts, or the taſts of ſenſible Devotion, his Repentance is too delicate, it is but a rod of Roſes and Jeſſamine. If God ſees the ſpirit broken all in pieces, and that it needs a little of the oyl of gladneſs for its ſupport and reſtitution to the capacities of its duty, he will give it: but this is not to be deſigned, nor ſnatched at in the Meditation. Tears of joy are not good expreſſions nor inſtruments of Repentance; we *muſt not gather grapes from thorns, nor figs from thiſtles:* no refreſhments to be looked for here, but ſuch only as are neceſſary for ſupport; and when God ſees they are, let not us trouble our ſelves, he will provide them. But the Meditations which are prompt to this Purgative way and practice of firſt beginners are not apt to produce delicacies, but in the ſequel and conſequent of it. *Afterwards it brings forth the pleaſant fruit of righteouſneſs*, but *for the preſent it hath no joy in it*; no joy of ſenſe, though much ſatisfaction to Reaſon. And ſuch are Meditations of the Fall of Angels and Man, the Ejection of them from Heaven, of our Parents from Paradiſe, the Horrour and obliquity of Sin, the Wrath of God, the ſeverity of his Anger, Mortification of our body and ſpirit, Self-denial, the Croſs of *Chriſt*, Death, and Hell, and Judgment, the terrours of an evil Conſcience, the inſecurities of a Sinner, the unreaſonableneſs of Sin, the troubles of Repentance, the Worm and ſting of a burthened ſpirit, the difficulties of rooting out evil Habits, and the utter abolition of Sin. If theſe nettles bear honey, we may fill our ſelves; but ſuch ſweetneſſes ſpoil the operations of theſe bitter potions. Here therefore let your addreſſes to God and your mental prayers be affectionate deſires of Pardon, humble conſiderations of our ſelves, thoughts of revenge againſt our Crimes, deſigns of Mortification, indefatigable ſolicitations for Mercy, expreſſes of ſhame and confuſion

confuſion of face: and he meditates beſt in the purgative way that makes theſe affections moſt operative and high.

16. After our firſt ſtep is taken, and the punitive part of Repentance is reſolved on, and begun, and put forward into good degrees of progreſs, we then enter into the *Illuminative way* of Religion, and ſet upon the acquiſt of Vertues, and the purchace of ſpiritual Graces; and therefore our Meditations are to be proportioned to the deſign of that imployment: ſuch as are conſiderations of the Life of *Jeſus*, Examples of Saints, reaſons of Vertue, means of acquiring them, deſignations of proper exerciſes to every pious habit, the Eight Beatitudes, the gifts and fruits of the Holy Ghoſt, the Promiſes of the Goſpel, the Attributes of God as they are revealed to repreſent God to be infinite, and to make us Religious, the Rewards of Heaven, excellent and ſelect Sentences of holy perſons, to be as incentives of Piety. Theſe are the proper matter for Proficients in Religion. But then the affections producible from theſe are love of Vertue, deſires to imitate the Holy *Jeſus*, affections to Saints and holy perſons, conformity of choice, ſubordination to God's will, election of the ways of Vertue, ſatisfaction of the Underſtanding in the ways of Religion, and reſolutions to purſue them in the midſt of all diſcomforts and perſecutions: and our mental prayers or intercourſe with God, which are the preſent emanations of our Meditations, muſt be in order to theſe affections, and productions from thoſe. And in all theſe yet there is ſafety and piety, and no ſeeking of our ſelves, but deſigns of Vertue in juſt reaſon and duty to God, and for his ſake, that is, for his commandment. And in all theſe particulars, if there be ſuch a ſterility of ſpirit that there be no end ſerved but of ſpiritual profit, we are never the worſe: all that God requires of us is, that we will *live well*, and *repent in juſt meaſure and right manner*; and he that doeth ſo, hath meditated well.

17. From hence if a pious Soul paſſes to affections of greater ſublimity, and intimate and more immediate, abſtracted and immaterial love, it is well: only remember that the love God requires of us is an operative, material, and communicative love; *If ye love me keep my Commandments.* So that ſtill a good life is the effect of the ſubliméſt Meditation: and if we make our duty ſure behind us, aſcend up as high into the Mountain as you can; ſo your aſcent may conſiſt with the ſecurities of your perſon, the condition of infirmity, and the intereſts of your duty. According to the ſaying of * *Ildefonſus, Our empty ſaying of lauds, and reciting verſes in honour of his Name, pleaſe not God ſo well as the imitation of him does advantage to us; and a devout Imitator pleaſes the Spouſe better then an idle Panegyrick.* Let your work be like his, your Duty in imitation of his Precept and Example, and then ſing praiſes as you liſt: no heart is large enough, no voice pleaſant enough, no life long enough, nothing but an eternity of duration and a beatifical ſtate can do it well. And therefore holy *David* joyns them both, *Whoſo offereth me thanks and praiſe, he honoureth me; and to him that ordereth his converſation aright I will ſhew the ſalvation of God.* All thanks and praiſe without a right-ordered converſation are but the Echo of Religion, a voice and no ſubſtance: but if thoſe praiſes be ſung by a heart righteous and obedient, that is, *ſinging with the ſpirit* and *ſinging with underſtanding*, that is the Muſick God delights in. Pſal. 50. 23.

* *Serm.* 1. *de aſſumpt.*

Καὶ ἡ μὲ προσφερομένων πολυτέλεια τιμὴ οὐ Θεὸν ἡ χρείαν, οἱ μὴ μὲ τὰ ἐνδεᾶ φερόμενα προσαγόντο. δῶρα γὰρ ἡ ἀνταπόδοσις ἀφείναν, συνὸν τροφὴ· ἡ ἀναθήματα, ἱερεῖόλοις χορηγία· τὸ δ' ἐνθεον φρόνημα διαφανῶς ἠδεσμένον ζωπάλιν Θεῷ. Hieroc.

18. Sixthly, But let me obſerve and preſs this caution: It is a miſtake, and not a little dangerous, when people religious and forward ſhall too promptly, frequently and nearly ſpend their thoughts in conſideration of Divine Excellencies. God hath ſhewn thee merit enough to ſpend all thy ſtock of love upon him in the characters of his Power, the book of the Creature, the great tables of his Mercy, and the lines of his Juſtice: we have cauſe enough to praiſe his Excellencies in what we feel of him, and are refreſhed with his influence, and ſee his beauties in reflexion, though we do not put our eyes out with ſtaring upon his face. To behold the Glories and Perfections of God with a more direct intuition is the priviledge of Angels, who yet cover their faces in the brightneſs of his preſence: it is only permitted to us to conſider the back parts of God. And therefore thoſe Speculations are too bold and imprudent addreſſes, and miniſter to danger more then to Religion, when we paſs away from the direct ſtudies of Vertue, and thoſe thoughts of God which are the freer and ſafer communications of the Deity, which are the means of intercourſe and relation between him and us, to thoſe conſiderations concerning God which are Metaphyſical and remote, the formal objects of adoration and wonder, rather then of vertue and temperate diſcourſes.

ſes. For God in Scripture never revealed any of his abſtracted Perfections and remoter and myſterious diſtances, but with a purpoſe to produce fear in us, and therefore to chide the temerity and boldneſs of too familiar and nearer intercourſe.

19. True it is, that every thing we ſee or can conſider repreſents ſome perfections of God: But this I mean, that no man ſhould conſider too much and meditate too frequently upon the immediate Perfections of God, as it were by way of intuition, but as they are manifeſted in the Creatures and in the miniſteries of Vertue: and alſo when-ever God's Perfections be matter of Meditation, we ſhould not aſcend upwards into him, but deſcend upon our ſelves, like fruitful vapours drawn up into a cloud deſcending ſpeedily into a ſhowr; that the effect of the conſideration be a deſign of good life; and that our loves to God be not ſpent in abſtractions, but in good works and humble Obedience. The other kind of love may deceive us; and therefore ſo may ſuch kind of conſiderations which are its inſtruments. But this I am now more particularly to conſider.

20. For beyond this I have deſcribed, there is a degree of Meditation ſo exalted, that it changes the very name, and is called *Contemplation*, and it is in the *Unitive way* of Religion, that is, it conſiſts in unions and adherences to God. It is a prayer of quietneſs and ſilence, and a meditation extraordinary, a diſcourſe without variety, a viſion and intuition of Divine Excellencies, an immediate entry into an orb of light, and a reſolution of all our faculties into ſweetneſſes, affections and ſtarings upon the Divine beauty; and is carried on to ecſtaſies, raptures, ſuſpenſions elevations abſtractions, and apprehenſions beatifical. In all the courſe of vertuous Meditation the Soul is like a Virgin invited to make a matrimonial contract, it inquires the condition of the perſon, his eſtate and diſpoſition, and other circumſtances of amability and deſire: But when ſhe is ſatisfied with theſe enquiries, and hath choſen her Husband, ſhe no more conſiders particulars, but is moved by his voice and his geſture, and runs to his entertainment and fruition, and ſpends her ſelf wholly in affections, not to obtain, but enjoy his love.

Thus it is ſaid.

21. But this is a thing not to be diſcourſed of, but felt. And although in other Sciences the terms muſt firſt be known, and then the Rules and Concluſions ſcientifical; here it is otherwiſe: for firſt the whole experience of this muſt be obtained, before we can ſo much as know what it is; and the end muſt be acquired firſt, the Concluſion before the Premiſſes. They that pretend to theſe Heights call them *the Secrets of the Kingdom:* but they are ſuch which no man can deſcribe; ſuch which God hath not revealed in the publication of the Goſpel; ſuch for the acquiring of which there are no means preſcribed, and to which no man is obliged, and which are not in any man's power to obtain; ſuch which it is not lawful to pray for or deſire, and concerning which we ſhall never be called to an account.

22. Indeed when perſons have been long ſoftened with the continual droppings of Religion, and their ſpirits made timorous and apt for impreſſion by the aſſiduity of Prayer, and perpetual alarms of death, and the continual dyings of Mortification; the Fancy, which is a very great inſtrument of Devotion, is kept continually warm, and in a diſpoſition and aptitude to take fire, and to flame out in great aſcents: and when they ſuffer tranſportations beyond the burthens and ſupport of Reaſon, they ſuffer they know not what, and call it what they pleaſe; and other pious people that hear talk of it admire that Devotion which is ſo eminent and beatified; (for ſo they eſteem it) and ſo they come to be called Raptures and Ecſtaſies, which even amongſt the Apoſtles were ſo ſeldom, that they were never ſpoke of. For thoſe Viſions, Raptures and Intuitions of S. *Stephen*, * S. *Paul*, S. *Peter*, and S. *John*, were not pretended to be of this kind, not exceſſes of Religion, but prophetical and intuitive Revelations to great and ſignificant purpoſes, ſuch as may be and are deſcribed in ſtory; but theſe other cannot. For ſo *Caſſian* reports and commends a ſaying of *Antony* the Eremite, *That is not a perfect Prayer in which the Votary does either underſtand himſelf or the Prayer*; meaning, that perſons eminently Religious were *Divina patientes*, as *Dionyſius Areopagita* ſaid of his Maſter *Hierotheus*,

Paticks

* Acts 10. 10. ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις: and Chapter 11. 5. ἐγὼ ἤμην ἐν πόλει Ἰόππης προσευχόμενος. *Raptus vidit viſionem dum oraverat.*

——— *Mentémque priorem*
Expulit, atque hominem toto ſibi cedere juſſit
Pectore ——— quod de Apolline dixit *Lucanus.* Qualis erat viſio ſive ecſtaſis Balaami, qui *Viſionem Omnipotentis vidit, excidens, ſed retectis oculis*, Num. 24. 4, 16.

Paticks in Devotion, ſuffering raviſhments of ſenſes, tranſported beyond the uſes of humanity into the ſuburbs of beatifical apprehenſions. But whether or no this be any thing beſides a too intenſe and indiſcreet preſſure of the faculties of the Soul to inconveniences of underſtanding, or elſe a credulous, buſie and untamed fancy, they that think beſt of it cannot give a certainty. There are and have been ſome Religious who have acted Madneſs, and pretended Inſpirations; and when theſe are deſtitute of a Prophetick ſpirit, if they reſolve to ſerve themſelves upon the pretences of it, they are diſpoſed to the imitation, if not to the ſufferings of Madneſs: and it would be a great folly to call ſuch *Dei plenos*, full of God, who are no better then phantaſtick and mad people.

Μανίας δὲ ἡ μὲν ἔστιν δύο· ἢ γὰρ ὑπὸ νοσημάτων ἀνθρωπίνων, ἢ δὲ ὑπὸ θείας ἐξαλλαγῆς. Plato *in Phædr.*

Τῆς δὲ θείας, τεττάρων θεῶν τέτταρα μέρη διελόμενοι· μαντικὴν μὲ ἀπὸ τοῦτου· Α-

πόλλωνα θέντες, Διονύσου δὲ τελεστικὴν, Μουσῶν δ' αὖ ποιητικὴν, τέταρτον Ἐρωτα, &c. *ibid.* Ἐγνων ἔν αὖ τινὲς ἤδη ποιητὰς ἐν ὀλίγῳ τοῦτο· ὅτι οὐ σοφίᾳ ποιοῖεν ἃ ποιοῖεν, ἀλλὰ φύσει τινὶ, καὶ ἐνθουσάζοντες, ὥσπερ οἱ θεομάντεις καὶ οἱ χρησμῳδοί· καὶ γὰρ ἔστοι λέγουσι μὲν πολλὰ, ἴσασι δὲ οὐδὲν ὧν λέγουσι. Plato *in Apol.*

23. This we are ſure of, that many Illuſions have come in the likeneſs of Viſions, and abſurd fancies under the pretence of Raptures, and what ſome have called the ſpirit of Prophecy hath been the ſpirit of Lying, and Contemplation hath been nothing but Melancholy, and unnatural lengths and ſtilneſs of Prayer hath been a mere Dream and hypochondriacal devotion, and hath ended in pride or deſpair, or ſome ſottiſh and dangerous temptation. It is reported of *Heron* the Monk, that having lived a retired, mortified and religious life for many years together, at laſt he came to that habit of auſterity or ſingularity, that he refuſed the feſtival refection and freer meals of *Eaſter* and other Solemnities, that he might do more eminently then the reſt, and ſpend his time in greater abſtractions and contemplations. But the Devil, taking advantage of the weakneſs of his melancholick and unſettled ſpirit, gave him a tranſportation and an ecſtaſie in which he fanſied himſelf to have attained ſo great perfection, that he was as dear to God as a crowned Martyr, and Angels would be his ſecurity for indemnity, though he threw himſelf to the bottom of a Well. He obeyed his fancy and temptation, did ſo, bruiſed himſelf to death, and died poſſeſſed with a perſuaſion of the verity of that Ecſtaſie and tranſportation.

24. I will not ſay that all violences and extravagances of a religious fancy are Illuſions; but I ſay that they are all unnatural, not hallowed by the warrant of a Revelation, nothing reaſonable, nothing ſecure. I am not ſure that they ever conſiſt with Humility; but it is confeſſed that they are often produced by Self-love, Arrogancy, and the great opinion others have of us. I will not judge the condition of thoſe perſons who are ſaid to have ſuffered theſe extraordinaries, for I know not the circumſtances, or cauſes, or attendents, or the effects, or whether the ſtories be true that make report of them: but I ſhall only adviſe that we follow the intimation of our Bleſſed Saviour, that *we ſit down in the loweſt place, till the Maſter of the Feaſt comes and bids us ſit up higher.* If we entertain the inward Man in the *purgative* and *illuminative way*, that is, in actions of Repentance, Vertue and preciſe Duty, that is the ſureſt way of uniting us to God, whileſt it is done by Faith and Obedience; and that alſo is Love: and in theſe peace and ſafety dwell. And after we have done our work, it is not diſcretion in a ſervant to haſten to his meal, and ſnatch at the refreſhment of *Viſions*, *Unions*, and *Abſtractions*; but firſt we muſt gird our ſelves, and wait upon the Maſter, and not ſit down our ſelves till we all be called at the great Supper of the Lamb.

25. It was therefore an excellent deſire of S. *Bernard*, who was as likely as any to have ſuch altitudes of Speculation, if God had really diſpenſed them to perſons holy, phantaſtick and Religious; *I pray God grant to me peace of ſpirit, joy in the Holy Ghoſt, to compaſſionate others in the midſt of my mirth, to be charitable in ſimplicity, to rejoyce with them that rejoyce, and to mourn with them that mourn; and with theſe I ſhall be content. Other Exaltations of Devotion I leave to Apoſtles and Apoſtolick men: the high Hills are for the Harts and the climbing Goats, the ſtony Rocks and the Receſſes of the earth for the Conies.* It is more healthful and nutritive to dig the earth and to eat of her fruits, then to ſtare upon the greateſt glories of the Heavens, and live upon the beams of the Sun. So unſatisfying a thing is Rapture and tranſportation to the Soul; it often diſtracts the Faculties, but ſeldom does advantage Piety, and is full of danger in the greateſt of its luſtre. If ever a man be more in love with God by ſuch inſtruments, or more indeared to Vertue, or made more ſevere and watchful in his Repentance; it is an excellent grace and gift of God: but then this is nothing but the joys and comfort of ordinary Meditation. Thoſe extraordinary, as they have no ſenſe in them, ſo are not pretended to be inſtruments of Vertue, but are like *Jonathan's*

arrows ſhot beyond it, to ſignifie the danger the man is in towards whom ſuch arrows are ſhot: but if the perſon be made unquiet, unconſtant, proud, puſillanimous, of high opinion, pertinacious and confident in uncertain judgments, or deſperate, it is certain they are temptations and illuſions. So that, as all our duty conſiſts in the ways of Repentance and acquiſt of Vertue; ſo there reſts all our ſafety, and by conſequence all our ſolid joyes: and this is the effect of ordinary, pious and regular Meditations.

26. If I miſtake not, there is a temptation like this under another name, amongſt perſons whoſe Religion hath leſs diſcourſe and more fancy; and that is *a Familiarity with God:* which indeed, if it were rightly underſtood, is an affection conſequent to the *Illuminative way*, that is, an act or an effect of the vertue of Religion and Devotion, which conſiſts in Prayers and addreſſes to God, Lauds and Euchariſts and Hymns, and *confidence of coming to the throne of Grace* upon aſſurance of God's veracity and goodneſs infinite. So that *Familiarity with God*, which is an affection of Friendſhip, is the intercourſe of giving and receiving bleſſings and graces reſpectively: and it is produced by a holy life, or the being in the ſtate of Grace, and is a part of every man's inheritance that is a friend of God. But when Familiarity with God ſhall be eſteemed a privilege of ſingular and eminent perſons not communicated to all the faithful, and is thought to be an admiſſion to a nearer intercourſe of ſecrecy with God, it is an effect of Pride, and a miſtake in judgment concerning the very ſame thing which the old Divines call *the Unitive way*, if themſelves that claim it underſtood the terms of art, and the conſequents of their own intentions.

27. Only I ſhall obſerve one Circumſtance, That *Familiarity with God* is nothing elſe but an admiſſion to be of God's Family, the admiſſion of a ſervant or a ſon in minority, and implies *Obedience*, *Duty* and *Fear* on our parts; *Care* and *Providence* and *Love* on God's part. And it is not the familiarity of *Sons*, but the impudence of proud *Equals*, to expreſs this pretended privilege in even, unmannerly and unreverent addreſſes and diſcourſes. And it is a ſure rule, that whatſoever heights of Piety, union or familiarity any man pretends to, it is of the Devil, unleſs the greater the pretence be, the greater alſo be the Humility of the man. The higheſt flames are the moſt tremulous; and ſo are the moſt holy and eminent Religious perſons more full of awfulneſs, and fear, and modeſty, and humility. So that in true Divinity and right ſpeaking there is no ſuch thing as the Unitive way of Religion, ſave only in the effects of duty, obedience, and the expreſſes of the preciſe vertue of Religion. Meditations in order to a good life, let them be as exalted as the capacity of the perſon and ſubject will endure, up to the height of Contemplation: but if Contemplation comes to be a diſtinct thing, and ſomething beſides or beyond a diſtinct degree of vertuous Meditation, it is loſt to all ſenſe and Religion and prudence. *Let no man be haſty to eat of the fruits of Paradiſe before his time.*

28. And now I ſhall not need to enumerate the bleſſed fruits of holy Meditation: for it is a Grace that is inſtrumental to all effects, to the production of all Vertues, and the extinction of all Vices; and, by conſequence, the inhabitation of the Holy Ghoſt within us is the natural or proper emanation from the frequent exerciſe of this Duty: only it hath ſomething particularly excellent, beſides its general influence. For Meditation is that part of Prayer which knits the Soul to its right object, and confirms and makes actual our intention and Devotion. Meditation is the Tongue of the Soul, and the language of our ſpirit; and our wandring thoughts in prayer are but the neglects of Meditation, and receſſions from that Duty; and according as we neglect Meditation, ſo are our Prayers imperfect, Meditation being the Soul of Prayer, and the intention of our ſpirit. But in all other things Meditation is the inſtrument and conveyance: it habituates our affections to Heaven; it hath permanent content; it produces conſtancy of purpoſe, deſpiſing of things below, inflamed deſires of Vertue, love of God, ſelf-denial, humility of underſtanding, and univerſal correction of our life and manners.

The

The PRAYER.

HOly and Eternal Jeſus, *whoſe whole Life and Doctrine was a perpetual Sermon of Holy life, a treaſure of wiſedom, and a repoſitory of Divine materials for Meditation, give me grace to underſtand, diligence and attention to conſider, care to lay up, and carefulneſs to reduce to practice all thoſe actions, diſcourſes and pious leſſons and intimations by which thou didſt expreſly teach, or tacity imply, or myſteriouſly ſignifie our Duty. Let my underſtanding become as ſpiritual in its imployment and purpoſes as it is immaterial in its nature: fill my Memory as a veſſel of Election with remembrances and notions highly compunctive, and greatly incentive of all the parts of Sanctity. Let thy Holy Spirit dwell in my Soul, inſtructing my Knowledge, ſanctifying my thoughts, guiding my Affections, directing my Will in the choice of Vertue; that it may be the great imployment of my life to meditate in thy Law, to ſtudy thy preceptive will, to underſtand even the niceties and circumſtantials of my Duty, that Ignorance may neither occaſion a ſin, nor become a puniſhment. Take from me all vanity of ſpirit, lightneſs of fancy, curioſity and impertinency of inquiry, illuſions of the Devil and phantaſtick deceptions. Let my thoughts be as my Religion, plain, honeſt, pious, ſimple, prudent and charitable, of great imployment and force to the production of Vertues and extermination of Vice; but ſuffering no tranſportations of ſenſe and vanity, nothing greater then the capacities of my Soul, nothing that may miniſter to any intemperances of ſpirit: but let me be wholly inebriated with Love, and that love wholly ſpent in doing ſuch actions as beſt pleaſe thee in the conditions of my infirmity, and the ſecurities of Humility, till thou ſhalt pleaſe to draw the curtain, and reveal thy interiour beauties in the Kingdom of thine eternal Glories: which grant for thy mercie's ſake, O Holy and Eternal* Jeſu. Amen.

Matth. 2. 18. In Rama was there a voice heard, lamentation and weeping and great mourning, Rac

weeping for her Children, and would not be Comforted because they are not. Sect. VI. Vers.

SECT. VI.

Of the Death of the Holy Innocents, or the Babes of Bethlehem, *and the Flight of* JESUS *into* Egypt.

The killing the Infants

S. MAT. 2. 18

In Rama was there a voice heard Lamentation and weeping and great mourning Rachel weeping for her children and would not be comforted because they are not

The flight into Egipt

S. MAT. 2. 14

When he aroſe he took the young Child and his mother by night and departed into egipt

1. ALL this while *Herod* waited for the return of the Wiſe men, that they might give directions where the Child did lie, and his Sword might find him out with a certain and direct execution. But *when he ſaw that he was mocked of the Wiſe men, he was exceeding wroth.* For it now began to deſerve his trouble, when his purpoſes which were moſt ſecret began to be contradicted and diverted with a prevention, as if they were reſiſted by an all-ſeeing and almighty Providence. He began to ſuſpect the hand of Heaven was in it, and ſaw there was nothing for his purpoſes to be acted, unleſs he could diſſolve the golden chain of Predeſtination. *Herod* believed the Divine Oracles, foretelling that a King ſhould be born in *Bethlehem*; and yet his Ambition had made him ſo ſtupid, that he attempted to cancel the Decree of Heaven. For if he did not believe the Prophecies, why was he troubled? If he did believe them, how could he poſſibly hinder that event which God had foretold himſelf would certainly bring to paſs?

2. And therefore ſince God already had hindered him from the executions of a diſtinguiſhing ſword, he reſolved to ſend a ſword of indiſcrimination and confuſion, hoping that if he killed all the Babes of *Bethlehem*, this young King's Reign alſo ſhould ſoon determine. *He* therefore *ſent forth and ſlew all the children that were in Bethlehem and all the coaſts thereof from two years old and under, according to the time which he had diligently enquired of the Wiſe men.* For this Execution was in the beginning of the ſecond year after *Chriſt*'s Nativity, as in all probability we gueſs; not at the two years end, as ſome ſuppoſe: becauſe as his malice was ſubtle, ſo he intended it ſhould be ſecure; and though he had been diligent in his inquiry, and was near the time in his computation, yet he that was never ſparing of the lives of others, would now, to ſecure his Kingdom, rather over-act his ſeverity for ſome months, then by doing execution but juſt to the tittle of his account hazard the eſcaping of the *Meſſias*.

Sic ait Gloſſa ordinaria; ſed Onuphrius *in Faſtis ait hanc eadem biennio poſt Chriſtum natum contigiſſe.*

3. This Execution was ſad, cruel and univerſal: no abatements made for the dire ſhriekings of the Mothers; no tender-hearted ſouldier was imployed; no hard-hearted perſon was ſoftened by the weeping eyes and pity-begging looks of thoſe Mothers, that wondred how it was poſſible any perſon ſhould hurt their pretty Sucklings: no connivences there, no protections, or friendſhips, or conſideration, or indulgences; but *Herod* caus'd that his own child, which was at nurſe in the coaſts of *Bethlehem*, ſhould bleed to death: which made *Auguſtus Cæſar* to ſay, that *in Herod's houſe it were better to be a Hog then a Child*; becauſe the cuſtom of the Nation did ſecure a Hog from *Herod*'s knife, but no Religion could ſecure his Child. The ſword being thus made ſharp by *Herod*'s commiſſion killed 14000 pretty Babes, as the *Greeks* in their Calendar, and the *Abyſſines* of *Æthiopia* do commemorate in their offices of Liturgy. For *Herod*, crafty and malicious, that is, perfectly * Tyrant, had cauſed all the Children to be gathered together: which the credulous Mothers (ſuppoſing it had been to take account of their age and number in order to ſome taxing) hindred not, but unwittingly ſuffered themſelves and their Babes to be betrayed to an irremediable butchery.

Macrob. *Saturnal. lib. 2. cap. 4.*

* *Qualis apud* Lucianum *deſcribitur Tyrannicid* Ἐκεῖνον ὃν ὁ τλῶ φρεᾶν κρεμάσυνων, ὁ τὸν τυραννυμβύες ἐκκόψων, ὁ τὸν ἐπιβελεύονλας φοβῶν, ὁ τὸν ἐφίδιος ἀναστῶν, ὁ ἐνυδείζων τοῖς χάμοις· ἐκεῖνῳ αἱ παρθένοι ἀνήγοντο· καὶ εἴ τινες σφαγαὶ, καὶ εἴ τινες φυγαὶ, καὶ χρημάτων ἁφαιρέσεις, καὶ βάσανοι, καὶ ὕβρεις, &c.

4. *Then was fulfilled that which was ſpoken by Jeremy the Prophet, ſaying, Lamentation and weeping and great mourning; Rachel weeping for her children, and would not be comforted.* All the ſynonyma's of ſadneſs were little enough to expreſs this great weeping, when 14000 Mothers in one day ſaw their pretty Babes pouring forth their blood into that boſome whence not long before they had ſucked milk; and in ſtead of thoſe pretty ſmiles which uſe to entertain the fancy and dear affections of their Mothers, nothing but affrighting ſhrieks, and then ghaſtly looks. The mourning was great, like *the mourning in the valley of Hinnom, and there was no Comforter*: their ſorrow was too big to be cured, till it ſhould lie down alone, and reſt with its own wearineſs.

5. But the malice of *Herod* went alſo into the Hill-country, and hearing that of *John* the ſon of *Zachary* great things were ſpoken, by which he was deſigned to a great miniſtery about this young Prince, he attempted in him alſo to reſcind the Prophecies, and ſent a meſſenger of death towards him. But the Mother's care had been early with him, and ſent him into deſart places, where he continued *till the time* appointed *of his manifeſtation unto Iſrael.* But as the Children of *Bethlehem* died in the place of *Chriſt*, ſo did the Father of the Baptiſt die for his Child. For *Herod ſlew Zachary between the Temple and the Altar,* * becauſe he refuſed to betray his ſon to the fury of that rabid Bear. Though ſome perſons very eminent amongſt the Stars of the Primitive Church *(a)* report a Tradition, that a place being ſeparated in the Temple for Virgins, *Zachary* ſuffered the Mother of our Lord to abide there after the Birth of her Holy Son, affirming her ſtill to be a Virgin; and that for this reaſon, not *Herod*, but the Scribes and Phariſees did kill *Zachary*.

* *Sic* Chryſoſt. & Petrus Martyr *epiſc. Alexandr.* Niceph. & Cedrenus.

(a) *Sic aiunt* Origen. *tract.* 23. *in Evang. Matth.* S. Baſil. *homil. de Humana Chriſti generatione*, Nyſſen. *in natali Chriſti*, Cyril. *adv. Anthropomorphitas.*

* *In Scorpiace, cap.* 8.

6. *Tertullian* * reports, that the blood of *Zachary* had ſo beſmeared the ſtones of the pavement, which was the Altar on which the good old Prieſt was ſacrificed, that no art or induſtry could waſh the tincture out, the dye and guilt being both indeleble; as if, becauſe God did intend to exact of that Nation *all the blood of righteous perſons from Abel to Zacharias*, who was the laſt of the Martyrs of the Synagogue, he would leave a character of their guilt in their eyes to upbraid their Irreligion, Cruelty, and Infidelity. Some there are who affirm theſe words of our Bleſſed Saviour not to relate to any *Zachary* who had been already ſlain; but to be a Prophecy of the laſt of all the Martyrs of the *Jews*, who ſhould be ſlain immediately before the deſtruction of the laſt Temple, and the diſſolution of the Nation. Certain it is, that ſuch a *Zachary* the ſon of *Baruch* (if we may believe *Joſephus*) was ſlain in the middle of the Temple a little before it was deſtroyed: and it is agreeable to the nature of the Prophecy and reproof here made by our Bleſſed Saviour, that [*from Abel to Zachary*] ſhould take in *all the righteous blood* from firſt to laſt, till the iniquity was compleat: and it is not imaginable that the blood of our Bleſſed Lord and of S. *James* their Biſhop (for whoſe death many of themſelves thought God deſtroyed their City) ſhould be left out of the account, which yet would certainly be left out, if any other *Zachary* ſhould be meant then he whom they laſt ſlew. And in proportion to this, *Cyprian de Valera* expounds that which we read in the paſt tenſe, to ſignifie the future, *ye ſlew*, i. e. *ſhall ſlay*; according to the ſtyle often uſed by Prophets, and as the Aoriſt of an uncertain ſignification

Lib. 4.

cation will bear. But the first great instance of the Divine vengeance for these Executions was upon *Herod*, who in very few years after was smitten of God with so many plagues and tortures, that himself alone seemed like an Hospital of the *Incurabili*. For he was tormented with a soft slow fire, like that of burning Iron or the cinders of Yew, in his body; in his bowels with intolerable Colicks and Ulcers; in his natural parts with Worms; in his feet with Gout; in his nerves with Convulsions; Difficulty of breathing: and out of divers parts of his body issued out so impure and ulcerous a steam that the loathsomness, pain and indignation made him once to snatch a knife with purpose to have killed himself, but that he was prevented by a Nephew of his that stood there in his attendance.

7. But as the flesh of Beasts grows callous by stripes and the pressures of the yoke; so did the heart of *Herod* by the loads of Divine vengeance. God began his Hell here, and the pains of Hell never made any man less impious. For *Herod* perceiving that he must now die, * first put to death his Son *Antipater*, under pretence that he would have poisoned him: and that the last scene of his life might for pure malice and exalted spite out-do all the rest, because he believed the *Jewish* nation would rejoyce at his death, he assembled all the Nobles of the people, and put them in prison, giving in charge to his Sister *Salome*, that when he was expiring his last, all the Nobility should be slain, that his death might be lamented with a perfect and universal sorrow.

* Δεῆσαι γὰρ ἐχ κοῖται ἐπιχομένοις λέοντος.

8. But God, that brings to nought the counsels of wicked Princes, turned the design against the intendment of *Herod*: for when he was dead, and could not call his Sister to account for disobeying his most bloody and unrighteous commands, she released all the imprisoned and despairing Gentlemen, and made the day of her Brother's death a perfect Jubilee, a day of joy, such as was that when the Nation was delivered from the violence of *Haman* in the days of Purim.

9. And all this while God had provided a Sanctuary for the Holy Child *Jesus*. For God, seeing the secret purposes of blood which *Herod* had, sent his *Angel, who appeared to Joseph in a dream, saying, Arise, and take the young Child and his Mother, and fly into Egypt, and be thou there untill I bring thee word: for Herod will seek the young Child, to destroy him. Then he arose, and took the young Child and his Mother by night and departed into Egypt*. And they made their first abode in *Hermopolis* in the Country of *Thebais*: whither when they first arrived, the Child *Jesus* being by design or providence carried into a Temple, all the Statues of the Idol-gods fell down, like *Dagon* at the presence of the Ark, and suffered their timely and just dissolution and dishonour; according to the Prophecy of *Isaiah*,* *Behold, the Lord shall come into Egypt, and the idols of Egypt shall be moved at his presence*. And in the Life of the Prophet *Jeremy*, written by *Epiphanius*, it is reported, "that he told the *Egyptian* Priests, that then their Idols should be broken in pieces, "when a Holy Virgin with her Child should enter into their Country. Which Prophecy possibly might be the cause that the *Egyptians* did, besides their vanities, worship also an Infant in a manger, and a Virgin in her bed.

Matth. 2. 13.

Euseb. *de Demonstr. c.* 20. S. Athanas. *lib. de incarnat. Verbi.* Palladius *in vita S. Apollon.* * Isa. 19. 1. Dorotheus *in Synopsi*, Pallad. *in vita Apollon.*

10. From *Hermopolis* to *Maturea* went these Holy Pilgrims in pursuance of their safety and provisions, where it was reported they dwelt in a garden of balsam, till *Joseph* being at the end of seven years (as it is commonly believed) ascertain'd by an Angel of the death of *Herod*, and commanded to return to the land of *Israel*, he was obedient to the heavenly Vision, and returned. But hearing that *Archelaus* did reign in the place of his Father, and knowing that the Cruelty and Ambition of *Herod* was hereditary or intail'd upon *Archelaus*, being also warned to turn aside into the parts of *Galilee*, (which was of a distinct jurisdiction, governed indeed by one of *Herod*'s sons, but not by *Archelaus*,) thither he diverted, and there that Holy Family remained in the City of *Nazareth*; whence the Holy Child had the appellative of a *Nazarene*.

Ad SECT. VI.

Considerations upon the Death of the Innocents, and the Flight of the Holy JESUS *into* Egypt.

1. HErod having called the Wise men, and received information of their design, and the circumstances of the Child, pretended Religion too, and desired them to bring him word when they had found the Babe, *that he might come and worship him:* meaning

ning to make a Sacrifice of him, to whom he ſhould pay his Adoration; and in ſtead of inveſting the young Prince with a Royal purple, he would have ſtained his ſwaddling-bands with his blood. It is ever dangerous when a wicked Prince pretends Religion; his deſign is then fouleſt, by how much it needs to put on a fairer out-ſide: but it was an early policy in the world, and it concerned mens intereſts *to ſeem* Religious, when they thought that *to be* ſo was an abatement of great deſigns. When *Jezabel* deſigned the robbing and deſtroying *Naboth*, ſhe ſent to the Elders to proclaim a Faſt. For the external and viſible remonſtrances of Religion leave in the ſpirits of men a great reputation of the ſeeming perſon: and therefore they will not ruſh into a furious ſentence againſt his actions, at leaſt not judge them with prejudice againſt the man towards whom they are ſo fairly prepared; but do ſome violence to their own underſtanding, and either disbelieve their own Reaſon, or excuſe the fact, or think it but an errour, or a leſs crime, or the incidencies of humanity; or however, are ſo long in decreeing againſt him, whom they think to be religious, that the rumour is abated, or the ſtream of indignation is diverted by other laborious arts intervening before our zeal is kindled; and ſo the perſon is unjudged, or at leaſt the deſign ſecured.

2. But in this, humane Policy was exceedingly infatuated. And though *Herod* had truſted his deſign to no keeper but himſelf, and had pretended fair, having *Religion* for the word, and *called the Wiſe men privately*, and inſtructed them with no imployment but a civil requeſt, an account of the ſucceſs of their journey, which they had no reaſon or deſire to conceal: yet his heart was opened to the eye of Heaven, and the Sun was not more viſible then his dark purpoſe was to God, and it ſucceeded accordingly: the Child was ſent away, the Wiſe men warned not to return, *Herod was mocked and enraged*; and ſo his craft became fooliſh and vain. And ſo are all counſels intended againſt God, or any thing of which he himſelf hath undertaken the protection. For although we underſtand not the reaſons of ſecurity, becauſe we ſee not that admirable concentring of infinite things in the Divine Providence, whereby God brings his purpoſes to act by ways unlook'd for, and ſometimes contradictory: yet the publick and perpetual experience of the world hath given continual demonſtrations, that all evil counſels have come to nought; that the ſucceeding of an impious deſign is no argument that the man is proſperous; that the curſe is then ſureſt, when his fortune ſpreads the largeſt; that the contradiction and impoſſibilities of deliverance to pious perſons are but an opportunity and engagement for God to do wonders, and to glorifie his power and to exalt his mercy by the inſtances of miraculous or extraordinary events. And as the Afflictions happening to good men are alleviated by the ſupport of God's good Spirit; and enduring them here are but conſignations to an honourable amends hereafter: ſo the ſucceeding Proſperities of fortunate impiety, when they meet with puniſhment in the next or in the third Age, or in the deletion of a people five Ages after, are the greateſt arguments of God's Providence, who keeps wrath in ſtore, and forgets not to *do judgment for all them that are oppreſſed with wrong*. It was laid up with God, and was perpetually in his eye, being the matter of a laſting, durable and unremitted anger.

3. But God had care of the Holy Child; he ſent his Angel to warn *Joſeph* with the Babe and his Mother to fly into *Egypt*. *Joſeph* and *Mary* inſtantly ariſe, and without inquiry how they ſhall live there, or when they ſhall return, or how be ſecured, or what accommodations they ſhall have in their Journey, at the ſame hour of the night begin the Pilgrimage with the chearfulneſs of Obedience, and the ſecurities of Faith, and the confidence of Hope, and the joys of Love; knowing themſelves to be recompenſed for all the trouble they could endure, that they were inſtruments of the ſafety of the Holy *Jeſus*, that they then were ſerving God, that they were encircled with the ſecurities of the Divine Providence; and in theſe diſpoſitions all places were alike: for every region was a Paradiſe where they were in company with *Jeſus*. And indeed that man wants many degrees of faith and prudence, who is ſolicitous for the ſupport of his neceſſities when he is doing the commandment of God. If he commands thee to offer a Sacrifie, himſelf will provide a Lamb, or enable thee to find out one: and he would remove thee into a ſtate of ſeparation, where thy body needs no ſupplies of proviſion, if he meant thou ſhouldeſt ſerve him without proviſions. He will certainly take away thy need, or ſatisfie it: he will feed thee himſelf, as he did the *Iſraelites*; or take away thy hunger, as he did to *Moſes*; or ſend ravens to feed thee, as he did to *Elias*; or make charitable people miniſter to thee, as the Widow to *Eliſha*; or give thee his own portion, as he maintained the *Levites*; or make thine enemies to pity thee, as the *Aſſyrians* did the captive *Jews*. For whatſoever the World hath, and whatſoever can be conveyed by wonder or by providence, all that is thy ſecurity for proviſions, ſo long as thou doeſt the work of God.

--τὸν θεὸς ἔχων τις ἂν φίλως, ἀεὶς ἰῶ μαντικὴν ἔχει δόμοις. Eurip. *Helenâ.*

Heb. 13. 5, 6.

And

And remember that the assurance of Blessing and Health and Salvation is not made by doing what we list, or being where we desire; but by doing God's will, and being in the place of his appointment. We may be safe in *Egypt*, if we be there in obedience to God: and we may perish among the Babes of *Bethlehem*, if we be there by our own election.

4. *Joseph* and *Mary* did not argue against the Angel's message, because they had a confidence of their charge, who with the breath of his mouth could have destroyed *Herod*, though he had been abetted with all the Legions marching under the *Roman* Eagles; but they, like the two Cherubims about the Propitiatory, took the Child between them, and fled, giving way to the fury of Persecution, which possibly when the materials were withdrawn might expire, and die like fire, which else would rage for ever. *Jesus* fled, undertook a sad Journey, in which the roughness of the ways, his own tenderness, the youth of his Mother, the old age of his supposed Father, the smalness of their *viaticum* and accommodation for their voiage, the no-kindred they were to go to, hopeless of comforts and exteriour supplies, were so many circumstances of Poverty, and lesser strokes of the Persecution: things that himself did chuse, to remonstrate the verity of his Nature, the infirmity of his Person, the humility of his Spirit, the austerity of his undertaking, the burthen of his charge; and by which he did teach us the same vertues he then expressed, and also consign'd this permission to all his Disciples in future Ages, that they also may fly from their persecutours, when the case is so that their work is not done, that is, they may glorifie God with their lives more then with their death. And of this they are ascertained by the arguments of prudent account. For sometimes we are called to glorifie God by dying, and the interest of the Church and the Faith of many may be concerned in it: then we must abide by it. In other cases it is true that *Demosthenes* said in apology for his own escaping from a lost field, *A man that runs away may fight again*. And S. *Paul* made use of a guard of Souldiers to rescue him from the treachery of the *Jewish* Rulers, and of a basket to escape from the Inquisition of the Governour of *Damascus*, and the Primitive Christians of Grotts and subterraneous retirements, and S. *Athanasius* of a fair Lady's House, and others of deserts and graves; as knowing it was no shame to fly, when their Master himself had fled, that his time and his work might be fulfilled: and when it was, he then laid his life down.

Ἀνὴρ ὁ φεύγων καὶ πάλιν μαχήσεται.

5. It is hard to set down particular Rules that may indefinitely guide all persons in the stating of their own case; because all things that depend upon circumstances are alterable unto infinite. But as God's glory and the good of the Church are the great considerations to be carried before us all the way, and in proportions to them we are to determine and judge our Questions: so also our infirmities are allowable in the scrutiny. For I doubt not but God intended it a mercy and a compliance with humane weakness when he gave us this permission; as well as it was a design to secure the opportunities of his service, and the consummation of his own work by us. And since our fears, and the incommodities of flight, and the sadness of exile, and the insecurities and inconveniences of a strange and new abode, are part of the Persecution: provided that God's glory be not certainly and apparently neglected, nor the Church evidently scandalized by our flight; all interpretations of the question in favour of our selves, and the declension of that part which may tempt us to apostasie, or hazard our confidence, and the chusing the lesser part of the Persecution, is not against the rule of Faith, and always hath in it less glory, but oftentimes more security.

6. But thus far *Herod*'s Ambition transported him, even to resolutions of murther of the highest person, the most glorious and the most innocent upon earth: and it represents that Passion to be the most troublesome and vexatious thing that can afflict the sons of men. Vertue hath not half-so much trouble in it: it sleeps quietly without startings and affrighting fancies, it looks chearfully, smiles with much serenity, and though it laughs not often, yet it is ever delightful in the apprehensions of some faculty; it fears no man, nor no thing, nor is it discomposed, and hath no concernments in the great alterations of the World, and entertains Death like a Friend, and reckons the issues of it as the greatest of its hopes. But Ambition is full of distractions, it teems with strategems, as *Rebecca* with struggling twins, and is swelled with expectation as with a tympany, and sleeps sometimes as the wind in a storm, still and quiet for a minute, that it may burst out into an impetuous blast, till the cordage of his heart-strings crack; fears when none is nigh, and prevents things which never had intention, and falls under the inevitability of such accidents which either could not be foreseen, or not prevented. It is an infinite labour to make a man's self miserable, and the utmost acquist is so goodly a purchase, that he makes his days full of sorrow to enjoy the troubles of a three-

three-years reign: for *Herod* lived but three years, or five at the most, after the flight of *Jesus* into *Egypt*. And therefore there is no greater unreasonableness in the world then in the designs of Ambition: for it makes the present certainly miserable, unsatisfied, troublesome and discontent, for the uncertain acquist of an honour which nothing can secure; and besides a thousand possibilities of miscarrying, it relies upon no greater certainty then our life; and when we are dead, all the world sees who was the fool. But it is a strange caitiveness and baseness of disposition of men, so furiously and unsatiably to run after perishing and uncertain interests, in defiance of all the Reason and Religion of the world; and yet to have no appetite to such excellencies which satisfie Reason, and content the spirit, and create great hopes, and ennoble our expectation, and are advantages to Communities of men and publick Societies, and which all wise men teach, and all Religion commands.

Dubia pro certis solunt timere Reges. Seneca *Oedip.*

7. And it is not amiss to observe how *Herod* vexed himself extremely upon a mistake. The Child *Jesus* was born a King, but it was a King of all the World; not confined within the limits of a Province, like the weaker beauties of a Torch to shine in one room, but, like the Sun, his Empire was over all the World: and if *Herod* would have beccome but his Tributary, and paid him the acknowledgments of his Lord, he should have had better conditions then under *Cæsar*, and yet have been as absolute in his own *Jewry* as he was before. *His Kingdom was not of this World*; and he that gives heavenly Kingdoms to all his servants, would not have stooped to have taken up *Herod*'s petty Coronet. But as it is a very vanity which Ambition seeks, so it is a shadow that disturbs and discomposes all its motions and apprehensions.

Hostis Herodis impie,
Christum venire quid times?
Non auferet terrestria,
Qui regna dat cœlestia.

Qui sceptra duro sævus imperio regit,
Timet timentes, metus in authorem cadit.
Senec. *Oedip.*

8. And the same mistake caused calamities to descend upon the Church, for some of the Persecutions commenced upon pretence Christianity was an enemy to Government. But the pretence was infinitely unreasonable, and therefore had the fate of senseless allegations, it disbanded presently: for no external accident did so incorporate the excellency of *Christ*'s Religion into the hearts of men, as the innocency of the men, their inoffensive deportment, the modesty of their designs, their great humility and obedience, a life expresly in enmity and contestation against secular Ambition. And it is to be feared, that the mingling humane interests with Religion will deface the image *Christ* hath stamped upon it. Certain it is, the metal is much abated by so impure allay, while the Christian Prince serves his end of Ambition, and bears arms upon his neighbour's Country for the service of Religion, making *Christ*'s Kingdom to invade *Herod*'s rights: and in the state Ecclesiastical secular interests have so deep a portion, that there are snares laid to tempt a Persecution, and men are invited to Sacrilege, while the Revenues of a Church are a fair fortune for a Prince. I make no scruple to find fault with Painters that picture the poor Saints with rich garments; for though they deserved better, yet they had but poor ones: and some have been tempted to cheat the Saint, not out of ill will to his Sanctity, but love to his Shrine, and to the beauty of the cloaths with which some imprudent persons have of old time dressed their Images. So it is in the fate of the Church. Persecution and the robes of *Christ* were her portion and her cloathing; and when she is dressed up in gawdy fortunes, it is no more then she deserves; but yet sometimes it is occasion that the Devil cheats her of her Holiness, and the men of the world sacrilegiously cheat her of her Riches: and then when God hath reduced her to that Poverty he first promised and intended to her, the Persecution ceases, and Sanctity returns, and God curses the Sacrilege, and stir up mens minds to religious Donatives; and all is well till she grows rich again. And if it be dangerous in any man to be rich, and discomposes his steps in his journy to Eternity: it is not then so proportionable to the analogy of *Christ*'s Poverty and the inheritance of the Church, to be sedulous in acquiring great Temporalties, and putting Princes in jealousie, and States into care for securities, lest all the Temporal should run into Eccleſiastical possession.

Καὶ ἡ τῶν προσφερομένων πολυτέλεια τιμὴ ἂν θεὸν ἤγειρεν, εἰ μὴ μᾶλλον τὸ ἐνθεν φερόμενον προσοίσει. διὸ καὶ ἡ συμπολιτεία ἀφείλετο, πυρὸς τροφὴ καὶ ἀναθήματα, ἱεροσύλοις χορηγία. τὸ γὰρ ἔνθεον φέρημα διαρκῶς ἠδρασμένον ζωοποιεῖ θεῷ. Hierocl.

9. If the Church have by the active Piety of a credulous, a pious and less-observant Age, been endowed with great Possessions, she hath rules enough, and poor enough, and necessities enough, to dispend what she hath with advantages to Religion: but then all she gets by it is, the trouble of an unthankful, a suspected and unsatisfied dispensation; and the Church is made by evil persons a Scene of ambition and strategem; and to get

a *Ger-*

a *German* Bishoprick is to be a Prince; and to defend with niceness and Suits of Law every Custom or lesser Rite, even to the breach of Charity and the scandal of Religion, is called a Duty. And every single person is bound to forgive injuries, and to quit his right rather then his Charity: but if it is not a duty in the Church also, in them whose life should be excellent to the degree of Example, I would fain know if there be not greater care taken to secure the Ecclesiastical Revenue, then the publick Charity and the honour of Religion in the strict Piety of the Clergy: for as the not ingaging in Suits may occasion bold people to wrong the Church, so the necessity of ingaging is occasion of losing Charity and of great Scandal. I find not fault with a free Revenue of the Church; it is in some sense necessary to Governours, and to preserve the Consequents of their Authority: but I represent that such things are occasion of much mischief to the Church, and less Holiness; and in all cases respect should be had to the design of Christianity, to the Prophecies of *Jesus*, to the promised lot of the Church to the dangers of Riches, to the excellencies and advantages and rewards of Poverty: and if the Church have enough to perform all her duties and obligations chearfully, let her of all Societies be sooneſt content. If she have plenty, let her use it temperately and charitably: if she have not, let her not be querulous and troublesome. But however it would be thought upon, that though in judging the *quantum* of the Churche's portion the World thinks every thing too much, yet we must be careful we do not judge every thing too little: and if our fortune be safe between envy and contempt, it is much mercy. If it be despicable, it is safe for Ecclesiasticks, though it may be accidentally inconvenient or less profitable to others: but if it be great, publick experience hath made remonstrance that it mingles with the world, and dirties those fingers which are instrumental in Consecration and the more solemn Rites of Christianity.

Vide quæ dixit Ammian. Marcel. *l.* 17. & *Epistolas S.* Gregorii M. *l.* 4. *ep.* 32, 34, 36. & *l.* 6 *ep.* 30. *l.* 7. *indict.* 1. *ep.* 30. & Concil. Africanum, *quo monitus est Cœlestinus Papa, Ne sumosam typum seculi in Ecclesiam, quæ lucem simplicitatis & humilitatis diem Deum videre capientibus præfert, videamur inducere.*

10. *Jesus* fled from the Persecution: as he did not stand it out, so he did not stand out against it. He was careful to transmit no precedent or encouragement of resisting tyrannous Princes, when they offer violence to Religion and our lives. He would not stand disputing for privileges, nor calling in Auxiliaries from the Lord of Hoasts, who could have spared him many Legions of Angels, every single Spirit being able to have defeated all *Herod*'s power. But he knew it was a hard lesson to learn Patience, and all the excuses in the world would be sought out to discourage such a Doctrine by which we are taught to die, or lose all we have, or suffer inconveniences at the will of a Tytant. We need no authentick examples, much less Doctrines, to invite men to War, from which we see Christian Princes cannot be restrained with the engagements and peaceful Theorems of an excellent and a holy Religion; nor Subjects kept from Rebelling by the interests of all Religions in the world, nor by the necessities and reasonableness of Obedience, nor the indearments of all publick Societies of men. One word or an intimation from *Christ* would have sounded an alarm, and put us into postures of defence; when all *Christ*'s excellent Sermons and rare exemplar actions cannot tie our hands. But it is strange now, that of all men in the World Christians should be such fighting people, or that Christian Subjects should lift up a thought against a Christian Prince, when they had no intimation of encouragement from their Master, but many from him to endear *Obedience*, and *Humility*, and *Patience*, and *Charity*: and these four make up the whole analogy, and represent the chief design and meaning of Christianity in its moral constitution.

11. But *Jesus*, when himself was safe, could also have secured the poor Babes of *Bethlehem*, with thousands of diversions and avocations of *Herod*'s purposes, or by discovering his own Escape, in some safe manner not unknown to the Divine wisedom: but yet it did not so please God. He is Lord of his Creatures, and hath absolute dominion over our lives; and he had an end of Glory to serve upon these Babes, and an end of Justice upon *Herod*. And to the Children he made such compensation, that they had no reason to complain that they were so soon made Stars, when they shined in their little Orbs and participations of Eternity. For so the sense of the Church hath been, that they having died the death of Martyrs, though incapable of making the choice, God supplied the defects of their will by his own entertainment of the thing; that as the misery and their death, so also their glorification might have the same Authour in the same manner of causality, even by a peremptory and unconditioned determination in these particulars. This sense is pious and nothing unreasonable, considering

Aetas nondum habilis ad pugnam, idonea exstitit ad coronam; & ut apparent innocentes esse qui propter Christum necantur, infantia innocens occisa est. S. Cyprian. Athenagoras *dixit Infantes resurrecturos, sed non venturos in judicium.*

ſidering that all circumſtances of the thing make the caſe particular. But the immature death of other Infants is a ſadder ſtory. For though I have no warrant or thought that it is ill with them after death, and in what manner or degree of well-being it is there is no revelation: yet I am not of opinion, that the ſecuring of ſo low a condition as theirs in all reaſon is like to be, will make recompence, or is an equal bleſſing with the poſſibilities of ſuch an Eternity as is propoſed to them who in the uſe of Reaſon and a holy life glorifie God with a free Obedience. And if it were otherwiſe, it were no bleſſing to live till the uſe of Reaſon; and Fools and Babes were in the beſt, becauſe in the ſecureſt, condition, and certain expectation of equal glories.

12. As ſoon as *Herod* was dead, (for the Divine Vengeance waited his own time for his arreſt,) the Angel preſently brought *Joſeph* word. The holy Family was full of content and indifferency, not ſolicitous for return, not diſtruſtful of the Divine Providence, full of poverty, and ſanctity, and content, waiting God's time, at the return of which God delayed not to recal them from Exile. *Out of Egypt he called his Son*; and directed *Joſeph*'s fear and courſe, that he ſhould divert to a place in the juriſdiction of *Philip*, where the Heir of *Herod*'s Cruelty, *Archelaus*, had nothing to do. And this very *ſeries* of Providence and care God expreſſes to all his ſons by adoption; and will determine the time, and ſet bounds to every Perſecution, and puniſh the inſtruments, and eaſe our pains, and refreſh our ſorrows, and give quietneſs to our fears, and deliverance from our troubles, and ſanctifie it all, and give a Crown at laſt, and all in his good time, if we wait the coming of the Angel, and in the mean time do our duty with care, and ſuſtain our temporals with indifferency. And in all our troubles and diſpleaſing accidents we may call to mind, that God by his holy and moſt reaſonable Providence hath ſo ordered it, that the ſpiritual advantages we may receive from the holy uſe of ſuch incommodities are of great recompence and intereſt; and that in ſuch accidents the Holy *Jeſus*, having gone before us in precedent, does go along with us by love and fair aſſiſtences: and that makes the preſent condition infinitely more eligible then the greateſt ſplendour of ſecular fortune.

The PRAYER.

O *Bleſſed and Eternal God, who didſt ſuffer thy Holy Son to fly from the violence of an enraged Prince, and didſt chuſe to defend him in the ways of his infirmity by hiding himſelf, and a voluntary exile, be thou a defence to all thy faithful people when-ever Perſecution ariſes againſt them, ſend them the miniſtery of Angels to direct them into ways of ſecurity, and let thy Holy Spirit guide them in the paths of Sanctity, and let thy Providence continue in cuſtody over their perſons till the times of refreſhment and the day of Redemption ſhall return. Give, O Lord, to thy whole Church Sanctity and Zeal, and the confidences of a holy Faith, boldneſs of Confeſſion, Humility, Content, and reſignation of ſpirit, generous contempt of the World, and unmingled deſires of thy glory and the edification of thy Elect; that no ſecular intereſts diſturb her duty, or diſcompoſe her charity, or depreſs her hopes, or in any unequal degree poſſeſs her affections and pollute her ſpirit: but preſerve her from the ſnares of the World and the Devil, from the rapine and greedy deſires of Sacrilegious perſons; and in all conditions, whether of affluence or want, may ſhe ſtill promote the intereſts of Religion: that when* plenteouſneſs is within her palaces, and peace in her walls, *that condition may then be beſt for her; and when ſhe is made as naked as* Jeſus *to his Paſſion, then Poverty may be beſt for her: that in all eſtates ſhe may glorifie thee, and in all accidents and changes thou mayeſt ſanctifie and bleſs her, and at laſt bring her to the eternal riches and abundances of glory, where no Perſecution ſhall diſturb her reſt. Grant this for ſweet* Jeſus *ſake, who ſuffered exile and hard journeys; and all the inconveniences of a friendleſs perſon, in a ſtrange Province; to whom with thee and the eternal Spirit be glory for ever, and bleſſing in all generations of the World, and for ever and ever.* Amen.

SECT.

SECT. VII.

Of the younger years of JESUS, and his Diſputation with the Doctours.

IESUS goeing to Ieruſalem.

S. LUKE. 2. 41. 42.
Now his Parents went to Ieruſalem every yeare at ſ feaſt of ſ Paſsover. And when he was twelve years old they went vp to Ieruſalem after the Cuſtom of the feaſt.

IESUS diſputing with the Doctors.

S. LUKE. 2. 46. 47.
They found him in the Temple, ſitting in the midſt of the Doctors both hearing them and aſking them queſtions: And all that heard him were aſtoniſhed at his underſtanding & anſwers

1. FRom the return of this Holy Family to *Judea*, and their habitation in *Nazareth*, till the Bleſſed Child *Jeſus* was twelve years of age, we have nothing tranſmitted to us out of any authentick Record, but that they went to *Jeruſalem* every year at the Feaſt of the Paſſeover. *And when Jeſus was twelve years old*, and was in the Holy City attending upon the Paſchal Rites and ſolemn Sacrifices of the Law, his Parents, *having fulfilled their days of Feſtivity, went homeward, ſuppoſing the Child had been in the* Caravan among his friends; and ſo they erred for the ſpace of *a whole day's journey: and when they ſought him, and found him not, they returned to Jeruſalem* full of fears and *ſorrow*.

2. No fancy can imagine the doubts, the apprehenſions, the poſſibilities of miſchief, and the tremblings of heart which the Holy Virgin-Mother felt thronging about her fancy and underſtanding, but ſuch a perſon who hath been tempted to the danger of a violent fear and tranſportation, by apprehenſion of the loſs of a hope greater then a Miracle. Her diſcourſes with her ſelf could have nothing of diſtruſt, but much of ſadneſs and wonder; and the indetermination of her thoughts was a trouble great as the paſſion of her love. Poſſibly an Angel might have carried him ſhe knew not whither; or it may be the ſon of *Herod* had gotten the prey, which his cruel Father miſſed; or he was ſick, or detained out of curioſity and wonder; or any thing but what was right. And by this time ſhe was come to *Jeruſalem*; and having ſpent *three days* in her ſad and holy purſuit of her loſt jewel, deſpairing of the proſperous event of any humane diligence, as in all other caſes ſhe had accuſtomed, ſhe made her addreſs to God, and entring into the Temple to pray, God, that knew her deſires, prevented her with the bleſſings of goodneſs, and there her ſorrow was changed into joy and wonder: for there ſhe *found* her Holy Son *ſitting in the midſt of the Doctours, both hearing them, and aſking them queſtions.*

3. *And when they ſaw him, they were amazed:* and ſo were *all that heard him, at his underſtanding and anſwers*; beyond his education, beyond his experience, beyond his years, and even beyond the common ſpirits of the beſt men, diſcourſing up to the height of a Prophet, with the clearneſs of an Angel, and the infallibility of Inſpiration. For here it was verified in the higheſt and moſt literal ſignification, that *out of the mouths of babes God had ordained ſtrength*: but this was the *ſtrength* of argument, and ſcience of the higheſt Myſteries of Religion and ſecret Philoſophy.

4. Glad were the Parents of the Child to find him illuſtrated with a Miracle, concerning which when he had given them ſuch an account which *they underſtood not*, but yet *Mary laid up in heart*, as that this was part of his imployment and *his Father's buſineſs, he returned with them to Nazareth, and was ſubject to his Parents*; where he lived in all Holineſs and Humility, ſhewing great ſigns of Wiſdom, indearing himſelf to all that beheld his converſation, did nothing leſs then might become the great expectation which his miraculous Birth had created of him: for *he increaſed in wiſedom and ſtature, and favour with God and Man*, ſtill growing in proportion to his great beginnings to a miraculous excellency of Grace, ſweetneſs of demeanour, and excellency of underſtanding.

5. They that love to ſerve God in hard queſtions, uſe to diſpute whether *Chriſt* did truly or in appearance only increaſe in Wiſedom. For being perſonally united to the Word, and being the eternal Wiſedom of the Father, it ſeemed to them that a plenitude of Wiſedom was as natural to the whole Perſon, as to the Divine Nature. But others fixing their belief upon the words of the ſtory, which equally affirms *Chriſt* as properly to have *increaſed in favour with God as with Man, in wiſdom* as *in ſtature*, they apprehend no inconvenience in affirming it to belong to the verity of Humane Nature, to have degrees of underſtanding as well as of other Perfections. And although the Humanity of *Chriſt* made up the ſame Perſon with the Divinity, yet they think the Divinity ſtill to be free, even in thoſe communications which were imparted to his inferiour nature; and the Godhead might as well ſuſpend the emanation of all the treaſures of Wiſedom upon the Humanity for a time, as he did the Beatifical Viſion, which moſt certainly was not imparted in the interval of his ſad and dolorous Paſſion. But whether it were truly or in appearance, in habit or in exerciſe of act, by increaſe of notion or experience, it is certain the promotions of the Holy Child were great, admirable, and as full of wonder as of Sanctity, and ſufficient to entertain the hopes and expectations of *Iſrael* with preparations and diſpoſitions, as to ſatisfie their wonder for the preſent, ſo to accept him at the time of his publication, they having no reaſon to be ſcandalized at the ſmalneſs, improbability and indifferency of his firſt beginnings.

6. But the Holy Child had alſo an imployment which he undertook in obedience to his ſuppoſed Father, for exerciſe and example of Humility, and for the ſupport of that holy Family which was dear in the eyes of God, but not very ſplendid by the opulency of a free and indulgent fortune. He wrought in the trade of a Carpenter; and when *Joſeph* died, which happened before the Manifeſtation of *Jeſus* unto *Iſrael*, he wrought alone, and was no more called *the Carpenter's ſon*, but *the Carpenter* himſelf. *Is not this the Carpenter, the ſon of Mary?* ſaid his offended Countrymen. And in this condition the Bleſſed *Jeſus* did abide till he was thirty years old: for he that came to fulfil the Law, would not ſuffer one tittle of it to paſs unaccompliſhed: for by the Law of the Nation and cuſtom of the Religion no Prieſt was to officiate, or Prophet was to preach, before he was thirty years of age.

Mark 6. 3.

Ad SECT. VII.

Conſiderations upon the Diſputation of JESUS *with the Doctours in the Temple*

1. *Joſeph* and *Mary*, being returned unto *Nazareth*, were ſedulous to enjoy the privileges of their Country, the opportunities of Religion, the publick addreſs to God, in the Rites of Feſtivals and Solemnities of the Temple. They had been long grieved with the impurities and Idol-rites which they with ſorrow had obſerved to be done in *Egypt*; and being deprived of the bleſſings of thoſe holy Societies and imployments

ployments they used to enjoy in *Palestine*, at their return came to the offices of their Religion with appetites of fire, and keen as the evening Wolf: and all the joys which they should have received in respersion and distinct emanations, if they had kept their Anniversaries at *Jerusalem*, all that united they received in the duplication of their joys at their return, and in the fulfilling themselves with the refection and holy Viands of Religion. For so God uses to satisfie the longings of holy people, when a Persecution has shut up the beautiful gates of the Temple, or denied to them opportunities of access. Although God hears the Prayers they make with their windows towards *Jerusalem*, with their hearts opened with desires of the publick Communions, and sends them a Prophet with a private meal, as *Habakkuk* came to *Daniel*: yet he fills their hearts when the year of Jubilee returns, and the people sing *In convertendo*, the Song of joy for their redemption. For as of all sorrows the deprivations and eclipses of Religion are the saddest, and of the worst and most inconvenient consequence; so in proportion are the joys of spiritual plenty and religious returns: the Communion of Saints being like the Primitive Corban, a Repository to feed all the needs of the Church; or like a Taper joyned to a Torch; it self is kindled, and increases the other's flames.

2. They failed not to go to *Jerusalem*. For all those holy prayers and raviſhments of love, those excellent meditations and intercourses with God, their private readings and discourses, were but entertainments and satisfaction of their necessities, they lived with them during their retirements: but it was *a Feast* when they went to *Jerusalem*, and the freer and more indulgent refection of the Spirit: for in publick Solemnities God opens his treasures, and pours out his grace more abundantly. Private Devotions and secret Offices of Religion are like refreshing of a Garden with the distilling and petty drops of a Water-pot: but addresses to the Temple, and serving God in the publick Communion of Saints, is like rain from Heaven, where the Offices are described by a publick spirit, heightned by the greater portions of assistence, and receive advantages by the adunations and symbols of Charity, and increment by their distinct title to Promises appropriate even to their assembling, and mutual support, by the piety of Example, by the communication of Counsels, by the awfulness of publick Observation, and the engagements of holy Customs. For Religion is a publick vertue, it is the ligature of Souls, and the great instrument of the conservation of Bodies politick, and is united in a common object, the God of all the World, and is managed by publick ministeries, by Sacrifice, Adoration, and Prayer, in which with variety of circumstances indeed, but with infinite consent and union of design, all the sons of *Adam* are taught to worship God: and it is a publication of God's honour, its very purpose being to declare to all the World how great things God hath done for us, whether in publick Donatives or private Missives: so that the very design, temper and constitution of Religion is to be a publick address to God. And although God is present in Closets, and there also distills his blessings in small rain; yet to the Societies of Religion and publication of Worship as we are invited by the great blessings and advantages of Communion, so also we are in some proportions more streightly limited by the analogy and exigence of the Duty. It is a Persecution when we are forced from publick Worshippings: no man can hinder our private addresses to God; every man can build a Chappel in his breast, and himself be the Priest, and his heart the Sacrifice, and every foot of glebe he treads on be the Altar; and this no Tyrant can prevent. If then there can be Persecution in the offices of Religion, it is the prohibition of publick Profession and Communions; and therefore he that denies to himself the opportunities of publick rites and conventions, is his own Persecutour.

Habet semper privilegium suum, ut sacratius fiat quod publicâ lege celebratur, quàm quod privatâ institutione dependitur. Leo *De jejun. 7. mens. Idem Serm. 4. Publica præferenda sunt privatis; & tunc est efficacior sanctiorque devotio, quando in operibus pietatis totius Ecclesiæ unus est animus & unus sensus.*

Heb. 10. 25.

3. But *when* Jesus *was twelve years old*, and his Parents had finished their Offices, and returned filled with the pleasures of Religion, they missed the Child, and *sought him amongst their kindred*; but there *they found him not*: for whoever seeks *Jesus* must seek him in the Offices of Religion, in the Temple, not amongst the engagements and pursuit of worldly interests. *I forgat also mine own Father's house*, said *David*, the Father of this Holy Child: and so must we, when we run in an enquiry after the Son of *David*. But our relinquishing must not be a dereliction of duty, but of engagement: our affections toward kindred must always be with charity, and according to the endearments of our relation; but without immersion, and such adherences as either contradict or lessen our duty towards God.

4. It was a ſad effect of their pious journey to loſe the joy of their Family, and the hopes of all the World. But it often happens that after ſpiritual imployments God ſeems to abſent himſelf, and withdraw the ſenſible effects of his preſence, that we may ſeek him with the ſame diligence and care and holy fears with which the Holy Virgin-Mother ſought the Bleſſed *Jeſus*. And it is a deſign of great mercy in God to take off the light from the eyes of a holy perſon, that he may not be abuſed with complacencies and too confident opinions and reflexions upon his fair performances. For we uſually judge of the well or ill of our Devotions and ſervices by what we feel; and we think God rewards every thing in the preſent, and by proportion to our own expectations; and if we feel a preſent rejoycing of ſpirit, all is well with us, the ſmoak of the Sacrifice aſcended right in a holy Cloud: but if we feel nothing of comfort, then we count it a prodigy and ominous, and we ſuſpect our ſelves, (and moſt commonly we have reaſon.) Such irradiations of chearfulneſs are always welcome, but it is not always anger that takes them away. The Cloud removed from before the camp of *Iſrael*, and ſtood before the hoaſt of *Pharaoh*: but this was a deſign of ruine to the *Egyptians*, and of ſecurity to *Iſrael*. And if thoſe bright Angels that go with us to direct our journeys, remove out of our ſight and ſtand behind us, it is not always an argument that the anger of the Lord is gone out againſt us: but ſuch decays of ſenſe and clouds of ſpirit are excellent conſervatours of Humility, and reſtrain thoſe intemperances and vainer thoughts which we are prompted to in the gayety of our ſpirits.

5. But we often give God cauſe to remove and for a while to abſent himſelf; and his doing of it ſometimes upon the juſt provocations of our demerits, makes us at other times with good reaſon to ſuſpect our ſelves even in our beſt actions. But ſometimes we are vain, or remiſs, or pride invades us in the darkneſs and incurioufneſs of our ſpirits, and we have a ſecret ſin which God would have us to inquire after. And when we ſuſpect every thing, and condemn our ſelves with ſtricteſt and moſt angry ſentence, then, it may be, God will with a ray of light break through the cloud; if not, it is nothing the worſe for us. For although the viſible remonſtrance and face of things in all the abſences and withdrawings of *Jeſus* be the ſame; yet if a ſin be the cauſe of it, the withdrawing is a taking away his Favour and his Love: but if God does it to ſecure thy Piety, and to enflame thy deſires, or to prevent a crime; then he withdraws a Gift only, nothing of his Love, and yet the darkneſs of the ſpirit and ſadneſs ſeem equal. It is hard in theſe caſes to diſcover the cauſe, as it is nice to judge the condition of the effect: and therefore it is prudent to aſcertain our condition by improving our care and our Religion; and in all accidents to make no judgment concerning God's Favour by what we *feel*, but by what we *do*.

6. When the Holy Virgin with much Religion and ſadneſs had ſought her Joy, at laſt ſhe *found him diſputing among the Doctours, hearing them, and asking them queſtions*. And beſides that he now firſt opened a fontinel, and there ſprang out an excellent rivulet from his Abyſs of Wiſedom, he conſigned this Truth to his Diſciples, That they who mean to be Doctours and teach others, muſt in their firſt acceſſes and degrees of diſcipline learn of thoſe whom God and publick Order hath ſet over us in the Myſteries of Religion.

The PRAYER.

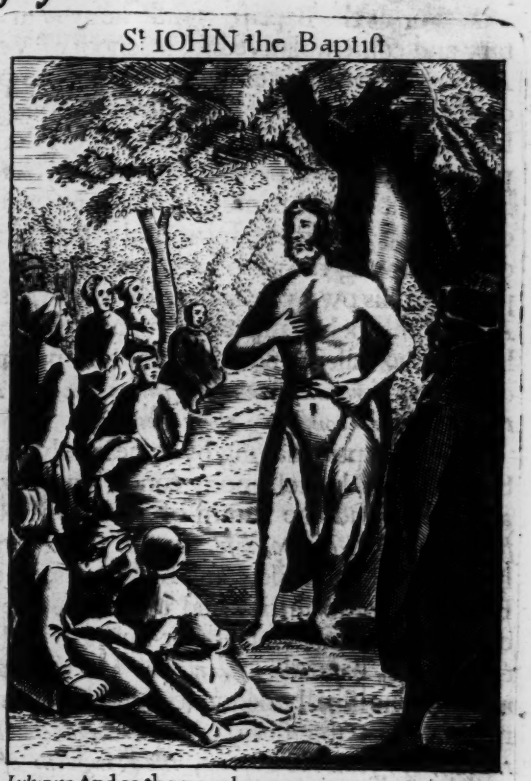
BLeſſed *and moſt Holy* Jeſus, *Fountain of Grace and comfort, Treaſure of Wiſedom and ſpiritual emanations, be pleaſed to abide with me for ever by the inhabitation of thy interiour aſſiſtences and refreſhments; and give me a correſponding love, acceptable and unſtained purity, care and watchfulneſs over my ways, that I may never, by provoking thee to anger, cauſe thee to remove thy dwelling, or draw a cloud before thy holy Face. But if thou art pleaſed upon a deſign of charity or trial to cover my eyes, that I may not behold the bright rays of thy Favour, nor be refreſhed with ſpiritual comforts; let thy Love ſupport my ſpirit by ways inſenſible, and in all my needs give me ſuch a portion as may be inſtrumental and incentive to performance of my duty; and in all accidents let me continue to ſeek thee by Prayers, and Humiliation, and frequent deſires, and the ſtrictneſs of a Holy life: that I may follow thy example, purſue thy foot-ſteps, be ſupported by thy ſtrength, guided by thy hand, enlightened by thy favour, and may at laſt, after a perſevering holineſs and an unwearied induſtry, dwell with thee in the Regions of light and eternal glory, where there ſhall be no fears of parting from the habitations of Felicity, and the union and fruition of thy Preſence, O Bleſſed and moſt Holy* Jeſus. Amen.

SECT.

SECT. VIII.

Of the Preaching of John *the Baptist, preparative to the Manifestation of* JESUS.

Luke. 1.17. And he shall goe before him in the spirit and power of Elias.



Luk. 3.15 And as the people were in expectation.. *ve.* 16 Iohn answered saying unto them all, I indeed baptize you with water but one mightier then I cometh, ȳ latchet of whose shooes I am not worthy to unloose he shall baptize you with ȳ Holy Ghost and with fire

1. WHen *Herod* had drunk so great a draught of blood at *Bethlehem*, and sought for more from the Hill-country, *Elizabeth* carried her Son into the Wilderness, there in the desart places and recesses to hide him from the fury of that Beast; where she attended him with as much care and tenderness as the affections and fears of a Mother could express in the permission of those fruitless Solitudes. The Child was about eighteen months old when he first fled to Sanctuary: but after forty days his Mother died; and his Father *Zachary* at the time of his ministration, which happened about this time, was killed in the Court of the Temple: so that the Child was exposed to all the dangers and infelicities of an Orphan, in a place of solitariness and discomfort, in a time when a bloody King endeavoured his destruction. But *when his Father and Mother were taken from him, the Lord took him up.* For, according to the tradition of the *Greeks*, God deputed an Angel to be his nourisher and Guardian, as he had formerly done to * *Ishmael* who dwelt in the Wilderness, and to *Elias* when he fled from the rage of *Ahab*; so to this Child, who came in the spirit of *Elias*; to make demonstration, that there can be no want where God undertakes the care and provision.

Niceph. *lib.* 1. *c.* 14.

S. Chrys. *Hom. de Nativ. S. Jo. Baptistæ.*
* Gen. 21. 17.
1 King. 19. 5.

2. The entertainment that S. *John*'s Proveditore the Angel gave him was such as the Wilderness did afford, and such as might dispose him to a life of Austerity: for there he continued spending his time in Meditations, Contemplation, Prayer, Affections and Colloquies with God, eating Flies and wild Honey, not cloathed in soft, but a hairy garment, and a leathern girdle, till he was thirty years of age. And then, *being the fifteenth year of Tiberius, Pontius Pilate being Governour of Judea, the Word of God came unto John in the Wilderness. And he came into all the country about Jordan, preaching* and baptizing.

Vestis erat curvi sitis conserta cameli,
Contra luxuriem mollis duraret ut artus,
Arceretque graves compunctio corpore somnos.
Paulinus.

3. This *John*, according to the Prophecies of him and deſignation of his perſon by the Holy Ghoſt, was the fore-runner of *Chriſt*, ſent to diſpoſe the people for his entertainment, and *prepare his ways:* and therefore it was neceſſary his perſon ſhould be ſo extraordinary and full of Sanctity, and ſo clarified by great concurrences and wonder in the circumſtances of his life, as might gain credit and reputation to the teſtimony he was to give concerning his LORD, the Saviour of the World. And ſo it happened.

4. For as the Baptiſt, while he was in the Wilderneſs, became the pattern of ſolitary and contemplative life, a School of Vertue, and Example of Sanctity and ſingular Auſterity: ſo at his emigration from the places of his Retirement he ſeemed, what indeed he was, a rare and excellent Perſonage. And the Wonders which were great at his Birth, the prediction of his Conception by an Angel, which never had before happened but in the perſons of *Iſaac* and *Sampſon*, the contempt of the world which he bore about him, his mortified countenance and deportment, his auſtere and eremitical life, his vehement ſpirit and excellent zeal in Preaching, created ſo great opinions of him among the people, that *all held him for a Prophet* in his Office, for a heavenly perſon in his own particular, and a rare example of Sanctity and holy life to all others. And all this being made ſolemn and ceremonious by his Baptiſm, he prevailed ſo, that he made excellent and apt preparations for the LORD's appearing: For *there went out to him Jeruſalem, and all Judæa, and all the regions round about Jordan, and were baptized of him, confeſſing their ſins.*

5. The Baptiſt having by ſo heavenly means won upon the affections of all men, his Sermons and his teſtimony concerning *Chriſt* were the more likely to be prevalent and accepted; and the ſumm of them was *Repentance and dereliction of ſins*, and *bringing forth the fruits of good life.* In the promoting of which Doctrine he was a ſevere reprehender of the Phariſees and Sadducees, he exhorted the people to works of mercy, the Publicans to do juſtice and to decline oppreſſion, the Souldiers to abſtain from plundering and doing violence or rapine: and publiſhing that *he was not the CHRIST*, that *he* only *baptized with water*, but the *Meſſias* ſhould *baptize with the Holy Ghoſt and with fire*; he finally denounced judgment and great ſeverities to all the World of impenitents, even abſciſſion and *fire unquenchable.* And from this time forward, *viz. from the days of John the Baptiſt, the Kingdom of Heaven ſuffered violence, and the violent take it by force.* For now the Goſpel began to dawn, and *John* was like the Morning-ſtar, or the bluſhings ſpringing from the windows of the Eaſt, foretelling the approach of the Sun of Righteouſneſs. And as S. *John* Baptiſt laid the firſt rough, hard and unhewen ſtone of this building in Mortification, Self-denial, and doing violence to our natural affections; ſo it was continued by the Maſter-builder himſelf, who propounded the glories of the Crown of the heavenly Kingdom to them only who ſhould climb the Croſs to reach it. Now it was that Multitudes ſhould throng and croud to enter in at the ſtreight gate, and preſs into the Kingdom; and the younger brothers ſhould ſnatch the inheritance from the elder, the unlikely from the more likely, the Gentiles from the *Jews*, the ſtrangers from the natives, the Publicans and Harlots from the Scribes and Phariſees, who, like violent perſons, ſhall by their importunity, obedience, watchfulneſs and diligence, ſnatch the Kingdom from them to whom it was firſt offered; and *Jacob ſhall be loved, and Eſau rejected.*

Ad SECT. VIII.

Conſiderations upon the Preaching of John *the Baptiſt.*

1. FRom the Diſputation of *Jeſus* with the Doctours to the time of his Manifeſtation to *Iſrael*, which was eighteen years, the Holy Child dwelt in *Nazareth* in great Obedience to his Parents, in exemplary Modeſt, ſingular Humility, working with his hands in his ſuppoſed Fathers trade, for the ſupport of his own and his Mother's neceſſities, and that he might bear the Curſe of *Adam*, that *in the ſweat of his brows he ſhould eat his bread.* All the while *he increaſed in favour with God and man*, ſending forth excellent teſtimonies of a rare Spirit and a wiſe Underſtanding in the temperate inſtances of

of such a conversation to which his Humility and great Obedience had engaged him. But all this while the stream ran under ground: and though little bubbilngs were discerned in all the course, and all the way men looked upon him as upon an excellent person, diligent in his calling, wise and humble, temperate and just, pious and rarely temper'd; yet at the manifestation of *John* the Baptist he brake forth like the stream from the bowels of the earth, or the Sun from a cloud, and gave us a precedent, that we should not show our lights to minister to vanity, but then only when God, and publick order, and just dispositions of men, call for a manifestation. And yet the Ages of men have been so forward in prophetical Ministeries, and to undertake Ecclesiastical imployment, that the viciousness and indiscretions and scandals the Church of God feels as great burthens upon the tenderness of her spirit, are in great part owing to the neglect of this instance of the Prudence and Modesty of the Holy *Jesus*.

2. But now the time appointed was come, the Baptist comes forth upon the Theatre of *Palestine*, a fore-runner of the Office and publication of *Jesus*; and by the great reputation of his Sanctity prevailed upon the affections and judgment of the people, who with much ease believed his Doctrine, when they had reason to approve his Life. For the good Example of the Preacher is always the most prevailing Homily, his Life is his best Sermon. He that will raise affections in his Auditory must affect their eyes: for we seldom see the people weep, if the Oratour laughs loud and loosely; and there is no reason to think that his discourse should work more with me then himself. If his arguments be fair and specious, I shall think them fallacies, while they have not faith with him: and what necessity for me to be temperate, when he that tells me so sees no such need, but hopes to go to Heaven without it? Or if the duty be necessary, I shall learn the definition of Temperance, and the latitudes of my permission, and the bounds of lawful and unlawful, by the exposition of his practice. If he binds a burthen upon my shoulders, it is but reason I should look for him to bear his portion too. *Good works convince more then Miracles*; and the power of ejecting Devils is not so great probation that Christian Religion came from God, as is the holiness of the Doctrine, and its efficacy and productions upon the hearty Professours of the Institution. S. *Pachomius*, when he wore the military girdle under *Constantine* the Emperour, came to a City of Christians, who having heard that the Army in which he then marched was almost starved for want of necessary provisions, of their own charity relieved them speedily and freely. He wondring at their so free and chearful dispensation, inquired what kind of people these were whom he saw so bountiful. It was answered they were Christians, whose Profession it is to hurt no man, and to do good to every man. The pleased Souldier was convinced of the excellency of that Religion which brought forth men so good and so pious, and loved the Mother for the Childrens sake, threw away his girdle, and became Christian, and Religious, and a Saint. And it was *Tertullian*'s great argument in behalf of Christians, *See how they love one another, how every man is ready to die for his brother.* It was a living argument and a sensible demonstration of the purity of the Fountain, from whence such limpid waters did derive. But so *John* the Baptist made himself a fit instrument of preparation; and so must all the Christian Clergy be fitted for the dissemination of the Gospel of *Jesus*.

S. Chrys. *Orat. de* S. *Babyla.*

3. The Baptist had till this time, that is, about thirty years, lived in the Wilderness under the Discipline of the Holy Ghost, under the tuition of Angels, in conversation with God, in great mortification and disaffections to the World, his garments rugged and uneasie, his meat plain, necessary, and without variety, his imployment prayers and devotion, his company wild beasts, in ordinary, in extraordinary, messengers from Heaven: and all this not undertaken of necessity, to subdue a bold lust, or to punish a loud crime; but to become more holy and pure from the lesser stains and insinuations of too free infirmities, and to prepare himself for the great ministery of serving the Holy *Jesus* in his Publication. Thirty years he lived in great austerity; and it was a rare Patience and exemplar Mortification. We use not to be so pertinacious in any pious resolutions, but our purposes disband upon the sense of the first violence. We are free and confident of resolving to fast when our * bellies are full; but when we are called upon by the first necessities of nature, our zeal is cool, and dissoluble into air upon the first temptation; and we are not upheld in the violences of a short Austerity without faintings, and repentances to be repented of, and *enquirings after the vow is past*, and searching for excuses, and desires to reconcile our nature and our Conscience; unless our necessity be great, and our sin clamorous, and our Conscience loaden, and no peace to be had without it. And it is well if upon any reasonable grounds we can be brought to suffer contradictions

* *Satiatis & expletis jucundius est carere quàm frui.* Cicero *de Senect.*

of

of nature, for the advantages of Grace. But it would be remembred, that the Baptist did more upon a less necessity. And possibly the greatness of the example may entice us on a little farther then the customs of the World or our own indevotions would engage us.

4. But after the expiration of a definite time *John* came forth from his Solitude, and served God in Societies. He served God and the content of his own spirit by his conversing with Angels, and Dialogues with God, so long as he was in the Wilderness; and it might be some trouble to him to mingle with the impurities of Men, amongst whom he was sure to observe such recesses from perfection, such violation of all things sacred, so great despite done to all ministeries of Religion, that to him, who had no experience or neighbourhood of actions criminal, it must needs be to his sublim'd and clarified spirit more punitive and afflictive then his hairen shirt and his ascetick diet was to his body: but now himself, that tried both, was best able to judge which state of life was of greatest advantage and perfection.

In solitudine aer purior, cœlum apertius, familiarior Deus. Orig.

5. *In his Solitude he did breathe more pure inspiration, Heaven was more open, God was more familiar* and frequent in his visitations. In the Wilderness his company was Angels, his imployment Meditations and Prayer, his Temptations simple and from within, from the impotent and lesser rebellions of a mortified body, his occasions of sin as few as his examples, his condition such, that if his Soul were at all busie, his life could not easily be other then the life of Angels; for his work and recreation, and his visits, and his retirements, could be nothing but the variety and differing circumstances of his Piety. His inclinations to Society made it necessary for him to repeat his addresses to God: for his being a sociable Creature, and yet in solitude, made that his conversing with God, and being partaker of Divine communications, should be the satisfaction of his natural desires, and the supply of his singularity and retirement; the discomforts of which made it natural for him to seek out for some refreshment, and therefore to go to Heaven for it, he having rejected the solaces of the World already. And all this besides the innocencies of his * silence, which is very great, and to be judged of in proportion to the infinite extravagances of our language; there being no greater † *perfection* here to be expected then *not to offend in our tongue. It was Solitude and retirement in which* Jesus *kept his Vigils, the Desart places heard him pray, in a Privacy he was born, in the Wilderness he fed his thousands, upon a Mountain apart he was transfigured, upon a Mountain he died, and from a Mountain he ascended to his Father:* in which Retirements his Devotion certainly did receive the advantage of convenient circumstances, and himself in such dispositions twice had the opportunities of Glory.

* πολλοῖς γὰρ ἀνθρώποις φάρμακον κακῶν σιγὴ· μᾶλλον δ' ὅτι σώφρονος τέχνης σημεῖον. Carcinus.

† James 3. Petrus Cellensis, *l.* 4. *ep.* 12.

6. And yet after all these Excellencies the Spirit of God called the Baptist forth to a more excellent Ministry: for in Solitude pious persons might go to Heaven by the way of Prayers and Devotion, but in Society they might go to Heaven by the way of Mercy and Charity and dispensations to others. In Solitude there are fewer occasions of Vices, but there is also the exercise of fewer Vertues: and the Temptations, though they be not from many Objects, yet are in some circumstances more dangerous: not only because the worst of evils, spiritual Pride, does seldom miss to creep upon those goodly Oaks, like Ivy, and suck their heart out; and a great Mortifier without some complacencies in himself, or affectations or opinions, or something of singularity, is almost as unusual as virgin-purity and unstained thoughts in the *Bordelli*; (S. *Hierom* had tried it, and found it so by experience, and he it was that said so;) but also because whatsoever temptation does invade such retired persons, they have * privacies enough to act it in, and no eyes upon them but the eye of Heaven, no shame to encounter withal, no fears of being discovered: and we know by experience, that a Witness of our conversation is a great restraint to the inordination of our actions. Men seek out darknesses and secrecies to commit a sin; and ‖ *The evil that no man sees, no man reproves: and that makes the Temptation bold and confident, and the iniquity easie and ready.* So that as they have not so many tempters as they have abroad, so neither have they so many restraints: their vices are not so many, but they are more dangerous in themselves, and to the World safe and opportune. And as they communicate less with the World, so they do less Charity and fewer offices of Mercy. No Sermons there but when solitude is made popular, and the City removes into the Wilderness; no comforts of a publick Religion, or visible remonstrances of the Communion of Saints: and of all the kinds of spiritual Mercy, only one can there properly be exercised, and of the corporal none at all. And this is true in lives and institutions of less retirement, in proportion to the degree of the Solitude. And therefore Church-story reports of divers very holy persons, who left their Wildernesses and sweetnesses of Devotion in their retire-

In solitudine citò obrepit superbia. Ep. 4.

* *Non minorem flagitiis occasionem secreta præbuerint.* Quint.

Maxima pars peccatorum tollitur, si peccaturis testis assistat. Senec.

‖ S. Bern. *Malum quod nemo videt, nemo arguit: ubi non timetur reprehensor, securiùs accedit Tentator, & liberiùs perpetratur iniquitas.*

retirement, to ſerve God in publick by the ways of Charity and exteriour offices. Thus S. *Antony* and *Acepſamas* came forth to encourage the fainting people to contend to death for the Crown of Martyrdom; and *Aphraates* in the time of *Valens* the *Arian* Emperour came abroad to aſſiſt the Church in the ſuppreſſing the flames kindled by the *Arian* Faction. And upon this ground they that are the greateſt admirers of Eremitical life call the Epiſcopal Function *the State of perfection*, and a degree of miniſterial and honorary excellency beyond the pieties and contemplations of Solitude, becauſe of the advantages of gaining Souls, and Religious converſation, and going to God by doing good to others.

Euſeb. *hiſt. li. 6. c. 3.* Theod. *l. 4. c. 23, 24.* *Nihil eſt illi principi Deo qui omnem hunc mundum regit quod quidem in terris fiat acceptius, quàm conſilia cœtúſque hominum jure ſociali, quæ Civitates appellantur.* Cicer. *Somn. Scipion.*

7. *John* the Baptiſt united both theſe lives; and our Bleſſed Saviour, who is the great Precedent of ſanctity and Prudence, hath determined this queſtion in his own inſtance: for he lived a life common, ſociable, humane, charitable, and publick; and yet for the opportunities of eſpecial Devotion retir'd to prayer and contemplation, but came forth ſpeedily: for the Devil never ſet upon him but in the Wilderneſs, and by the advantage of Retirement. For as God hath many, ſo the Devil hath ſome opportunities of doing his work in our ſolitarineſs. But *Jeſus* reconcil'd both, and ſo did *John* the Baptiſt, in ſeveral degrees and manners: and from both we are taught, that Solitude is a good School, and the World is the beſt Theatre; the Inſtitution is beſt there, but the Practice here; the Wilderneſs hath the advantage of Diſcipline, and Society opportunities of Perfection; Privacy is the beſt for Devotion, and the publick for Charity. In both God hath many Saints and Servants, and from both the Devil hath had ſome.

Ὁ Ἰωάννης διελέγετο, ὁ Ἰησοῦς ἤμειβε καὶ τιθασεύων καὶ ἡμέρους.

8. His Sermon was an Exhortation to Repentance and an Holy life: He gave particular ſchedules of Duty to ſeveral ſtates of perſons; ſharply reproved the Phariſees for their Hypocriſie and Impiety, it being worſe in them, becauſe contrary to their rule, their profeſſion and inſtitution; gently guided others into the ways of Righteouſneſs, calling them *the ſtraight ways of the Lord*, that is, the direct and ſhorteſt way to the Kingdom, for of all Lines the ſtraight is the ſhorteſt; and as every Angle is a turning out of the way, ſo every Sin is an obliquity, and interrupts the journey. By ſuch diſcourſes and a Baptiſm he diſpoſed the ſpirits of men for the entertaining the *Meſſias*, and the Homilies of the Goſpel. For *John*'s Doctrine was to the Sermons of *Jeſus* as a Preface to a Diſcourſe; and his Baptiſm was to the new Inſtitution and Diſcipline of the Kingdom as the Vigils to a Holy-day, of the ſame kind in a leſs degree. But the whole Oeconomy of it repreſents to us, that Repentance is the firſt intromiſſion into the Sanctities of Chriſtian Religion. The Lord treads upon no paths that are not hallowed and made ſmooth by the ſorrows and cares of Contrition, and the impediments of ſin cleared by dereliction, and the ſucceeding fruits of emendation. But as it related to the *Jews*, his Baptiſm did ſignifie, by a cognation to their uſual Rites and Ceremonies of Ablution and waſhing Gentile-Proſelytes, that the *Jews* had ſo far receded from their duty and that Holineſs which God required of them by the Law, that they were in the ſtate of ſtrangers, no better then Heathens, and therefore were to be treated as themſelves received Gentile-Proſelytes, by a Baptiſm and a new ſtate of life, before they could be fit for the reception of the *Meſſias*, or be admitted to his Kingdom.

9. It was an excellent ſweetneſs of Religion that had entirely poſſeſt the Soul of the Baptiſt, that in ſo great reputation of Sanctity, ſo mighty concourſe of people, ſuch great multitudes of Diſciples and confidents, and ſuch throngs of admirers, he was humble without mixtures of vanity, and confirmed in his temper and Piety againſt the ſtrength of the moſt impetuous temptation. And he was tried to ſome purpoſe: for when he was tempted to confeſs himſelf to be *the* CHRIST, he refuſed it, or to be *Elias*, or to be accounted *that Prophet*, he refuſed all ſuch great appellatives, and confeſſed himſelf only to be *a Voice*, the loweſt of Entities, whoſe being depends upon the Speaker; juſt as himſelf did upon the pleaſure of God, receiving form and publication and imployment wholly by the will of his Lord, in order to the manifeſtation of *the Word eternal*. It were well that the ſpirits of men would not arrogate more then their own, though they did not leſſen their own juſt dues. It may concern ſome end of Piety or Prudence, that our reputation be preſerved by all juſt means; but never that we aſſume the dues of others, or grow vain by the ſpoils of an undeſerved dignity. Honours are the rewards of Vertue, or engagement upon Offices of trouble and publick uſe; but then they muſt ſuppoſe a preceding worth, or a fair imployment. But he that is a Plagiary of others titles or offices, and dreſſes himſelf with their beauties, hath no more ſolid worth or reputation, then he ſhould have nutriment if he ate only with their mouth, and ſlept their ſlumbers, himſelf being open and unbound in all the Regions of his Senſes.

The

The PRAYER.

O *Holy and most glorious God, who before the publication of thy Eternal Son, the Prince of Peace, didst send thy Servant* John *Baptist, by the examples of Mortification, and the rude Austerities of a penitential life, and by the Sermons of Penance to remove all the impediments of Sin, that the ways of his Lord and ours might be made clear, ready and expedite; be pleased to let thy Holy Spirit lead me in the straight paths of Sanctity, without deflexions to either hand, and without the interruption of deadly sin, that I may with facility, zeal, assiduity and a persevering diligence, walk in the ways of the Lord. Be pleased that the* Ax *may* be laid to the root *of Sin, that the whole body of it may be cut down in me, that no fruit of* Sodom *may grow up to thy displeasure.* Throughly purge the floor *and granary of my heart with thy* Fan, *with the breath of thy Diviner Spirit, that it may be a holy Repository of Graces, and full of Benediction and Sanctity: that when our Lord shall come, I may at all times be prepared for the entertainment of so Divine a Guest, apt to lodge him and to feast him, that he may for ever delight to dwell with me. And make me also to dwell with him, sometimes retiring into his recesses and private rooms by Contemplation, and admiring of his Beauties, and beholding the Secrets of his Kingdom; and at all other times walking in the Courts of the Lord's House by the diligences and labours of Repentance and an Holy life, till thou shalt please to call me to a nearer communication of thy Excellencies: which then grant, when by thy gracious assistences I shall have done thy works, and glorified thy holy Name, by the strict and never-failing purposes and proportionable endeavours of Religion and Holiness, through the merits and mercies of* Jesus Christ. Amen.

DISCOURSE IV.

Of Mortification and corporal Austerities.

1. FROM *the days of* John *the Baptist, the Kingdom of Heaven suffers violence, and the violent take it by force,* said our Blessed Saviour. For now that the New Covenant was to be made with Man, Repentance, which is so great a part of it, being in very many actions a punitive duty, afflictive and vindicative, *from the days of the Baptist* (who first, by office and solemnity of design, published this Doctrine) *violence* was done to the inclinations and dispositions of Man, and by such violences we were to be possessed of the Kingdom. And his Example was the best Commentary upon his Text; he did violence to himself: he lived a life in which the rudenesses of Camel's hair, and the lowest nutriment of Flies and Honey of the Desart, his life of singularity, his retirement from the sweetnesses of Society, his resisting the greatest of Tentations, and despising to assume false honours, were instances of that violence, and explications of the Doctrine of Self-denial and Mortification, which are the Pedestal of the Cross, and the Supporters of Christianity, as it distinguishes from all Laws, Religions, and Institutions of the World.

2. Mortification is the one half of Christianity: it is a dying to the World, it is a denying of the Will and all its natural desires; *An abstinence from pleasure and sensual complacencies that the flesh being subdued to the spirit, both may joyn in the service of God, and in the offices of holy Religion.* It consists in actions of Severity and Renunciation; it refuses to give entertainment to any vanity, nor uses a freer licence in things lawful, lest it be tempted to things unlawful; it kills the lust of the flesh by taking away its fewel and incentives, and by using to contradict its appetite, does inure it with more facility to obey the superiour Faculties: and, in effect, it is nothing but a great care we sin not, and a prudent and severe using such remedies and instruments which in Nature and Grace are made apt for the production of our purposes. And it consists in interiour and exteriour offices: these being but instruments of the interiour, as the Body is organical or instrumental to the Soul; and no part of the Duty it self, but as they are advantages to the End, the mortification of the Spirit; which by whatsoever means

Τὴν δὲ κατάστασιν τῶν φρονημάτων σαρκὸς πρὸς τὸ εὐσεβείας σκοπὸν δεῖ παραδέχεσθαι μεμελετηκυῖαν ἀποχὴν τῶν ἡδέων. S. Basil.

means we have once acquired and do continue, we are diſobliged from all other exteriour Severities, unleſs by accident they come to be obligatory, and from ſome other cauſe.

3. Mortification of the Will or the Spirit of Man, that's the Duty; that the Will of Man may humbly obey God, and abſolutely rule its inferiour Faculties; that the inordinations of our natural deſires, begun by *Adam*'s ſin, and continued and increaſed by our continuing evil cuſtoms, may be again placed in the right order; that ſince many of the Divine Precepts are reſtraints upon our natural deſires, we ſhould ſo deny thoſe Appetites that covet after natural ſatisfactions, that they may not ſerve themſelves by diſſerving God. For therefore our own Wills are our greateſt dangers and our greateſt enemies, becauſe they tend to courſes contradictory to God. God commands us to be humble; our own deſires are to be great, conſiderable, and high; and we are never ſecure enough from contempt, unleſs we can place our neighbours at our feet: Here therefore we muſt deny our Will, and appetites of Greatneſs, for the purchace of Humility. God commands Temperance and Chaſtity; our deſires and natural promptneſs breaks the bands aſunder, and entertains diſſolutions to the licenciouſneſs of *Apicius*, or the wantonneſs of a *Mahumetan* Paradiſe, ſacrificing meat and drink-offerings to our appetites, as if our ſtomachs were the Temples of *Bel*, and making Women and the opportunities of Luſt to be our dwelling, and our imployment, even beyond the common looſneſſes of entertainment: Here therefore we muſt deny our own Wills, our appetites of Gluttony and Drunkenneſs, and our prurient beaſtly inclinations, for the purchace of Temperance and Chaſtity. And every other Vertue is either directly or by accident, a certain inſtance of this great Duty, which is, like a *Catholicon*, purgative of all diſtemperatures, and is the beſt preparative and diſpoſition to Prayer in the world.

4. For it is a ſad conſideration, and of ſecret reaſon, that ſince Prayer of all Duties is certainly the ſweeteſt and the eaſieſt, it having in it no difficulty or vexatious labour, no wearineſs of bones, no dimneſs of eyes or hollow cheeks is directly conſequent to it, no natural deſires of contradictory quality, nothing of diſeaſe, but much of comfort and more of hope in it; yet we are infinitely averſe from it, weary of its length, glad of an occaſion to pretermit our offices: and yet there is no viſible cauſe of ſuch indiſpoſition, nothing in the nature of the thing, nor in the circumſtances neceſſarily appendent to the Duty. Some thing is amiſs in us, and it wanted a name, till the Spirit of God, by enjoyning us the duty of Mortification, hath taught us to know that Immortification of ſpirit is the cauſe of all our ſecret and ſpiritual indiſpoſitions: we are ſo incorporated to the deſires of ſenſual objects, that we feel no reliſh or guſt of the ſpiritual. It is as if a Lion ſhould eat hay, or an Ox veniſon; there is no proportion between the object and the appetite, till by mortification of our firſt deſires our Wills are made ſpiritual, and our Apprehenſions ſupernatural and clarified. For as a Cook told *Dionyſius* the Tyrant, the black Broth of *Lacedæmon* will not do well at *Syracuſa*, unleſs it be taſted by a *Spartan*'s palate: ſo neither can the Excellencies of Heaven be diſcerned but by a ſpirit diſreliſhing the ſottiſh appetites of the world, and accuſtomed to diviner banquets. And this was myſtically ſignified by the two Altars in *Solomon*'s Temple, in the outer Court whereof Beaſts were ſacrificed, in the inner Court an Altar of incenſe: the firſt repreſenting Mortification or ſlaying of our beaſtly appetites; the ſecond the offering up our Prayers, which are not likely to become a pleaſant offertory, unleſs our impurities be removed by the atonement made by the firſt Sacrifices; without our ſpirit be mortified, we neither can love to pray, nor can God love to hear us.

5. But there are three ſteps to aſcend to this Altar. The firſt is, to abſtain from ſatisfying our carnal deſires in the inſtances of ſin; and although the furnace flames with vehement emiſſions at ſome times, yet to *walk in the midſt of the burning without being conſumed*, like the Children of the Captivity. That is the duty even of the moſt imperfect, and is commonly the condition of thoſe good perſons whoſe intereſt in ſecular imployments ſpeaks fair, and ſolicits often, and tempts highly; yet they manage their affairs with habitual Juſtice, and a conſtant Charity, and are temperate in their daily meals, chaſt in the ſolaces of marriage, and pure in their ſpirits, unmingled with ſordid affections in the midſt of their poſſeſſions and enjoyments. Theſe men are in the world, but they are *ſtrangers* here: they *have a City*, but *not an abiding one*: they are *Proſelytes of the Houſe*, but have made no Covenant with the world. For though they deſire with ſecular deſires, yet it is but for neceſſaries, and then they are *content*: they uſe the creatures with freedom and modeſty, but never to intemperance and tranſ-

Heb. 11. 13.

1 Tim. 6. 8.

2 Cor. 5. 6. tranſgreſſion: ſo that their hands are below, tied there by the neceſſities of their life; but their hearts are above, lifted up by the abſtractions of this firſt degree of Mortification. And this is the firſt and niceſt diſtinction between a man of the world and a man of God: for this ſtate is a denying our affections nothing but the ſin, it enjoys as much of the World as may be conſiſtent with the poſſibilities of Heaven: a little leſs then this is the ſtate of Immortification, and *a being in the fleſh*, which (ſaith the Apoſtle) *cannot inherit the Kingdom of God.* The fleſh muſt firſt be ſeparated, and the adherences pared off from the skin, before the parchment be fit to make a ſchedule for uſe, or to tranſmit a Record: whatſoever in the ſenſe of the Scripture is *fleſh*, or an enemy to the ſpirit, if it be not reſcinded and mortified, makes that the Laws of God cannot be written in our hearts. This is the Doctrine S. *Paul* taught the Church:

Rom. 8. 13. *For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live.* This firſt Mortification is the way of life, if it continues: but its continuance is not ſecured, till we are advanced towards life by one degree more of this Death. For this condition is a ſtate of a daily and dangerous warfare and many inrodes are made by ſin, and many times hurt is done and booty carried off: for he that is but thus far mortified, although his dwelling be within the Kingdom of Grace, yet it is in the borders of it, and hath a dangerous neighbourhood. If we mean to be ſafe, we muſt remove into the heart of the Land, or carry the war farther off.

O quàm contempta res eſt homo, niſi ſuper humana ſe erexerit! Sen.

6. Secondly, We muſt not only be ſtrangers here, but we muſt be dead too, *dead unto the World*: that is, we muſt not only deny our Vices, but our Paſſions; not only contradict the direct immediate Perſuaſion to a ſin, but alſo croſs the Inclination to it. So long as our Appetites are high and full, we ſhall never have peace or ſafety, but the dangers and inſecurities of a full War and a potent Enemy; we are always diſputing the Queſtion, ever ſtruggling for life: but when our Paſſions are killed, when our deſires are little and low, then Grace reigns, then *our life is hid with Chriſt in God*, then we have fewer interruptions in the way of Righteouſneſs, then we are not ſo apt to be ſurpriſed by ſudden eruptions and tranſportation of Paſſions, and our Piety it ſelf is more prudent and reaſonable, choſen with a freer election, diſcerned with clearer underſtanding, hath more in it of Judgment then of Fancy, and is more ſpiritual and Angelical. He that is apt to be angry, though he be habitually careful and full of obſervation that he ſin not, may at ſome time or other be ſurpriſed, when his guards are undiligent, and without actual expectation of an enemy: but if his Anger be dead in him, and the inclination leſſened to the indifferency and gentleneſs of a Child, the man dwells ſafe, becauſe of the impotency of his Enemy, or that he is reduced to Obedience, or hath taken conditions of peace. He that hath refuſed to conſent to actions of Uncleanneſs, to which he was ſtrongly tempted, hath wone a victory by fine force, God hath bleſſed him well: but an opportunity may betray him inſtantly, and the ſin may be in upon him unawares; unleſs alſo his deſires be killed, he is betrayed by a party within. *David* was a holy perſon, but he was ſurpriſed by the ſight of *Bathſheba*: for his freer uſe of permitted beds had kept the fire alive, which was apt to be put into a flame when ſo fair a beauty reflected through his eyes. But *Joſeph* was a Virgin, and kept under all his inclinations to looſer thoughts; opportunity, and command, and violence, and beauty did make no breach upon his ſpirit.

7. He that is in the firſt ſtate of Pilgrimage does not mutiny againſt his Superiours, nor publiſh their faults, nor envy their dignities: but he that is dead to the world ſees no fault that they have; and when he hears an objection, he buries it in an excuſe, and rejoyces in the dignity of their perſons. Every degree of Mortification endures reproof without murmur: but he that is quite dead to the world and to his own will feels no regret againſt it, and hath no ſecret thoughts of trouble and unwillingneſs to the ſuffering, ſave only that he is ſorry he deſerv'd it. "For ſo a dead body reſiſts "not your violence, changes not its poſture you plac'd it in, ſtrikes not his ſtriker, "is not moved by your words, nor provoked by your ſcorn, nor is troubled when "you ſhrink with horrour at the ſight of it; only it will hold the head downward in "all its ſituations, unleſs it be hindred by violence. And a mortified ſpirit is ſuch, without indignation againſt ſcorn, without revenge againſt injuries, without murmuring at low offices, not impatient in troubles, indifferent in all accidents, neither tranſported with joy nor depreſt with ſorrow, and is humble in all his thoughts. And

Rom. 6. 7. thus *he that is dead* (ſaith the Apoſtle) *is juſtified from ſins.* And this is properly a *ſtate of Life*, in which by the grace of *Jeſus* we are reſtored to a condition of order and interiour beauty in our Faculties, our actions are made moderate and humane, our ſpirits are even, and our underſtandings undiſturbed.

8. For

8. For Paſſions of the ſenſitive Soul are like an Exhalation, hot and dry, born up from the earth upon the wings of a clond, and detained by violence out of its place, cauſing thunders, and making eruptions into lightning and ſudden fires. There is a Tempeſt in the Soul of a paſſionate man. And though every wind does not ſhake the earth, nor rend trees up by the roots, yet we call it violent and ill weather, if it only makes a noiſe and is harmleſs. And it is an inordination in the ſpirit of a man, when his Paſſions are tumultuous and mighty: though they do not determine directly upon a ſin, they diſcompoſe his peace, and diſturb his ſpirit, and make it like troubled waters, in which no man can ſee his own figure and juſt proportions; and therefore by being leſs a man he cannot be ſo much a Chriſtian, in the midſt of ſo great indiſpoſitions. For although the Cauſe may hallow the Paſſion, (and if a man be very angry for God's cauſe, it is Zeal, not Fury:) yet the Cauſe cannot ſecure the Perſon from violence, tranſportation and inconvenience. When *Eliſha* was conſulted by three Kings concerning the ſucceſs of their preſent Expedition, he grew ſo angry againſt idolatrous *Joram*, and was carried on to ſo great degrees of diſturbance, that when for *Jehoſaphat*'s ſake he was content to enquire of the Lord, he called for a minſtrel, who by his harmony might recompoſe his diſunited and troubled ſpirit, that ſo he might be apter for divination. And ſometimes this zeal goes beſides the intention of the man, and beyond the degrees of prudent or lawful, and ingages in a ſin, though at firſt it was Zeal for Religion. For ſo it happened in *Moſes*, *at the waters of Maſſah and Meribah he ſpake fooliſhly*; and yet it was when he was zealous for God, and extremely careful of the people's intereſt. For his Paſſion, he was hindred from entring into the Land of Promiſe. And we alſo, if we be not moderate and well-tempered, even in our Paſſions for God, may, like *Moſes*, break the Tables of the Law, and throw them out of our hands with zeal to have them preſerved: for Paſſion violently ſnatches at the Concluſion, but is inconſiderate and incurious concerning the Premiſſes. The ſumm and purpoſe of this Diſcourſe is that ſaying of our Bleſſed Saviour, *He that will be my Diſciple muſt deny himſelf*; that is, not only deſires that are ſinful, but deſires that are *his own*, purſuances of his *own affections*, and violent motions, though to things not evil or in themſelves contagious.

2 King. 3. 13, 14, 15.

Matt. 16. 24.

9. Thirdly, And yet there is a degree of Mortification of ſpirit beyond this: for the condition of our ſecurity may require, that we not only deny to act our temptations, or to pleaſure our natural deſires, but alſo to ſeek opportunities of doing diſpleaſure to our affections, and violence to our inclinations; and not only to be indifferent, but to chuſe a contradiction and a denial to our ſtrongeſt appetites, to rejoyce in a trouble. And this was the ſpirit of S. *Paul*: *I am exceeding joyful in all our tribulations*; and, *We glory in it*. Which joy conſiſts not in any ſenſitive pleaſure any man can take in afflictions and adverſe accidents, but in a deſpiſing the preſent inconveniences, and looking through the cloud unto thoſe great felicities, and graces, and conſignations to glory, which are the effects of the Croſs. *Knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed*; that was the incentive of S. *Paul*'s joy. And therefore as it may conſiſt with any degree of Mortification to pray for the taking away of the Croſs, upon condition it may conſiſt with God's glory and our ghoſtly profit; ſo it is properly an act of this vertue to pray for the Croſs, or to meet it, if we underſtand it may be for the intereſt of the ſpirit. And thus S. *Baſil* prayed to God to remove his violent pains of Head-ach: but when God heard him, and took away his pain, and Luſt came in the place of it, he prayed to God to reſtore him his Head-ach again. That croſs was gain and joy, when the removal of it was ſo full of danger and temptation. And this the Maſters of ſpiritual life call *being crucified with Chriſt*: becauſe as *Chriſt* choſe the death, and deſired it by the appetites of the ſpirit, though his fleſh ſmarted under it, and groaned and died with the burthen; ſo do all that are thus mortified, they place misfortunes and ſadneſſes amongſt things eligible, and ſet them before the eyes of their deſire, although the fleſh and the deſires of ſenſe are factious and bold againſt ſuch ſufferings.

2 Cor. 7. 4. Rom. 5. 3.

Rom. 5. 3, 4, 5.

10. Of theſe three degrees of interiour or ſpiritual Mortification, the firſt is Duty, the ſecond is Counſel, and the third is Perfection. We ſin if we have not the firſt; we are in danger without the ſecond; but without the third we cannot *be perfect as our heavenly Father is*, but ſhall have more of humane infirmities to be aſhamed of then can be excuſed by the accreſcencies and condition of our nature. The firſt is only of abſolute neceſſity; the ſecond is prudent, and of greateſt convenience; but the third is excellent and perfect. And it was the conſideration of a wiſe man,

Καθαρσιος μ ἀπ᾽ ὀλιγῶν ἀλογίας ἡ τῦ

Δησᾶ δυε σώματ ⊙ · τελειότης ἡ ἀκεία ἐνζωΐας ἀνάλυσις πρὸς ἡ θείαν ὁμοίωσιν ἐπανάγουσα· ταῦτα ἡ πίστευσεν ἀρχὴ ἡ ἀλήθεια μᾶλλον ἀντιγράζωδς· ἡ μ, ἡ ἀμαρτίαν ἀπ᾽ παθῶν ἐξοικίζουσα, ἡ ἡ, τὸ θῖον ἀδ ⊙, ἐυφυῶς ἔχουσα, προσκομιδήν. Hierocl. *in Pythag.*

that the Saints in Heaven, who underſtand the excellent glories and vaſt differences of ſtate and capacities amongſt beatified perſons, although they have no envy nor ſorrows, yet if they were upon earth with the ſame notion and apprehenſions they have in Heaven, would not for all the World loſe any degree of Glory, but mortifie to the greateſt eminency, that their Glory may be a derivation of the greateſt ray of light; every degree being of compenſation glorious, and diſproportionably beyond the inconſiderable troubles of the greateſt Self-denial. God's purpoſe is, that we abſtain from ſin; there is no more in the Commandment: and therefore we muſt deny our ſelves, ſo as not to admit a ſin, under pain of a certain and eternal curſe. But the other degrees of Mortification are by accident ſo many degrees of Vertue, not being enjoyned or counſelled for themſelves, but for the preventing of crimes, and for ſecurities of good life: and therefore are parts and offices of Chriſtian prudence, which whoſoever ſhall poſitively reject, is neither much in love with Virtue, nor careful of his own ſafety.

S. Bonavent. Tantam gloriam omni horâ negligimus, quanta bona interim facere poſſemus, ſi otioſè eam tranſigimus.

11. Secondly, But Mortification hath alſo ſome deſigns upon the Body. For the Body is the Shop and Forge of the Soul, in which all her deſigns, which are tranſient upon external objects are framed: and it is a good ſervant, as long as it is kept in obedience and under diſcipline; but *he that breeds his ſervant delicately* will find him contumacious and troubleſome, bold and confident as *his ſon:* and therefore S. *Paul*'s practice (as himſelf gives account of it) was *to keep his body under, and bring it into ſubjection, leſt he ſhould become a Caſt-away.* For the deſires of the Body are in the ſame things in which themſelves are ſatisfied ſo many injuries to the Soul. Becauſe upon every one of the appetites a reſtraint is made, and a Law placed for Sentinel, that if we tranſgreſs the bounds fixt by the Divine Commandment, it becomes a ſin: now it is hard for us to keep them within compaſs, becauſe they are little more then agents merely natural, and therefore cannot interrupt their act, but covet and deſire as much as they can without ſuſpenſion or coercion but what comes from without: which is therefore the more troubleſome, becauſe all ſuch reſtraints are againſt nature, and without ſenſual pleaſure. And therefore this is that that S. *Paul* ſaid, *When we were in the fleſh, the paſſions of ſin which were by the Law did work in our members to bring forth fruit unto Death.* For theſe pleaſures of the body draw us as loadſtones draw iron, not for love, but for prey and nutriment: it feeds upon the iron, as the bodily pleaſures upon the life of the ſpirit, which is leſſened and impaired according as the guſts of the fleſh grow high and ſapid.

Prov. 29. 21.

1 Cor. 9. 27. Rom. 6. 4. Heb. 12. 1. 1 Pet. 2. 1. and 4. 1.

Rom. 7. 5.

12. He that feeds a Lion muſt obey him, unleſs he makes his den to be his priſon. Our Luſts are as wild and as cruel Beaſts, and, unleſs they feel the load of fetters and of Laws, will grow unruly and troubleſome, and increaſe upon us, as we give them food and ſatisfaction. He that is uſed to drink high Wines, is ſick if he hath not his proportion, to what degree ſoever his cuſtom hath brought his appetite; and to ſome men Temperance becomes certain death, becauſe the inordination of their deſires hath introduced a cuſtom, and cuſtom hath increaſed thoſe appetites, and made them almoſt natural in their degree: but he that hath been uſed to hard diet and the pure ſtream, his refreſhments are much within the limits of temperance, and his deſires as moderate as his diet. S. *Jerom* affirms, that to be continent in the ſtate of Widowhood is harder then to *keep our Virgin pure:* and there is reaſon that then the appetite ſhould be harder to be reſtrained, when it hath not been accuſtomed to be denied, but ſatisfied in its freer ſolicitations. When a fontinel is once opened, all the ſymbolical humours run thither, and iſſue out; and it is not to be ſtopped without danger, unleſs the humour be purged or diverted: So is the ſatisfaction of an impure deſire, it opens the iſſue, and makes way for the emanation of all impurity, and, unleſs the deſire be mortified, will not be ſtopt by purpoſes and eaſie deſires.

Αἰσχεῖν δὲ μὴ οἰκεῖν ἄρχειν, ἢ μὴ ἡδονὰς δουλείαν. Iſocr. *ad Demonic.*

13. Since therefore the Body is the inſtrument of ſins, the fewel and the incentive, our Mortification muſt reach thither alſo, at leaſt in ſome degrees, or it will be to ſmall purpoſe to think of mortifying our ſpirit in ſome inſtances of Temptation. In vain does that man think to keep his honour and Chaſtity, that invites his Luſt to an activeneſs by ſoft beds and high diet, and idleneſs and opportunity. Make the Soul's inſtrument unapt, and half the work is done. And this is true in all inſtances of Carnality or natural deſires, whoſe ſcene lies in the lower region of Paſſions, and are acted by the Body. But the operation of the cure muſt be in proportion to the deſign: as the mortification of the Spirit is in ſeveral degrees, ſo the mortification of the Body alſo hath its ſeveral parts of prudence, injunction, and neceſſity. For the preſcribing all ſorts of Mortifications corporal indefinitely and indiſcriminately to all perſons, without ſeparation of their ends

and

and diſtinct capacities, is a ſnare to mens Conſciences, makes Religion impertinently troubleſome, occaſions ſome men to glory in corporal Auſterity, as if of it ſelf it were an act of Piety, and a diſtinction of the man from the more imperfect perſons of the world, and is all the way unreaſonable and inartificial.

14. Firſt, Therefore ſuch whoſe ingagements in the world or capacities of perſon confine them to the loweſt and firſt ſtep of Mortification, thoſe who fight only for life and liberty, not for privileges and honour, that are in perpetual conteſtation and cloſe fightings with ſin, it is neceſſary that their Body alſo be mortified in ſuch a degree, that their deſires tranſport them not beyond the permiſſions of Divine and humane Laws: let ſuch men be ſtrict in the rules of Temperance and Sobriety, be chaſt within the laws of Marriage, cheriſh their body to preſerve their health, and their health to ſerve God, and to do their Offices. To theſe perſons the beſt inſtruments of Diſcipline are the ſtrict laws of Temperance, denying all tranſgreſſions of the appetite boiling over its margent and proper limit, aſſiduous Prayer and obſervation of the publick laws of Faſting, which are framed ſo moderate and even, as to be proportionable to the common manner of living of perſons ſecular and incumbred. For though many perſon of common imployments and even manner of living have, in the midſt of worldly avocations, undertaken Auſterities very rude and rigorous; yet it was in order to a higher mortification of ſpirit: and it is alſo neceſſary they ſhould, if either naturally, or habitually, or eaſily they ſuffer violent tranſportation of Paſſions. For ſince the occaſions of anger and diſturbance in the world frequently occur, if ſuch Paſſions be not reſtrained by greater violence then is competent to the ordinary offices of a moderate Piety, the cure is weaker then the humour, and ſo leaves the work imperpect.

Huic epulæ, viciſſe famem; magnique penates,
Summoviſſe hyemem tecto; pretioſâque veſtis,
Hirtam membra ſuper, Romani more Quiritis,
Induxiſſe togam.——
De Catone dixit *Lucanus*; & de eodem,
Intonſos rigidam in frontem deſcendere canos
Paſſus erat, mœſtámque ginis increſcere barbam.

15. Secondly, But this is coincident to the ſecond degree of Mortification: for if either out of deſire of a farther ſtep towards perfection, or out of the neceſſities of nature or evil cuſtoms, it be neceſſary alſo to ſubdue our Paſſions as well as the direct invitations to ſin, in both theſe caſes the Body muſt ſuffer more Auſterities, even ſuch as directly are contrariant to every paſſionate diſturbance, though it be not ever ſinful in the inſtance. All Mortifiers muſt abſtain from every thing that is unlawful: but theſe, that they may abſtain from things unlawful, muſt alſo deny to themſelves ſatisfaction in things lawful and pleaſant. And this is in a juſt proportion to the End, the ſubduing the Paſſions, leſt their liberty and boldneſs become licencious. And we ſhall eaſier deny their importunity to ſin, when we will not pleaſe them in thoſe things in which we may: ſuch in which the fear of God, and the danger of our Souls, and the convictions of Reaſon and Religion do not immediately co-operate. And this was the practice of *David:* when he had thirſted for the water of *Bethlehem*, and ſome of his Worthies ventured their lives and brought it, *he refuſed to drink it, but poured it upon the ground unto the Lord*, that is, it became a Drink-offering unto the Lord; an acceptable Oblation, in which he ſacrificed his deſires to God, denying himſelf the ſatisfaction of ſuch a deſire which was natural and innocent, ſave that it was ſomething nice, delicate and curious. Like this was the act of the Fathers in the mountain *Nitria*, to one of which a fair cluſter of dried grapes being ſent, he refuſed to taſte them, leſt he ſhould be too ſenſual and much pleaſed, but ſent them to another, and he to a third; and the ſame conſideration tranſmitted the Preſent through all their Cells, till it came to the firſt man again: all of them not daring to content their appetite in a thing too much deſired, leſt the like importunity in the inſtance of a ſin ſhould prevail upon them. To theſe perſons the beſt inſtruments of Diſcipline are ſubtractions, rather then impoſition of Auſterities: let them be great haters of corporal pleaſures, eating for neceſſity, diet ſpare and cheap, abridging and making ſhort the opportunities of natural and permitted ſolaces, * refuſing exteriour comforts, not chuſing the moſt pleaſant object, not ſuffering delight to be the end of eating, and therefore ſeparating delight from it as much as prudently they may; not being too importunate with God to remove his gentler hand of paternal correction, but inuring our ſelves to patient ſuffering, and indifferent acceptation of the Croſs that God lays upon us; at no hand living delicately, or curiouſly, or impatiently. And this was the condition of S. *Paul*, ſuffering with excellent temper all thoſe perſecutions and inconveniences which the enemies of Religion loaded him withal; which he called *bearing the marks of the Lord Jeſus in his body*, and *carrying about in his body the dying* or mortification *of the Lord Jeſus*. It was in the matter of Perſecution; which becauſe he bare patiently, and was accuſtomed to, and he accepted with indifference and renunciation, they were the mortifications and the

2 Sam. 23. 16.

Apud Pallad. *in hiſtor. Lauſiac.*

* *Quantò quiſque ſibi plura negaverit, à Diis plura feret.* Hor.

Gal. 6. 17. 2 Cor. 4. 10.

marks of *Jeſus*, that is, a true conformity to the Paſſion of *Chriſt*, and of great effect and intereſt for the preventing ſins by the mortification of his natural deſires.

16. Thirdly, But in the pale of the Church there are and have been many tall Cedars whoſe tops have reached to Heaven: ſome there are that chuſe afflictions of the Body, that by turning the bent and inclination of their affections into ſenſual diſpleaſures, they may not only cut off all pretenſions of Temptation, but grow in ſpiritual Graces, and perfections intellectual and beatified. To this purpoſe they ſerved themſelves, with the inſtances of Sack-cloath, hard Lodging, long Faſts, Pernoctation in prayers, Renunciation of all ſecular poſſeſſions, great and expenſive Charity, bodily Labours to great wearineſs and affliction, and many other prodigies of voluntary ſuffering, which Scripture and the Eccleſiaſtical ſtories do frequently mention. S. *Lewis* King of *France* wore Sack-cloath every day, unleſs ſickneſs hindred; and S. *Zenobius* as long as he was a Biſhop. And when *Severus Sulpitius* ſent a Sack-cloath to S. *Paulinus* Biſhop of *Nola*, he returned to him a letter of thanks, and diſcourſed piouſly concerning the uſe of corporal Auſterities. And that I need not inſtance, it was ſo general, that this was by way of appropriation called *the Garment of the Church*, becauſe of the frequent uſe of ſuch inſtruments of exteriour Mortification. And ſo it was in other inſtances. S. *James* neither ate fleſh nor drank wine; S. *Matthew* lived upon acorns, ſeeds and herbs: and, amongſt the elder Chriſtians, ſome rolled themſelves naked in ſnows, ſome upon thorns, ſome on burning coals; ſome chewed bitter pills and maſticated gumms, and ſipped frequently of horrid potions, and wore iron upon their skin and bolts upon their legs, and in witty torments excelled the cruelty of many of their perſecutours, whoſe rage determined quickly in death, and had certainly leſs of torment then the tedious afflictions and rude penances of *Simeon* ſurnamed *Stylites*. But as all great examples have excellencies above the ordinary Devotions of good people, ſo have they ſome danger and much conſideration.

Depoſuerunt ſeculi byſſum, & ſumpſerunt Eccleſiæ veſtimentum, quod eſt cilicium. Ruricius, *Ep.* 20. Euſeb. *l.* 2. *Hiſt. c.* 22. Clem. Alex. *Pædag. l.* 2. *c.* 1.

17. Firſt, therefore, I conſider, that theſe Bodily and voluntary ſelf-afflictions can only be of uſe in carnal and natural Temptations; of no uſe in ſpiritual. For aſcetick diet, hard lodging and ſevere diſciplines, cannot be directly operative upon the Spirit, but only by mediation of the Body, by abating its extravagances, by ſubtracting its maintenance, by leſſening its temptations: theſe may help to preſerve the Soul chaſt or temperate, becauſe the ſcene of theſe ſins lies in the Body, and thence they have their * maintenance, and from thence alſo may receive their abatements. But in actions which are leſs material, ſuch as Pride, and Envy, and Blaſphemy, and Impenitence, and all the kinds and degrees of Malice, external Mortifications do ſo little co-operate to their cure, that oftentimes they are their greateſt inflamers and incentives, and are like Cordials given to cure a cold fit of an Ague, they do their work, but bring a hot fit in its place: and beſides that great Mortifiers have been ſooneſt aſſaulted by the ſpirit of Pride, we find that great Faſters are naturally angry and cholerick. S. *Hierom* found it in himſelf, and *Ruffinus* felt ſome of the effects of it. And therefore this laſt part of corporal Mortification, and the chuſing ſuch Afflictions by a voluntary impoſition, is at no hand to be applied in all caſes, but in caſes of Luſt only and Intemperance or natural Impatience, or ſuch crimes which dwell in the Senſes. And then it alſo would be conſidered, whether or no rudeneſs to the Body applied for the obtaining Patience be not a direct temptation to Impatience, a provoking the ſpirit, and a running into that whither we pray that God would not ſuffer us to be led. Poſſibly ſuch Auſterities, if applied with great caution and wiſe circumſtances, may be an exerciſe of Patience, when the Grace is by other means acquired; and he that finds them ſo, may uſe them, if he dares truſt himſelf: but as they are dangerous before the Grace is obtained, ſo when it is, they are not neceſſary. And ſtill it may be enquired in the caſe of temptations to Luſt, whether any ſuch Auſterities which can conſiſt with health will do the work. So long as the Body is in health, it will do its offices of nature; if it is not in health, it cannot do all offices of Grace, nor many of our Calling. And therefore although they may do ſome advantages to perſons tempted with the loweſt ſins; yet they will not do it all, nor do it alone, nor are they ſafe to all diſpoſitions. And where they are uſeful to theſe ſmaller and lower purpoſes, yet we muſt be careful to obſerve, that the Mortification of the ſpirit to the greateſt and moſt perfect purpoſes is to be ſet upon by means ſpiritual and of immediate efficacy. For they are the loweſt operations of the Soul which are moved and produced by actions corporal; the Soul may from theſe become luſtful or chaſt, chearful or ſad, timorous or confident: but yet even in theſe the Soul receives but ſome diſpoſitions thence, and more forward inclinations. But nothing from the Body can be operative in the begetting or increaſe of Charity, or the Love of God, or

Ἐν πλησμονῇ γὰρ κύπτεις· ὃν δ' τοῖς κακῶς πεφυκόσιν οὐκ ἔστιν ἀφορμὴ τῆς βρώσεως. Antiphan.

or Devotion, or in mortifying ſpiritual and intellectual Vices: and therefore thoſe greater perfections and heights of the Soul, ſuch as are deſigned in this higheſt degree of Mortification, are not apt to be enkindled by corporal Auſterities. And *Nigrinus* in *Lucian* finds fault with thoſe Philoſophers who thought Vertue was to be purchaſed by cutting the skin with whips, binding the nerves, razing the body with iron: but he taught that Vertue is to be placed in the Mind by actions internal and immaterial, and that from thence remedies are to be derived againſt perturbations and actions criminal. And this is determined by the Apoſtle in faireſt intimation, *Mortifie therefore your earthly members*; and he inſtances in carnal crimes, *fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs*, which are things may be ſomething abated by corporal Mortifications: and that theſe are by diſtinct manner to be helped from other more ſpiritual Vices, he adds, *But now therefore put off all theſe, anger, wrath, malice, blaſphemy, filthy communication, and lying.* To both theſe ſorts of ſins, Mortification being the general remedy, particular applications are to be made; and it muſt be only ſpiritual, or alſo corporal, in proportion to the nature of the ſins. He ſeems to diſtinguiſh the remedy by ſeparation of the nature of the crimes; and poſſibly alſo by the differing words of [* *mortifie*] applied to carnal ſins, and [* *put off*] to crimes ſpiritual.

Δῆλον ἢ ἦν ἢ ἦν τοιούτων καλαγνωκὼς φιλοσόφων, οἳ ταύτην ἄσκησιν ἀρίστης ὑπελάμβανον, ἢν πολλαῖς ἀνάγκαις ἢ πόνοις τοῦ νέως ἀνθέξειν καλαμυνάσωσι. τετο μὲ δεῖν οἱ πολλοὶ καλδύονλες, ἄλλοι ἢ μαστιγῦλες· οἱ ἢ χαλκέᾳ, ἢ σιδήρῳ τὰς ὀπφαγὰς αὐτῶν καλαξύονλες. ἠγεῖτο ἢ χρῆναι πολὺ πρότερον ἐν ταῖς ψυχαῖς τὸ τερπὸν τετο ἢ ἀταθὲς καλασκάζαι Lucian. *Nigrin.*

Col. 3. 5.

Verſ. 8.

Ut corpus redimas, ferrum patieris & ignes,
Arida nec ſitiens ora lavabis aquâ.
Ut valeas animo, quicquam tolerare negabis?

* Νεκρώσαλε τὰ μέλη.
* Ἀπόθεσθε τὰ πάνλα.

18. Secondly, But in the leſſer degrees of Mortification, in order to ſubduing of all Paſſions of the Senſitive appetite, and the conſequent and ſymbolical ſins, * bodily Auſterities are of good uſe, if well underſtood and prudently undertaken. To which purpoſe I alſo conſider, No acts of corporal Auſterity or external Religion are of themſelves to be eſteemed holy or acceptable to God, are no-where preciſely commanded, no inſtruments of union with *Chriſt*, no immediate parts of Divine worſhip: and therefore to ſuffer corporal Auſterities with thoughts determining upon the external action, or imaginations of Sanctity inherent in the action, is againſt the purity, the ſpirituality and ſimplicity of the Goſpel. And this is the meaning of S. *Paul, It is a good thing that the heart be eſtabliſhed with Grace, not with meats, which have not profited them which have walked in them*; and, *The kingdom of God conſiſts not in meat and drink, but in righteouſneſs, and peace, and joy in the Holy Ghoſt*; and, *Bodily exerciſe profiteth little, but Godlineſs is profitable unto all things.* Now if external Mortifications are not for themſelves, then they are to receive their eſtimate as they co-operate to the End. Whatſoever is a prudent reſtraint of an extravagant Paſſion, whatſoever is a direct denial of a ſin, whatſoever makes proviſion for the ſpirit, or withdraws the fewel from the impure fires of carnality, that is an act of Mortification: but thoſe Auſterities which *Baal*'s Prieſts did uſe, or the *Flagellantes*, an ignorant Faction that went up and down Villages whipping themſelves, or thoſe which return periodically on a ſet day of Diſcipline, and uſing rudeneſſes to the Body by way of ceremony and ſolemnity, not directed againſt the actual incurſion of a pungent Luſt, are not within the vierge of the grace of Mortification. For unleſs the Temptation to a carnal ſin be actually incumbent and preſſing upon the Soul, pains of infliction and ſmart do no benefit toward ſuppreſſing the habit or inclination: for ſuch ſharp diſciplines are but ſhort and tranſient troubles; and although they take away the preſent fancies of a Temptation, yet unleſs it be raſh and uncharitable, there is no effect remanent upon the body, but that the Temptation may ſpeedily return. As is the danger, ſo muſt be the application of the remedy. Actual Severities are not imprudently undertaken in caſe of imminent danger: but to cure an habitual Luſt, ſuch corporal Mortifications are moſt reaſonable whoſe effect is permanent, and which takes away whatſoever does miniſter more fewel, and puts a torch to the pile.

* ὁ ἐγγὺς κυείᾳ πλήρης μαστίγων. Clem. Alex. *Pædag.* 2.

Heb. 13. 9.

Rom. 14. 17.

1 Tim. 4. 8.

19. But this is altogether a diſcourſe of Chriſtian Prudence, not of preciſe Duty and Religion: for if we do by any means provide for our indemnity and ſecure our innocence, all other exteriour Mortifications are not neceſſary, and they are convenient but as they do facilitate or co-operate towards the End. And if that be well underſtood, it will concern us that they be uſed with prudence and caution, with purity of intention, and without pride. For ſince they are nothing in themſelves, but are hallowed and adopted into the family of Religious actions by participation of the End; the doing them not for themſelves takes off all complacency and fancy reflecting from an opinion of the external actions, guides and purifies the intention, and teaches us to be prudent in the

managing of thoſe Auſterities, which as they are in themſelves afflictive, ſo have in them nothing that is eligible, if they be imprudent.

20. And now ſuppoſing theſe Premiſſes as our guide to chuſe and enter into the action, Prudence muſt be called in to the execution and diſcharge of it, and the manner of its managing. And for the prudential part, I ſhall firſt give the advice of *Nigrinus* in the diſcipline of the old Philoſophers; *He that will beſt inſtitute and inſtruct men in the ſtudies of Vertue and true Philoſophy, muſt have regard to the mind, to the body, to the age, to the former education, and capacities or incapacities of the perſon.* To which all ſuch circumſtances may be added as are to be accounted for in all prudent eſtimations; ſuch as are national cuſtoms, dangers of ſcandal, the preſence of other remedies, or disbanding of the inclination.

Καὶ ἡ ἄσκησις παιδεύειν ἀνθρώπους περὶ ἀρετῆς περὶ μὲν ψυχῆς, τοῦτο μὲν σώματος, τοῦτο δὲ ἡλικίας τε καὶ ἡ περὶ τέχνην ἀγωγὴ ἐσχάτη. Luc. *Nigr.*

21. Secondly, It may alſo concern the prudence of this duty, not to neglect the ſmalleſt inadvertencies and minutes of Luſt or ſpiritual inconvenience, but to contradict them in their weakneſs and firſt beginnings. We ſee that great diſturbances are wrought from the ſmalleſt occaſions meeting with an impatient ſpirit, like great flames kindled from a little ſpark fallen into an heap of prepared Nitre. S. *Auſtin* tells a ſtory of a certain perſon, "much vexed with Flies in the region of his dwelling, and himſelf "haightned the trouble by too violent and buſie reflexions upon the inconſiderableneſs "of the inſtrument, and the greatneſs of the vexation alighting upon a peeviſh ſpirit. "In this diſpoſition he was viſited by a *Manichee*, (an Heretick that denied God to be "the Maker of things viſible.) He being buſie to rub his Infection upon the next thing "he met, asked the impatient perſon whom he thought to be the Maker of Flies. He "anſwered, I think the Devil was; for they are inſtruments of great vexation and "perpetual trouble. What he rather fanſied then believed, or expreſſed by anger ra-"ther then at all had entertained within, the *Manichee* confirmed by ſuch arguments, "to which his adverſary was very apt to give conſent by reaſon of his impatience and "peeviſhneſs. The *Manichee* having ſet his foot firm upon his firſt breach proceeded "in his Queſtion, If the Devil made Flies, why not Bees, who are but a little bigger, "and have a ſting too? The conſideration of the Sting made him fit to think, that the "little difference in bigneſs needed not a diſtinct and a greater Efficient, eſpecially ſince "the ſame work-man can make a great as well as a little veſſel. The *Manichee* pro-"ceeded, If a Bee, why not a Locuſt? if a Locuſt, then a Lizzard? if a Lizzard, then "a Bird? if a Bird, then a Lamb? and thence he made bold to proceed to a Cow, to "an Elephant, to a Man. His adverſary by this time being inſnared by granting ſo "much, and now aſhamed not to grant more, leſt his firſt conceſſions ſhould ſeem un-"reaſonable and impious, confeſſed the Devil to be the Maker of all Creatures viſible. *Tract. 1. in Joh.*

The uſe which is made of this Story is this Caution, that the Devil do not abuſe us in Flies, and provoke our ſpirits by trifles and impertinent accidents: for if we be unmortified in our ſmalleſt motions, it is not imaginable we ſhould ſtand the blaſt of an impetuous accident and violent perturbation. Let us not therefore give our Paſſions courſe in a ſmall accident, becauſe the inſtance is inconſiderable: for though it be, the conſequence may be dangerous, and a wave may follow a wave, till the inundation be general and deſperate. And therefore here it is intended for advice, that we be obſervant of the accidents of our domeſtick affairs, and curious that every trifling inadvertency of a ſervant, or ſlight misbecoming action, or imprudent words, be not apprehended as inſtruments of vexation: for ſo, many ſmall occaſions, if they be productive of many ſmall diſturbances, will produce an habitual churliſhneſs and immortification of ſpirit.

22. Thirdly, Let our greateſt diligence and care be imployed in mortifying our predominant Paſſion. For if our care be ſo great as not to entertain the ſmalleſt, and our reſolution ſo ſtrong and holy as not to be ſubdued by the greateſt and moſt paſſionate deſires, the Spirit hath done all its work, ſecures the future, and ſanctifies the preſent, and nothing is wanting but perſeverance in the ſame prudence and Religion. And this is typically commanded in the Precept of God to *Moſes* and *Aaron* in the matter of *Peor*; *Vex the Midianites, becauſe they vexed you, and made you ſin by their daughters.* And *Phinehas* did ſo, he killed a Prince of the houſe of *Simeon* and a Princeſs of *Midian*, and God confirmed the Prieſthood to him for ever: meaning, that we ſhall for ever be admitted to a nearer relation to God, if we ſacrifice to God our deareſt Luſt. And this is not ſo properly an act, as the end of Mortification. Therefore it concerns the prudence of the Duty, that all the efficacy and violence of it be imployed againſt the ſtrongeſt, and there where is the moſt dangerous hoſtility.

23. Fourth-

23. Fourthly, But if we mean to be Maſters of the field, and put our victory paſt diſpute, let us mortifie our moroſity and natural averſations, reducing them to an indifferency, having in our wills no fondneſſes, in our ſpirits no faction of perſons or nations, being prepared to love all men, and to endure all things, and to undertake all employments which are duty or counſel, in all circumſtances or diſadvantages. For the excellency of Evangelical Sanctity does ſurmount all Antipathies, as a veſſel climbs up and rides upon a wave. *The Wolf and the Lamb ſhall cohabit, and a Child ſhall play and put his fingers in the Cavern of an Aſpick.* Nations whoſe intereſts are moſt contradictory muſt be knit by the confederations of a mortified and a Chriſtian ſpirit, and ſingle perſons muſt triumph over the difficulties of an indiſpoſed nature; or elſe their own will is unmortified, and Nature is ſtronger then can well conſiſt with the dominion and abſolute empire of Grace. To this I reduce ſuch peeviſh and unhandſome niceneſſes in matters of Religion, that are unſatisfied unleſs they have all exteriour circumſtances trimmed up and made pompous for their Religious offices; ſuch who cannot pray without a convenient room, and their Devotion is made active only by a well-built Chappel, and they cannot ſing Lauds without Church-muſick, and too much light diſſolves their intention, and too much dark promotes their melancholy: and becauſe theſe and the like exteriour Miniſteries are good advantages, therefore without them they can do nothing: which certainly is a great intimation and likeneſs to Immortification. Our Will ſhould be like the Candle of the Eye, without all colour in it ſelf, that it may entertain the ſpecies of all colours from without: and when we luſt after mandrakes and deliciouſneſs of exteriour Miniſteries, we many times are brought to betray our own intereſt, and proſtitute our deareſt affections to more ignoble and ſtranger deſires. Let us love all natures, and ſerve all perſons, and pray in all places, and faſt without opportunities, and do alms above our power, and ſet our ſelves heartily on work, to neglect and fruſtrate thoſe lower temptations of the Devil, who will frequently enough make our Religion inopportune, if we then will make it infrequent; and will preſent us with objects enough and flies to diſquiet our perſons, if our natures be petulant, peeviſh, curious, and unmortified.

24. It is a great mercy of God to have an affable, ſweet and well-diſpoſed nature, and it does half the work of Mortification for us; we have the leſs trouble to ſubdue our Paſſions, and deſtroy our Luſts. But then, as thoſe whoſe natures are moroſe, cholerick, peeviſh and luſtful, have greater difficulty; ſo is their vertue of greater excellence, and returned with a more ample reward. But it is in all mens natures as with them who gathered Manna, *They that gathered little had no lack, and they that gathered much had nothing over:* they who are of ill natures ſhall want * no aſſiſtence of God's grace to work their cure, though their fleſh be longer healing; and they who are ſweetly tempered, being naturally meek and modeſt, chaſt or temperate, will find work enough to conteſt againſt their temptations from without, though from within poſſibly they may have fewer. Yet there are greater degrees of Vertue and heroical excellencies, and great rewards to which God hath deſigned them by ſo fair diſpoſitions; and it will concern all their induſtry to mortifie their ſpirit, which though it be malleable and more ductile, yet it is as bare and naked of imagery as the rudeſt and moſt iron nature. So that Mortification will be every man's duty: no nature, nor piety, nor wiſedom, nor perfection, but will need it, either to ſubdue a Luſt, or a Paſſion; to cut off an occaſion, or to reſiſt a Temptation; to perſevere, or to go on; to ſecure our preſent eſtate, or to proceed towards perfection. But all men do not think ſo.

* *Nemo adeò ferus eſt, ut non mitescere poſſit, Si modò culturæ patientem commodet aurem.* Hor.

25. For there are ſome who have great peace, no fightings within, no troubles without, no diſputes or contradictions in their ſpirit. But theſe men have the peace of tributaries or a conquered people, the gates of their city ſtand open day and night, that all the carriages may enter without diſputing the paſs: the fleſh and the ſpirit diſpute not, becauſe the Spirit is there in pupillage or in bonds, and the fleſh rides in triumph, with the tyranny and pride and impotency of a female tyrant. For in the ſenſe of Religion we all are Warriours or Slaves: either our ſelves are ſtark dead in treſpaſſes and ſins, or we need to ſtand perpetually upon our guards in continual obſervation, and in conteſtation againſt our Luſts and our Paſſions; ſo long denying and contradicting our own Wills, till we will and chuſe to do things againſt our Wills, having an eye always to thoſe infinite ſatisfactions which ſhall glorifie our Wills and all our Faculties, when we arrive to that ſtate in which there ſhall be no more contradiction, but only that *our mortal ſhall put on immortality.*

26. But

26. But as ſome have a vain and dangerous peace, ſo others double their trouble by too nice and impertinent ſcruples, thinking that every Temptation is a degree of Immortification. As long as we live we ſhall have to do with Enemies. But as this Life is ever a ſtate of Imperfection, ſo the very deſign and purpoſe of Mortification is not to take away Temptations, but to overcome them: it endeavours to facilitate the work, and ſecure our condition by removing all occaſions it can; but the opportunity of a crime and the ſolicitation to a ſin is no fault of ours, unleſs it be of our procuring, or finds entertainment when it comes unſent for. To ſuffer a Temptation is a miſery: but if we then ſet upon the Mortification of it, it is an occaſion of Vertue; and never is criminal, unleſs we give conſent. But then alſo it would be conſidered, that it is not good offering our ſelves to *fire Ordeal*, to confirm our Innocence; nor prudent to enter into Battel without need, and to ſhew our valour; nor ſafe to procure a Temptation, that we may have the reward of Mortification of it. For Mortification of the ſpirit is not commanded as a Duty finally reſting in it ſelf, or immediately landing upon God's glory, ſuch as are acts of Charity and Devotion, Chaſtity and Juſtice: but it is the great inſtrument of Humility and all other Graces; and therefore is to be undertaken to deſtroy a ſin, and to ſecure a vertuous habit. And beſides that to call on a danger is to tempt God, and to invite the Devil, (and no man is ſure of a victory:) it is alſo great imprudence to create a need, that we may take it away again; to drink poiſon, to make experiment of the antidote: and at the beſt it is but a running back, to come juſt to the ſame place again. For he that is not tempted does not ſin; but he that invites a Temptation, that he might overcome it, or provokes a Paſſion, that he may allay it, is then but in the ſame condition after his pains and his danger. He was not ſure he ſhould come ſo far.

Vide Diſc. *of Temptation.*

The PRAYER.

O *Deareſt God, who haſt framed Man of Soul and Body, and fitted him with Faculties and proportionable inſtruments to ſerve thee according to all our capacities, let thy Holy Spirit rule and ſanctifie every power and member both of Soul and Body, that they may keep that beauteous order which in our creation thou didſt intend, and to which thou doſt reſtore thy people in the renovations of Grace: that our Affections may be guided by Reaſon, our Underſtanding may be enlightned with thy Word, and then may guide and perſwade our Will: that we ſuffer no violent tranſportation of Paſſions, nor be overcome by a Temptation, nor conſent to the impure ſolicitations of Luſt: that* Sin may not reign in our mortal bodies, *but that both Bodies and Souls may be conformable to the Sufferings of the Holy* Jeſus: *that* in our Body we may bear the marks and dying of our Lord, *and in our ſpirits we may be humble and mortified, and like him in all his imitable perfections: that we may* die to ſin, and live to righteouſneſs; *and after our* ſuffering together with him *in this world, we may* reign together with him *hereafter. To whom in the unity of the moſt myſterious Trinity be all glory and dominion and praiſe for ever and ever.* Amen.

SECT.

SECT. IX.

Of JESUS being Baptized, and going into the Wilderness to be Tempted.

The Baptisme of Iesus

S. MAT. 3. 17.
And lo, a voice from heaven, saying This is my beloved Son, in whom I am well pleased. *Luc. 3: 23. And Jesus himself began to be about thirty yeares of age.*

The Temptation of Iesus

S. MAT. 4: 10
Get thee behind me Satan For it is written Thou shalt worship the Lord thy God and him only shalt thou serve

1. NOW the full time was come, *Jesus* took leave of his Mother and his Trade, to begin his Father's work, and the Office Prophetical, in order to the Redemption of the World: And when *John was baptizing in Jordan, Jesus came to John to be baptized of him.* The Baptist had never seen his face, because they had been from their infancy driven to several places, designed to several imployments, and never met till now. But immediately the Holy Ghost inspired S. *John* with a discerning and knowing spirit, and at his first arrival he knew him, and did him worship. And when *Jesus* desired to be baptized, *John forbade him, saying, I have need to be baptized of thee, and comest thou to me?* For the Baptism of *John*, although it was not a direct instrument of the Spirit for the collation of Grace, neither find we it administred in any form of words, not so much as in the name of *Christ* to come, as * many dream: (because even after *John* had baptized, the Pharisees still doubted if he were the *Messias*, which they would not, if in his form of Ministration he had published *Christ* to come after him; and also because it had not been proper for *Christ* himself to have received that Baptism whose form had specified himself to come hereafter; neither could it consist with the Revelation which *John* had, and the confession which he made, to baptize in the name of *Christ* to come, whom the Spirit marked out to him to be come already, and himself pointed at him with his finger:) yet it was a ceremonious consignation of the Doctrine of * *Repentance*, which was one great part of the Covenant Evangelical, and was a Divine Institution; the susception of it was in order to the *fulfilling all righteousness*; it was a sign of Humility, the persons baptized confessed their sins; it was a sacramental disposing to the Baptism and Faith of *Christ*. But therefore *John* wondred why the *Messias*, *the Lamb of God*, pure and without spot, who needed not the abstersions of Repentance or the washings of Baptism, should demand

* Gabriel, Scotus, Scotus, &c.

* Act. 19. 4. προοίμιον τῆς εὐαγγελικῆς χάριτος.

mand it, and of him a sinner, and his servant. And in the *Hebrew* Gospel of S. *Matthew* which the *Nazarens* used at *Beræa* (as S. *Hierom* reports) these words are added; [*The Mother of the Lord and his Brethren said unto him, John Baptist baptizeth to the Remission of sins, let us go and be baptized of him. He said to them, What have I sinned, that I should go and be baptized of him?*] And this part of the Story is also told by *Justin Martyr*. But *Jesus* wanted not a proposition to consign by his Baptism proportionable enough to the analogy of its institution: for as others professed their return towards Innocence, so he avowed his perseverance in it. And though he was never called in Scripture [*a Sinner,*] yet he was made *Sin* for us; that is, he did undergo the shame and the punishment: and therefore it was proper enough for him to perform the Sacrament of Sinners.

Quæst. ad Orthod. 73.

Dial. 3. advers. Pelag.

2. But the Holy *Jesus*, who *came* (as himself in answer to the Baptists question professed) *to fulfill all righteousness*, would receive that Rite which his Father had instituted in order to the manifestation of his Son. For although the Baptist had a glimpse of him by the first irradiations of the Spirit; yet *John* professed, That he therefore came *baptizing with water*, that *Jesus might be manifested to Israel*: and it was also a sign given to the Baptist himself, that *on whomsoever he saw the Spirit descending and remaining*, he is the person *that baptizeth with the Holy Ghost*. And God chose to actuate the design at the waters of *Jordan*, in great and religious assemblies convened there at *John*'s Baptism; and therefore *Jesus* came to be baptized, and by this Baptism became known to *John*; who as before he gave to him an indiscriminate testimony, so now he pointed out the person in his Sermons and Discourses, and by calling him *the* * *Lamb of God* propheſied of his Passion, and preached him to be the World's Redeemer, and the Sacrifice for mankind. He was now manifest to *Israel*; he confirmed the Baptism of *John*; he sanctified the water to become sacramental and ministerial in the remission of sins; he by a real event declared, that to them who should rightly be baptized the Kingdom of Heaven should certainly be opened; he inserted himself by that Ceremony into the society and participation of holy people, of which Communion himself was Head and Prince; and he did in a symbol purifie Humane nature, whose stains and guilt he had undertaken.

Ἐβαπτίσθη ὑπ' αὐτοῦ (Ἰησοῦ,) ἐκ αὐτῆς ἐπορυτώσεως ἢ νηστείας χρείαν ἔχων ἢ καθάρσεως, ὁ τῇ φύσει καθαρὸς καὶ ἁγνός, ἀλλ' ἵνα καὶ Ἰωάννῃ ἀληθῶς προσμαρτυρήσῃ, καὶ ὑμῖν ὑπογεγραμμὸν παρέσχηται. Clem. *Constit. Apost. l. 7. c. 23.*

* *Symbolum supplicii crucis.* Just. Mart.

3. As soon as *John* had performed his Ministery, and *Jesus was baptized, he prayed*, and *the heavens were opened*, and the air clarified by a new and * glorious light, *and the Holy Ghost in the manner of a Dove alighted upon* his Sacred head, and God the Father gave *a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased.* This was the inauguratian and proclamation of the *Messias*, when he began to be the great Prophet of the New Covenant. And this was the greatest meeting that ever was upon Earth, where the whole Cabinet of the mysterious Trinity was opened and shewn, as much as the capacities of our present imperfections will permit; the Second Person in the veil of Humanity, the Third * in the shape or with the motion of a Dove; but the First kept his primitive state: and as to the *Israelites* he gave notice by way of caution, *Ye saw no shape, but ye heard a voice*; so now also God the Father gave testimony to his Holy Son, and appeared only in *a voice* without any visible representment.

* καὶ εὐθὺς περιελαμψε τὸν τόπον φῶς μέγα. *Evang.* Ebion.

* ὡσεὶ περιστερὰν, Mat. 3. 16. Mark 1. 10. ἐν σωματικῷ εἴδει, Luke 3. 22.

4. When the Rite and the Solemnity was over, *Christ ascended up out of the waters*, and left so much virtue behind him, that, as *Gregorius Turonensis* reports, that creek of the River where his Holy body had been baptized was indued with a healing quality, and a power of curing Lepers that bathed themselves in those waters, in the faith and with invocation of the holy Name of *Jesus*. But the manifestation of this power was not till afterwards, for as yet *Jesus* did no Miracles.

Cap. 17. de gloria Martyr.

5. As soon as ever the Saviour of the World was baptized, had opened the Heavens, which yet never had been opened to Man, and was declared the Son of God, *Jesus was by the Spirit driven into the Wilderness*; not by an unnatural violence but by the efficacies of Inspiration, and a supernatural inclination and activity of resolution: for it was the Holy Spirit that bare him thither; he *was led by the* good *Spirit to be tempted by the* evil. Whither also he was pleased to retire, to make demonstration that even in an active life, such as he was designed to and intended, some recesses and temporary dimissions of the world are most expedient, for such persons especially whose office is Prophetical; and for institution of others, that by such vacancies in prayer and contemplation they may be better enabled to teach others when they have in such retirements conversed with God.

6. In

6. In the Desart, which was four miles from the place of his Baptism, and about twenty miles from *Jerusalem*, as the common computations are, he did abide *forty days and forty nights*; where he was perpetually disturbed and assaulted with evil spirits, in the midst of wild beasts, in a continual *fast*, without eating bread or drinking water. *And the Angels ministred to him*, being Messengers of comfort and sustentation sent from his Father for the support and service of his Humanity, and imployed in resisting and discountenancing the assaults and temporal hostilities of the spirits of darkness.

7. Whether the Devils appeared in any horrid and affrighting shapes is not certain: but it is more likely, to a person of so great Sanctity and high designation they would appear more Angelical and immaterial, in representments intellectual, in words and *Idea's*, temptations and inticements; because *Jesus* was not a person of those low weaknesses to be affrighted or troubled with an ugly phantasm, which can do nothing but abuse the weak and imperfect conceptions of persons nothing extraordinary. And this was the way which Satan or the Prince of the Devils took, whose Temptations were reserved for the last assault, and the great day of trial. For at the expiration of his forty days, *Jesus* being *hungry*, the Tempter invited him only to eat *bread* of his own providing, which might refresh his Humanity, and prove his Divinity; hoping that his hunger, and the desire of convincing the Devil, might tempt him to eat before the time appointed. *But Jesus answered, It is written, Man shall not live by Bread alone, but by every word that proceeds out of the mouth of God:* meaning, that in every word of God, whether the Commandment be general or special, a promise is either expressed or implied of the supply of all provisions necessary for him that is doing the work of God. And that was the present case of *Jesus*, who was then doing his Father's work, and promoting our interest, and therefore was sure to be provided for: and therefore so are we.

8. The Devil, having failed in this assault, tries him again, requiring but a demonstration of his being the Son of God. He *sets him upon the* * *battlement of the Temple*, and invites him to *throw himself down*, upon a pretence that *God would send his Angels* to keep his Son; and quotes Scripture for it. But *Jesus* understood it well; and though he was secured of God's protection, yet he would not *tempt God*, nor solicite his Providence to a dereliction by tempting him to an unnecessary conservation. This assault was silly and weak. But at last he unites all his power of strategem, and *places* the Holy Jesus *upon an exceeding high mountain*, and by an Angelical power draws into one Centre Species * and *Idea's* from all the Kingdoms and glories of the World, and makes an admirable Map of beauties, and represents it to the eyes of *Jesus*, saying, that all that was put into his power to give, and he *would give it him, if he would fall down and worship him.* But then the Holy Lamb was angry as a provoked Lion, and commanded him away, when his temptations were violent, and his demands impudent and blasphemous. *Then the Devil leaveth him, and the Angels came and ministred unto him*, bringing such things as his necessities required; after he had by a forty-days Fast done penance for our sins, and consigned to his Church the Doctrine and Discipline of Fasting in order to a Contemplative life, and the resisting and overcoming all the Temptations and allurements of the Devil, and all our ghostly enemies.

* Πτερύγιον, ἀκροώρειον, τὸ ἀπάνω τῆς γαῶν ἀναλήμμαγον ζώδιον.

* Φαντάσμα ἐν πᾶσαις φαντάσμασι ἄσπλα ὅπλα καὶ ἀσθένεια.

Ad SECT. IX.

Considerations upon the Baptizing, Fasting, and Temptation of the Holy JESUS *by the Devil.*

1. WHen the day did break, and the Baptist was busie in his Offices, the Son of Righteousness soon entred upon our Hemisphere: and after he had lived a life of darkness and silence for thirty years together, yet now that he came to do the greatest work in the World, and to minister in the most honourable Embassie, he would do nothing of singularity, but *fulfil all righteousness*, and satisfie all Commands, and joyn in the common Rites and Sacraments, which all people innocent or penitent

did

did undergo, either as deleteries of Sin, or inſtruments of Grace. For ſo he would needs be baptized by his ſervant: and though he was of Purity ſufficient to do it, and did actually by his Baptiſm purifie the Purifier, and ſanctifie that and all other ſtreams to a holy miniſtery and effect; yet he went in, bowing his head like a ſinner, uncloathing himſelf like an imperfect perſon, and craving to be waſhed, as if he had been cruſted with an impure Leproſie. Thereby teaching us to ſubmit our ſelves to all thoſe Rites which he would inſtitute: and although ſome of them be, like the Baptiſm of *John*, joyned with confeſſion of ſins and publication of our infirmities; yet it were better for us to lay by our loads, and waſh our ulcers, then by concealing them, out of vainer deſires of impertinent reputation, cover our diſeaſe till we are heart-ſick and die. But when ſo holy a perſon does all the pious Miniſteries of the more imperfect, it is a demonſtration to us, that a life common and ordinary, without affectation or ſingularity, is the moſt prudent and ſafe. Every great change, every violence of fortune, all eminencies and unevenneſſes whatſoever, whether of perſon or accident or circumſtance, puts us to a new trouble, requires a diſtinct care, creates new dangers, objects more temptations, marks us out the object of envy, makes our ſtanding more inſecure, and our fall more contemptible and ridiculous. But an even life ſpent with as much rigour of duty to God as ought to be, yet in the ſame manner of Devotions, in the ſuſception of ordinary Offices, in bearing publick burthens, frequenting publick Aſſemblies, performing offices of civility, receiving all the Rites of an eſtabliſhed Religion, complying with national Cuſtoms and hereditary Solemnities of a people, in nothing diſquieting publick peace, or diſreliſhing the great inſtruments of an innocent communion, or diſſolving the circumſtantial ligaments of Charity, or breaking Laws, and the great relations and neceſſitudes of the World, out of fancy or ſingularity, is the beſt way to live holily, and ſafely, and happily; ſafer from ſin and envy, and more removed from trouble and temptation.

2. When *Jeſus* came to *John* to be baptized, *John* out of humility and modeſty refuſed him: but when *Jeſus* by reduplication of his deſire, fortifying it with a command, made it in the Baptiſt to become a Duty, then he obeyed. And ſo alſo did the Primitive Clerks refuſe to do offices of great dignity and higheſt miniſtery, looking through the honour upon the danger, and paſſing by the Dignity they conſidered the charge of the Cure, and knew that the eminency of the Office was in all ſenſes inſecure to the perſon; till by command and peremptory injunction of their Superiours it was put paſt a diſpute, and became neceſſary, and that either they muſt periſh inſtantly in the ruines and precipices of Diſobedience, or put it to the hazard and a fair venture for a brighter crown or a bigger damnation. I wiſh alſo this care were entailed and did deſcend upon all Ages of the Church. For the ambitious ſeeking of Dignities and Prelacies Eccleſiaſtical is grown the Peſt of the Church, and corrupts the Salt it ſelf, and extinguiſhes the Lights, and gives too apparent evidences to the world that neither the end is pure, nor the intention ſanctified, nor the perſon innocent; but the purpoſe ambitious or covetous, and the perſon vicious, and the very entrance into Church-offices is with an impure torch, and a foul hand, or an heart empty of the affections of Religion, or thoughts of doing God's work. I do not think the preſent Age is to be treated with concerning denying to accept rich Prelacies and pompous Dignities: but it were but reaſonable that the main intention and intellectuual deſign ſhould be to appreciate and eſteem the Office and employment to be of greateſt conſideration. It is lawful to deſire a Biſhoprick, neither can the unwillingneſs to accept it be, in a prudent account, adjudged the apteſt diſpoſition to receive it, (eſpecially if done in * ceremony, juſt in the inſtant of their entertainment of it, and poſſibly after a long ambition:) but yet it were well if we remember that ſuch deſires muſt be ſanctified with holy care and diligence in the Office. For the hony is guarded with thouſands of little ſharp ſtings and dangers; and it will be a ſad account, if we be called to audit for the crimes of our Dioceſe after our own Talleys are made even: and he that believes his own load to be big enough, and trembles at the apprehenſion of the horrours of Dooms-day, is not very wiſe if he takes up thoſe burthens which he ſees have cruſhed their Bearers, and preſſes his own ſhoulders till the bones crack, only becauſe the bundles are wrapt in white linen, and bound with ſilken cords. *He that deſires the Office of a Biſhop, deſires a good work*, ſaith S. *Paul*: and therefore we muſt not look on it for the fair-ſpreading Sails and the beauteous Streamers which the favour of Princes hath put to it, to make it ſail fairer and more ſecure againſt the dangers of ſecular diſcomforts; but upon the Burthen it bears. Prelacy is a good work, and a good work well done is very honourable, and ſhall be rewarded: but he that conſiders the infinite

* *In Pontifical. Rom.*

infinite dangers of miscarrying, and that the loss of the Ship will be imputed to the Pilot, may think it many times the safest course to put God or his Superiours to the charge of a Command before he undertakes such great Ministeries. And he that enters in by the force of Authority, as he himself receives a testimony of his worth and aptness to the employment, so he gives the world another, that his search for it was not criminal, nor his person immodest; and by his weighty apprehension of his dangers he will consider his work, and obtain a grace to do it diligently, and to be accepted graciously. And this was the modesty and prudence of the Baptist.

3. *When Jesus was baptized, he prayed, and the heavens were opened.* External Rites of Divine Institution receive benediction and energy from above, but it is by the mediation of Prayer. *For there is nothing ritual, but it is also joyned with something moral, and required on our part in all persons capable of the use of Reason; that we may understand that the blessings of Religion are works and Graces too: God therefore requiring us to do something, not that we may glory in it, but that we may estimate the Grace, and go to God for it in the means of his own hallowing. *Naaman* had been stupid, if, when the Prophet bade him wash seven times in *Jordan* for his cure, he had not confessed the cure to be wrought by the God of *Israel* and the ministery of his Prophet, but had made himself the Authour, because of his obedience to the enjoyned condition: and it is but a weak fancy, to derogate from God's grace, and the glory and the freedom of it, because he bids us wash before we are cleansed, and pray when we are washed, and commands us to ask before we shall receive. But this also is true from this instance, that the external rite of Sacrament is so instrumental in a spiritual Grace, that it never does it but with the conjunction of something moral. And this truth is of so great persuasion in the *Greek* Church, that the mystery of Consecration in the venerable Eucharist is amongst them attributed not to any mystical words and secret operations of syllables, but to the efficacy of the prayers of the Church, in the just imitation of the whole action and the rite of Institution. And the purpose of it is, that we might secure the excellency and holiness of such predispositions and concomitant Graces, which are necessary to the worthy and effectual susception of the external Rites of Christianity.

* 1 Cor. 10. 1; &c. Gal. 3. 14, 27. 1 Pet. 3. 21. 1 Cor. 12. 7, 13. Matth. 3. 2, 6.

Justin. Mart. *Apol.* 2 Euseb. Emiss. *Serm.* 5. *de Pasch.* S. August. *l.* 3. *c.* 4. *de Trin.*

4. After the Holy *Jesus was baptized*, and had *prayed, the Heavens opened, the Holy Ghost descended*, and *a voice from Heaven* proclaimed him to be the *Son of God*, and one *in whom the Father was well pleased.* And the same *ointment* that was cast upon the *head* of our High Priest, *went unto his beard*, and thence *fell to the borders of his garment*: for as *Christ* our Head felt these effects in manifestation, so the Church believes God does to her and to her meanest children in the susception of the holy Rite of Baptism in right, apt and holy dispositions. For the Heavens open too upon us, and the Holy Ghost descends to sanctifie the waters, and to hallow the Catechumen, and to pardon the passed and repented sins, and to consign him to the inheritance of sons, and to put on his military girdle, and give him the Sacrament and oath of fidelity. For all this is understood to be meant by those frequent expressions of Scripture, calling Baptism *the Laver of Regeneration, Illumination, a Washing away the filth of the flesh, and the Answer of a good conscience, a being buried with Christ*, and many others of the like purpose and signification. But we may also learn hence sacredly to esteem the Rites of Religion, which he first sanctified by his own personal susception, and then made necessary by his own institution and command, and God hath made to be conveyances of blessing and ministeries of the Holy Spirit.

Quòd Christus vidit cœlos apertos, nostri utique gratiâ factum est, quibus per lavacrum undæ regeneratricis janua panditur regni cœlestis. Beda *in Matt. l.* 1. *c.* 1.

Eph. 5. 26. Heb. 10. 32. 1 Pet. 3. 21. Rom. 6. 4.

5. *The Holy Ghost descended upon* Jesus *in the manner or visible representment of a Dove*: either in similitude or figure, which he was pleased to assume, as the Church more generally hath believed; or at least he did *descend like a Dove*, and in his robe of fire hovered over the Baptist's head, and then *sate upon him*, as the Dove uses to sit upon the house of her dwelling; whose proprieties of nature are pretty and modest Hieroglyphicks of the duty of spiritual persons, which are thus observed in both Philosophies. The Dove sings not, but mourns; it hath no * gall, strikes not with its bill, hath no crooked talons, and forgets its young ones soonest of any the inhabitants of the air. And the effects of the Holy Spirit are symbolical in all the sons of Sanctification. For the voice of the Church is sad in those accents which express her own condition. But as the Dove is not so sad in her breast as in her note: so neither is the interiour condition of the Church wretched and miserable; but indeed her Song is most of it Elegy within her own walls, and her condition looks sad, and her joys are not pleasures in the publick estimate, but they that afflict her think her miserable, because they know not the sweetnesses of a holy peace and serenity which supports her spirit, and plains the

* *Scil. in hepate: habet autem in intestino.*

heart under a rugged brow, making the Soul festival under the noise of a Threne and sadder groanings. But the Sons of consolation are also taught their Duty by this Apparition: for upon whomsoever the Spirit descends, he teaches him to be meek and charitable, neither offending by the violence of hands, or looser language. For the Dove is inoffensive in beak and foot, and feels no disturbance and violence of passions when its dearest interests are destroyed: that we also may be of an even spirit in the saddest accidents, which usually discompose our peace. And however such symbolical intimations receive their efficacy from the fancy of the contriver: yet here, whether this Apparition did intend any such moral representment or no, it is certain, that where-ever the Holy Spirit does dwell, there also Peace and Sanctity, Meekness and Charity, a mortified will and an active dereliction of our desires do inhabit. But besides this hieroglyphical representment, this Dove, like that which *Noah* sent out from the Ark, did aptly signifie the World to be renewed, and all to be turned to a new creation, and God hath made a new Covenant with us, that, unless we provoke him, he will never destroy us any more.

6. No sooner had the voice of God pronounced *Jesus* to be the *well-beloved Son of God*, but the Devil thought it of great concernment to attempt him with all his malice and his art. And that is the condition of all those whom God's grace hath separated from the common expectations and societies of the world. And therefore the Son of *Sirach* gave good advice, *My son, if thou come to serve the Lord, prepare thy Soul for temptation.* For not only the Spirits of darkness are exasperated at the declension of their own Kingdom; but also the nature and constitution of Vertues and eminent Graces, which holy persons exercise in their lives, is such as to be easily assailable by their contraries, apt to be lessened by time, to be interrupted by weariness, to grow flat and insipid by tediousness of labour, to be omitted and grow infrequent by the impertinent diversions of society and secular occasions: so that to rescind the ligaments of Vice made firm by nature and evil habits, to acquire every new degree of Vertue, to continue the holy fires of zeal in their just proportion, to overcome the Devil, and to reject the invitations of the World, and the softer embraces of the Flesh, which are the proper employment of the sons of God, is a perpetual difficulty; and every possibility of prevaricating the strictness of a Duty is a Temptation, and an insecurity to them who have begun to serve God in hard battels.

Eccles. 2. 1.

7. *The Holy Spirit did drive* Jesus *into the wilderness, to be tempted by the Devil.* And though we are bound to pray instantly that we fall into no Temptation: yet if by Divine permission, or by an inspiration of the Holy Spirit, we be engaged in an action or course of life that is full of Temptation, and empty of comfort, let us apprehend it as an issue of Divine Providence, as an occasion of the rewards of Diligence and Patience, as an instrument of Vertue, as a designation of that way in which we must glorifie God; but no argument of disfavour, since our dearest Lord, the most Holy *Jesus*, who could have driven the Devil away by the breath of his mouth, yet was by the Spirit of his Father permitted to a trial and molestation by the spirits of Darkness. And this is S. *James*'s counsel, *My brethren, count it all joy when ye enter into divers temptations, knowing that the trial of your Faith worketh Patience.* So far is a Blessing, when the Spirit is the instrument of our motion, and brings us to the trial of our Faith: but if the Spirit leaves us, and delivers us over to the Devil, not to be tempted, but to be abused and ruined, it is a sad condition, and the greatest instance of their infelicity whom the Church upon sufficient reason and with competent authority delivers over to Satan, by the infliction of the greater Excommunication.

James 1. 2, 3.

8. As soon as it was permitted to the Devil to tempt our Lord, he, like fire, had no power to suspend his act, but was as entirely determined by the fulness of his malice as a natural agent by the appetites of nature: that we may know to whom we owe the happinesses of all those hours and days of peace in which we sit under the trees of Paradise, and see no serpent encircling the branches, and presenting us with fair fruit to ruine us. It is the mercy of God we have the quietness of a minute: for if the Devil's chain were taken off, he would make our very beds a torment, *our tables to be a snare*, our sleeps phantastick, lustful and illusive, and every sense should have an object of delight and danger, an Hyæna to kiss, and to perish in its embraces. But the Holy *Jesus* having been assaulted by the Devil, and felt his malice by the experiments of Humanity, is become so *merciful a High Priest*, and so sensible of our sufferings and danger, by the apprehensions of compassion, that he hath put a hook into the nostrils of Leviathan: and although the reliques of seven Nations be in our borders and fringes of our Country, yet we live as safe as did the *Israelites*, upon whom sometimes an inroad and invasion was made, and sometimes they

they had reſt forty years; and when the ſtorm came, ſome remedy was found out, by his grace by whoſe permiſſion the tempeſt was ſtirred up. And we find many perſons who in ſeven years meet not with a violent temptation to a crime, but their battels are againſt impediments and retardations of improvement: their own rights are not directly queſtioned, but the Devil and Sin are wholly upon the defenſive. Our duty here is an act of affection to God, making returns of thanks for the protection, and of duty to ſecure and continue the favour.

9. But the deſign of the Holy Ghoſt being to expoſe *Jeſus* to the Temptation, he arms himſelf with Faſting, and Prayer, and Baptiſm, and the Holy Spirit, againſt the day of battel. He continues in the Wilderneſs forty days and forty nights without meat or drink, attending to the immediate addreſſes and colloquies with God, not ſuffering the interruption of meals, but repreſenting his own and the neceſſities of all mankind with ſuch affections and inſtances of ſpirit, love and wiſedom, as might expreſs the excellency of his perſon, and promote the work of our Redemption: his converſation being in this interval but a reſemblance of Angelical perfection, and his * Faſts not an inſtrument of Mortification, for he needed none, he had contracted no ſtain from his own nor his Parents acts; neither do we find that he was at all hungry, or afflicted with his abſtinence, till after the expiration of forty days. *He was afterwards an hungry*, (ſaid the Evangeliſt;) and his abſtinence from meat might be a defecation of his faculties, and an opportunity of Prayer: but we are not ſure it intended any thing elſe. But it may concern the prudence of Religion, to ſnatch at this occaſion of duty ſo far as the inſtance is imitable, and in all violences of Temptation to faſt and pray; Prayer being a rare antidote againſt the poiſon, and Faſting a convenient diſpoſition to intenſe, actual and undiſturbed Prayer. * And we may remember alſo that we have been baptized, and conſign'd with the Spirit of God, and have received the adoption of Sons, and the graces of Sanctification in our Baptiſms, and had then the ſeed of God put into us, and then we put on *Chriſt*, and entring into battel put on the whole armour of Righteouſneſs; and therefore we may by obſerving our ſtrength gather alſo our duty and greateſt obligation, to fight manfully, that we may triumph glorioufly.

* Εἶτ' ὅταν ἡ χάρις σε καταλείψῃ, τότε σοι περὶς ἀνθικειμένας δυνάμεις παλαίειν δίδωσι τὴν ἐξουσίαν. ὥσπερ γὰρ μὴ τὸ βάπτισμα τὴν τεσσαρακονθήμερον ἐπειράσατο, οὐχ ὅτι μὴ πρὸ τούτου νικᾶν οὐκ ἐδυνάτο, ἀλλ' ὅτι πάντα τάξει καὶ ἀκολουθίᾳ πράττειν ἐζήλωσε· οὕτω καὶ σὺ πρὸ τοῦ βαπτίσματος τοῖς ἀνθικειμένοις παλαίειν μὴ τολμήσας, λαβὼν ἅμα τὴν χάριν, καὶ λοιπὸν θαρσῶν τοῖς τῆς δικαιοσύνης ὅπλοις, ἀγωνίζου τότε, καὶ εἰ θέλοις εὐαγγελίζου. Cyril. Hieroſ. *Catech.* 3.

* Ἐὰν σοι προσβάλῃ μὴ τὸ βάπτισμα ὁ τῆς φωτὸς δωρεὰς καὶ πειρασμὸς, προσβαλεῖ δὲ, (καὶ γὰρ καὶ τοῦ Λόγου καὶ Θεοῦ μὲν προσέβαλε διὰ τὸ καλυμμα, τοῦ κρυπτοῦ φωτὸς διὰ τὸ φαινόμενον,) ἔχεις ὃ νικήσεις· μὴ φοβηθῇς τὴν ἀγωνίαν· προβαλοῦ τὸ ὕδωρ, προβαλοῦ τὸ πνεῦμα, ἐν ᾧ πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβεσθήσεται· πνεῦμα μὲν ὅτι, ἀλλὰ δαλύον ὅτι· ὕδωρ μὲν ὅτι, ἀλλὰ πυρὸς σβεστήριον. Nazianz. *Orat. in S. Bapt.*

10. The Devil's firſt Temptation of *Chriſt* was upon the inſtances and firſt neceſſities of Nature. *Chriſt* was hungry, and the Devil invited him to break his faſt upon the expence of a Miracle, by turning the ſtones into bread. But the anſwer *Jeſus* made was ſuch as taught us, ſince the ordinary providence of God is ſufficient for our proviſion or ſupport, extraordinary ways of ſatisfying neceſſities are not to be undertaken; but God muſt be relied upon, his time attended, his manner entertained, and his meaſure thankfully received. *Jeſus* refuſed to be relieved, and denied to manifeſt the Divinity of his Perſon, rather then he would do an act which had in it the intimation of a diffident ſpirit, or might be expounded a diſreputation to God's Providence. And therefore it is an improvident care and impious ſecurity to take evil courſes and uſe vile inſtruments to furniſh our Table, and provide for our neceſſities. God will certainly give us bread: and till he does, we can live by the breath of his mouth, by the Word of God, by the light of his countenance, by the refreſhment of his Promiſes. For if God gives not proviſions into our granaries, he can feed us out of his own, that is, out of the repoſitories of Charity. If the fleſh-pots be removed, he can alſo alter the appetite; and when our ſtock is ſpent, he can alſo leſſen the neceſſity; or if that continues, he can drown the ſenſe of it in a deluge of patience and reſignation. Every word of God's mouth can create a Grace, and every Grace can ſupply two neceſſities, both of the body and the Spirit; by the comforts of this to ſupport that, that they may bear each other's burthen, and alleviate the preſſure.

11. But the Devil is always prompting us to change our Stones into Bread, our ſadneſſes into ſenſual comfort, our drineſſes into inundations of fancy and exteriour ſweetneſſes: for he knows that the aſcetick Tables of Mortification, and the ſtones of the Deſart, are more healthful then the fulneſſes of voluptuouſneſs, and the corn of the valleys. He cannot endure we ſhould live a life of Auſterity or Self-denial.

If he can get us but to ſatisfie our Senſes, and a little more freely to pleaſe our natural deſires, he then hath a fair Field for the Battel: but ſo long as we force him to fight in hedges and moraſſes, encircling and crowding up his ſtrengths into diſadvantages, by our ſtone-walls, our hardneſſes of Diſcipline and rudeneſſes of Mortification, we can with more facilities repel his flatteries, and receive fewer incommodities of ſpirit. But thus the Devil will abuſe us by the impotency of our natural deſires; and therefore let us go to God for ſatisfaction of our wiſhes. God can, and does, when it is good for us, change our ſtones into bread: for he is a Father ſo merciful, that *if we ask him a Fiſh, he will not give us a Scorpion*; *if we ask him Bread, he will not offer us a Stone*; but will ſatisfie all our deſires by miniſtrations of the Spirit, making ſtones to become our meat, and tears our drink: which although they are unpleaſant and harſh to natural appetites; yet by the operation and influences of God's Holy Spirit they are made inſtruments of health, and life, and Salvation.

12. The Devil, perceiving *Jeſus* to be a perſon of greater eminency and perfection then to be moved by ſenſual and low deſires, makes a ſecond aſſault, by a Temptation ſomething more ſpiritual, and tempts him to Preſumption and indiſcreet confidence, to a throwing himſelf down from the pinnacles of the Temple, upon the ſtock of Predeſtination, that God might ſecure him by the miniſtery of Angels, and ſo prove his being the Son of God. And indeed it is uſual with the Devil, when ſevere perſons have ſo much mortified their lower appetites that they are not eaſily overcome by an invitation of carnality or intemperance, to ſtir them to opinions of their own Sanctity, and make their firſt eſcaping prove their ſecond and greater dangers. But that the Devil ſhould perſuade *Jeſus* to throw himſelf down becauſe he was the Son of God, was an invitation to no purpoſe, ſave only that it gave occaſion to this truth, That God's Providence ſecures all his ſons in the ways of Nature, and while they are doing their duty; but loves not to be tempted to acts unreaſonable and unneceſſary. God will protect his ſervants in or from all evils hapning without their knowledge, or againſt their will; but not from evils of their own procuring. *Heron*, an inhabitant of the Deſart, ſuffered the ſame Temptation, and was overcome by it; for he died with his fall, ſinfully and inglorioufly. For the careſſes of God's love to his Saints and ſervants are ſecurity againſt all but themſelves. The Devil and all the World offer to do them miſchief; but then they ſhall be ſafe, becauſe they are innocent: if they once offer to do the ſame to themſelves, they loſe their Protection, becauſe they loſt their Prudence and their Charity. But here alſo it will concern all thoſe who by their eminent imployment and greater miniſteries in Eccleſiaſticals are ſet upon the pinnacle of the Temple, to take care that the Devil tempt not them to a precipice; a fall from ſo great a height will break the bones in pieces: and yet there alſo the ſtation is leſs firm, the poſture moſt uneaſie, the proſpect vertiginous, and the Devil buſie and deſirous to thruſt us headlong.

S. Hieron. *in.* 4. *cap. Matt.*

13. S. *Hierom* here obſerves well, the Devil intending miſchief to our Bleſſed Saviour, invited him to *caſt himſelf down*. He may *perſuade* us to a fall, but cannot *precipitate* us without our own act. And it is an infinite mercy in God, that the Devil, who is of malice infinite, is of ſo reſtrained and limited a power, that he can do us no ghoſtly diſadvantage, but by perſwading us to do it our ſelves. And then it will be a ſtrange imprudence, to lay violent and unreaſonable hands on our ſelves, and do that miſchief which our ſtrongeſt and moſt malicious Adverſary cannot; or to be invited by the only Rhetorick of a Dog's barking, to come near him, to untie his chain, to unlooſe his muzzle, for no other end but that we may be bitten. Juſt ſuch a fool is every perſon that conſents to the Temptations of the Devil.

14. By this time the Devil began to perceive that this was the Son of God, and deſigned to be the King of all the World, and therefore reſolved for the laſt aſſault to profer him the Kingdoms of the World; thinking Ambition more likely to ruine him, becauſe he knew it was that which prevailed upon himſelf, and all thoſe fallen Stars, the Angels of Darkneſs. That the Devil told a lie it is moſt likely, when he ſaid he had power to diſpoſe the Kingdoms of the World: for originally and by proper inherent right God alone diſpoſes all Governments. But it is alſo certain, that the Devil is a perſon capable of a delegate imployment in ſome great mutation of States: and many probabilities have been obſerved by wiſe perſonages, perſuading that the Grandeur of the *Roman* Empire was in the degrees of increment and decrement permitted to the power and managing of the Devil; that the greatneſs of that Government, being in all appearance full of advantage to Satan's Kingdom, and imployed for the diſ-improvement of the weak beginnings and improbable increaſe of Chriſtianity, might give luſtre and demonſtration to it that it came from God, ſince the great permiſ-

permiſſions of power made to the Devil, and acted with all art and malice in defiance of the Religion, could produce no other effect upon it but that it made it grow greater; and the greatneſs was made more miraculous, ſince the Devil, when his chain was off, fain would, but could not ſuppreſs it.

15. The Lamb of God, that heard him with patience tempt him to do himſelf a miſchief, and to throw himſelf headlong, could by no means endure it when he tempted to a direct diſhonouring of God. Our own injuries are opportunities of patience: but when the glory of God and his immediate Honour is the queſtion, then is the occaſion and preciſe minute for the flames of a clear-ſhining and unconſuming Zeal. But the care of God's Glory had ſo filled and imployed all the Faculties of *Jeſus*, that he takes no notice of the offer: and it were well alſo that we had fewer opinions of the luſtre of worldly dignities; or at leaſt, that we, in imitation of our Bleſſed Maſter, ſhould refuſe to accept all the World, when it is to be bought of the Devil at the expence of a deadly ſin. For that Government cannot be very honourable that makes us ſlaves to the worſt of Tyrants: and all thoſe Princes and great perſonages who by injury and uſurpation poſſeſs and invade others rights, would do well to conſider, that a Kingdom is too dearly paid for, if the condition be firſt to worſhip the Devil.

16. When the Devil could do no good, *he departed for a time.* If he could ever have ſpied a time of returning, he wanted not will nor malice to obſerve and uſe it. And although *Jeſus* was a perſon without danger; yet I doubt not but the Holy Ghoſt deſcribed that circumſtance, that we ſhould not have the ſecurities of a deep peace when we have had the ſucceſs of conquerours; for a ſurpriſe is moſt full of horrour, and of more certain ruine: ſo that we have no ſecurity, but a perpetual obſervation: that, together with the grace of God, (who takes care of all his ſervants, and will drive away the Tempter when he pleaſes, and help us always when we need,) is as great an argument for our confidence, and encouragement to our prayers and addreſs to God, as it is ſafety to our perſon, and honour to our victory. And let us account it our honour, that the trials of Temptation, which is the greateſt ſadneſs of our condition, are hallowed by the Temptation of *Jeſus*, and our condition aſſured by his aſſiſtences, and the aſſiſtences procured by our Prayers moſt eaſily upon the advantage of his ſufferings and compaſſion. And we may obſerve that Poverty, Predeſtination and Ambition are the three quivers from which the Devil drew his arrows which (as the moſt likely to prevail) he ſhot againſt *Chriſt*. But now he ſhot in vain, and gave probation that he might be overcome: our Captain hath conquered for himſelf and us. By theſe inſtances we ſee our danger, and how we are provided of a remedy.

The PRAYER.

O *Holy* Jeſus, *who didſt fulfil all Righteouſneſs, and didſt live a life of evenneſs and obedience and community, ſubmitting thy ſelf to all Rites and Sanctions of Divine ordinance; give me grace to live in the fellowſhip of thy holy Church, a life of Piety, and without ſingularity, receiving the ſweet influence of thy Sacraments and Rites, and living in the purities and innocencies of my firſt Sanctification. I adore thy goodneſs infinite, that thou haſt been pleaſed to waſh my ſoul in the Laver of Regeneration, that thou haſt conſigned me to the participation of thy favours by the holy Euchariſt. Let me not return to the infirmities of the Old man, whom thou haſt crucified on thy Croſs, and who was buried with thee in Baptiſm; nor renew the crimes of my ſinful years, which were ſo many receſſions from Baptiſmal purities: but let me ever receive the emiſſions of thy Divine Spirit, and be a Son of God, a partner of thine immortal inheritance; and when thou ſeeſt it needful, let me receive teſtimony from Heaven, that I am thy ſervant and thy child. And grant that I may ſo walk, that I neither diſrepute the honour of the Chriſtian Inſtitution, nor ſtain the whiteneſſes of that Innocence which thou didſt inveſt my Soul withal when I put on the Baptiſmal Robe, nor break my holy Vow, nor loſe my right of inheritance whith thou haſt given me by promiſe and grace: but that thou mayeſt love me with the love of a Father, and a Brother, and a Huſband, and a Lord, and I ſerve thee in the communion of Saints, in the ſuſception of Sacraments, in the actions of a holy life, and in a never-failing love or uninterrupted Devotion; to the glory of thy Name, and the promotion of all thoſe Ends of Religion which thou haſt deſigned in the excellent Oeconomy of Chriſtianity. Grant this Holy* Jeſus, *for thy mercy's ſake, and for the honour of thy Name, which is and ſhall be adored for ever and ever.* Amen.

DISCOURSE V.

Of Temptation.

1. GOD, who is the Fountain of good, did chuſe rather to bring good out of evil, then not to ſuffer any evil to be: not only becauſe variety of accidents and natures do better entertain our affections and move our ſpirits, who are tranſported and ſuffer great impreſſions by a circumſtance, by the very oppoſition and accidental luſtre and eminency of contraries; but alſo that the glory of the Divine Providence in turning the nature of things into the deſigns of God might be illuſtrious, and that we may in a mixt condition have more obſervation, and after our danger and our labour may obtain a greater reward. For Temptation is the opportunity of Vertue and a Crown: God having diſpoſed us in ſuch a condition, that our Vertues muſt be difficult, our inclinations averſe and corrigible, our avocations many, our hoſtilities bitter, our dangers proportionable; that our labour might be great, our inclinations ſuppreſſed and corrected, our intentions be made actual, our enemies be reſiſted, and our dangers paſs into ſecurity and honour, after a conteſtation, and a victory, and a perſeverance. It is every man's caſe: * Trouble is as certainly the lot of our nature and inheritance, and we are ſo ſure to be tempted, that in the deepeſt peace and ſilence of ſpirit oftentimes is our greateſt danger: *not to be tempted* is ſometimes our moſt ſubtle Temptation. It is certain then, we cannot be ſecure, when our Security is our enemy: but therefore we muſt do as God himſelf does, make the beſt of it, and not be ſad at that which is the publick portion and the caſe of all men, but order it according to the intention, place it in the eye of vertue, that all its actions and motions may tend thither, there to be changed into felicities. But certain it is, unleſs we firſt be cut and hewn in the mountains, we ſhall not be fixed in the Temple of God; but by inciſion and contuſions our roughneſſes may become plain, or our ſparks kindled, and we may be either for the Temple or the Altar, ſpiritual building or holy fire, ſomething that God ſhall delight in: and then the Temptation was not amiſs.

* *Erras, mi frater, erras, ſi putas unquam Chriſtianum perſecutionem non pati. Tunc maximè oppugnaris, ſi te oppugnari neſcis.* S. Hier. *ad Heliod.*

2. And therefore we muſt not wonder that oftentimes it ſo happens, that nothing will remove a Temptation, no diligence, no advices, no labour no prayers: not becauſe theſe are ineffectual, but becauſe it is moſt fit the Temptation ſhould abide for ends of God's deſigning. And although S. *Paul* was a perſon whoſe prayers were likely to be prevalent, and his induſtry of much prudence and efficacy toward the drawing out of his *thorn*; yet God would not do it, but continued his war, only promiſing to ſend him ſuccour, *My grace is ſufficient for thee:* meaning, he ſhould have an enemy to try his ſpirit and improve it, and he ſhould alſo have God's grace to comfort and ſupport it; but as without God's grace the Enemy would ſpoil him, ſo without an Enemy God's grace would never ſwell up into glory and crown him. For the careſſes of a pleaſant Fortune are apt to ſwell into extravagancies of ſpirit, and burſt into the diſſolution of manners; and unmixt Joy is dangerous: but if in our faireſt flowers we ſpie a Locuſt, or feel the uneaſineſs of a Sack-cloath under our fine Linen, or our Purple be tied with an uneven and a rude Cord; any little trouble, but to correct our wildneſſes though it be but a Death's-head ſerved up at our Feaſts, it will make our Tables fuller of health, and freer from ſnare, it will allay our ſpirits, making them to retire from the weakneſs of diſperſion, to the union and ſtrength of a ſober recollection.

2 Cor. 12. 9.

3. Since therefore it is no part of our imployment or our care to be free from all the attempts of an enemy, but to be ſafe in deſpite of his hoſtility; it now will concern us to inform our ſelves of the ſtate of the War in general, and then to make proviſions and to put on Armour accordingly.

4. Firſt, S. * *Cyprian* often obſerves, and makes much of the diſcourſe, that the Devil, when he intends a Battery, firſt views the Strengths and Situation of the place. His ſenſe drawn out of the cloud of an Allegory is this: The Devil firſt conſiders the Conſtitution and temper of the perſon he is to tempt; and where he obſerves his natural inclination apt for a Vice, he preſents him with objects, and opportunity, and arguments fitting to his caitive diſpoſition; from which he is likely to receive the ſmaller oppoſition, ſince there is a party within that deſires his intromiſſion. Thus to Luſtful

* *Serm. de Zelo.*

natures

natures he repreſents the ſofter whiſpers of the ſpirit of Fornication; to the Angry and revengeful he offers to conſideration the ſatisfactions and content of a full Revenge, and the emiſſions of anger; to the Envious he makes Panegyricks of our Rivals, and ſwells our fancies to opinion, our opinion to ſelf-love, ſelf-love to arrogance, and theſe are ſupported by contempt of others, and all determine upon Envy, and expire in Malice. Now in theſe caſes, when our natures are caitive and unhandſome, it were good we were conſcious of our own weakneſſes, and by ſpecial arts and ſtrengths of Mortification fortifie that part where we are apt and expoſed to danger: we are ſure enough to meet a Storm there, and we alſo are likely to periſh in it, unleſs we correct thoſe averſeneſſes and natural indiſpoſitions, and reduce them to the evenneſſes of Vertue, or the affections and moderation of a good nature. Let us be ſure that the Devil take not a helve from our own branches to fit his ax, that ſo he may cut the tree down. And certainly he that does violence to his nature, will not be eaſie to the entertainment of affections preternatural and violent.

5. Secondly, But the Devil alſo obſerves all our exteriour Accidents, Occaſions and Opportunities of action; he ſees what Company we keep, he obſerves what degrees of love we have to our Wives, what looſeneſs of affection towards Children, how prevalent their perſuaſions, how inconvenient their diſcourſes, how trifling their intereſts, and to what degrees of determination they move us by their importunity or their power. The Devil tempted *Adam* by his Wife, becauſe he ſaw his affections too pliant, and encircling her with the entertainment of fondneſs, joy, wonder, and amorous fancy. It was her hand that made the fruit beauteous to *Adam*. *She ſaw it fair* of it ſelf, *and ſo ſhe ate*: but *Adam* was not moved by that argument, but, *The Woman gave it me, and I did eat*. She gave vivacity to the Temptation, and efficacy to the argument. And the ſeverity of the Man's underſtanding would have given a reaſonable anſwer to the inſinuations of the Serpent: That was an ugly Beaſt, and his arguments not being of themſelves convincing to a wiſe perſon, either muſt put on advantages of a fair inſinuation and repreſentment, or they are returned with ſcorn: But when the beauteous hands of his young Virgin-Miſtreſs became the Oratours, the Temptation was an *amorevolezza*; he kiſſes the preſenter, and hugs the ruine. Here therefore it is our ſafeſt courſe to make a retrenchment of all thoſe excreſcences of Affections which, like the wild and irregular Sucker, draw away nouriſhment from the Trunk, making it as ſteril as it ſelf is unprofitable. As we muſt reſtrain the inclinations of Nature, ſo alſo of Society and Relation, when they become inconvenient; and let nothing of our Family be ſo adopted or naturalized into our affections, as to create within us a new concupiſcence, and a ſecond time ſpoil our nature. What God intended to us for a Help, let not our fondneſſes convert into a Snare. And he that is not ready to deny the importunities and to reject the intereſts of a Wife or Child or Friend, when the queſtion is for God, deſerves to miſs the comforts of a good, and to feel the troubles of an imperious woman.

Habet n. voluptatem quandam admonitio uxoria, quum plurimùm ametur quod conſulit. S. Chryſoſt.

6. Thirdly, We alſo have Ends and deſigns of our own, ſome great purpoſe upon which the greateſt part of our life turns. It may be we are to raiſe a Family, to recover a ſunk Eſtate; or elſe Ambition, Honour, or a great Imployment is the great hindge of all our greater actions: and ſome men are apt to make haſte to be rich, or are to paſs through a great many difficulties to be honourable. And here the Devil will ſwell the hopes and obſtruct the paſſages: he will heighten the deſire, and multiply the buſineſs of acceſs; making the concupiſence more impatient, and yet the way to the purchace of our purpoſes ſo full of imployment and variety, that both the implacable deſire and the multitude of changes and tranſactions may increaſe the danger, and multiply the ſin. When the Enemy hath obſerved our Ends, he makes his Temptations to reflect from that angle which is direct upon them, provoking to malice and impatience againſt whomſoever we find ſtanding in our way, whether willingly or by accident. Then follow naturally all thoſe ſins which are inſtrumental to removing the impediments, to facilitating the paſſage, to endearing our friends, to procuring more confidents, to ſecuring our hopes, and entring upon poſſeſſion. *Simon Magus* had a deſire to be accounted *ſome great one*; and by that purpoſe he was tempted to Sorcery and Divination; and with a new object he brought a new ſin into the world, adding Simony to his Sorcery, and taught poſterity that crime, which till then had neither name nor being. And thoſe Eccleſiaſticks who violently affect rich or pompous Prelacies, pollute themſelves with worldly Arts, growing covetous as *Syrian* Merchants, ambitious as the *Levantine* Princes, factious as the people, revengeful as jealouſie, and proud as Conquerours and Uſurpers: and by this means Beaſts are brought into the Temple,

Temple, and the Temple it ſelf is expoſed to ſale, and the holy Rites as well as the beaſts of Sacrifice are made venial. To prevent the infinite inconveniencies that thruſt themſelves into the common and great roads of our life, the beſt courſe is to cut our great Chanel into little Rivulets, making our Ends the more, that we may be indifferent to any, propoſing nothing great, that our deſires may be little: for ſo we ſhall be better able to digeſt the troubles of an Enemy, the contradictions of an unhandſome accident, the croſſing of our hopes, becauſe our deſires are even, and our ends are leſs conſiderable; and we can with much readineſs divert upon another purpoſe, having another ready with the ſame proportion to our hopes and deſires as the firſt. Thus if we propound to our ſelves an honeſt imployment or a quiet retirement, a work of Charity abroad, or of Devotion at home, if we miſs in our firſt ſetting forth, we return to ſhoar, where we can negotiate with content, it being alike to us either to traffick abroad with more gain, or trade at home with more ſafety. But when we once grow great in our deſires, fixing too earneſtly upon one object, we either grow impatient, (as *Rachel, Give me children, or I die*;) or take ill courſes and uſe unlawful means (as *Thamar*, chuſing rather to lie with her Father then to die without iſſue;) or elſe are miſerable in the loſs and fruſtration of our hopes, (like the Women of *Ramah*, who *would not be comforted.*) Let therefore our life be moderate, our deſires reaſonable, our hopes little, our Ends none in eminency and prelation above others. For as the rays of Light paſſing through the thin air end in a ſmall and undiſcerned Pyramis; but reflected upon a wall are doubled, and increaſe the warmth to a ſcorching and troubleſome heat: ſo the deſires of Man, if they paſs through an even and an indifferent life towards the iſſues of an ordinary and neceſſary courſe, they are little and within command; but if they paſs upon an end or aim of difficulty or ambition, they duplicate and grow to a diſturbance. And we have ſeen the even and temperate lives of indifferent perſons continue in many degrees of Innocence; but the Temptation of buſie deſigns is too great even for the beſt of diſpoſitions.

Vim temperatam Dii quoque provehunt
In majus: iidem odêre vires
Omne nefas animo moventes.

7. But theſe Temptations are craſſe and material, and ſoon diſcernible: it will require ſome greater obſervation to arm againſt ſuch as are more ſpiritual and immaterial. For he hath Apples to couſen Children, and Gold for Men; the Kingdoms of the World for the Ambition of Princes, and the Vanities of the World for the Intemperate; he hath Diſcourſes and fair-ſpoken Principles to abuſe the pretenders to Reaſon, and he hath common Prejudices for the more vulgar underſtandings. Amongſt theſe I chuſe to conſider ſuch as are by way of Principle or Propoſition.

8. The firſt great Principle of Temptation I ſhall note, is a general miſtake, which excuſes very many of our crimes upon pretence of Infirmity, calling all thoſe ſins to which by natural diſpoſition we are inclined (though by careleſneſs and evil cuſtoms they are heightned to a habit) by the name of *Sins of infirmity*; to which men ſuppoſe they have reaſon and title to pretend. If, when they have committed a crime, their Conſcience checks them, and they are troubled, and, during the interval and abatement of the heats of deſire, reſolve againſt it, and commit it readily at the next opportunity; then they cry out againſt the weakneſs of their Nature, and think, as long as *this body of Death* is about them, it muſt be thus, and that this condition may ſtand with the ſtate of Grace: And then the Sins ſhall return periodically, like the revolutions of a Quartan Ague, *well* and *ill* for ever, till Death ſurprizes the miſtaker. This is a Patron of ſins, and makes the Temptation prevalent by an authentick inſtrument. And they pretend the words of S. *Paul*, *For the good that I would, that I do not; but the evil that I would not, that I do. For there is a law in my members rebelling againſt the law of my mind, bringing me into captivity to the law of Sin.* And thus the ſtate of Sin is miſtaken for a ſtate of Grace, and the imperfections of the Law are miſcalled the affections and neceſſities of Nature, that they might ſeem to be incurable, and the perſons apt for an excuſe therefore, becauſe for Nature there is no abſolute cure. But that theſe words of S. *Paul* may not become a ſavour of death and inſtruments of a temptation to us, it is obſervable, that the Apoſtle by a fiction of perſon (as is uſual * with him) ſpeaks of himſelf not as in the ſtate of Regeneration under the Goſpel, but under the difficulties, obſcurities, inſufficiencies and imperfections of the Law; which indeed he there contends to have been a Rule good and holy, apt to remonſtrate our miſery, becauſe by its prohibitions, and limits given to natural deſires, it made actions (before indifferent) now to be ſins, it added many curſes to the breakers of it, and by an efficacy of contrariety it made us more deſirous of what was now unlawful: but it was a Covenant in which our Nature was reſtrained, but not helped: it was provoked, but not ſweetly

Rom. 7. 19, 23.

* *Ut videre eſt,* Rom. 3. 7. Gal. 2. 18. 1 Cor. 6. 12. & 10. 23, 29, 30. & 13. 2.

ſweetly aſſiſted; our Underſtandings were inſtructed,but our Wills not ſanctified; and there were no ſuppletories of Repentance; every greater ſin was like the fall of an Angel,irreparable by any myſtery,or expreſs recorded or enjoined. Now of a man under this Covenant he deſcribes the condition to be ſuch, that he underſtands his Duty, but by the infirmities of Nature he is certain to fall, and by the helps of the Law not ſtrengthened againſt it, nor reſtored after it: and therefore he calls himſelf under that notion *a miſerable man ſold under ſin*, not doing according to the rules of the Law or the dictates of his Reaſon, but by the unaltered miſery of his Nature certain to prevaricate. But the perſon deſcribed here is not S. *Paul*, is not any juſtified perſon, not ſo much as a Chriſtian, but one who is under a ſtate of direct oppoſition to the ſtate of Grace; as will manifeſtly appear if we obſerve the antitheſis from S. *Paul*'s own characters. For the Man here named is ſuch, as in whom *ſin wrought all concupiſcence, in whom ſin lived, and ſlew him*; (ſo that he was *dead in treſpaſſes and ſins:*) and although he *did delight in the Law after his inward man*, that is, his underſtanding had intellectual complacencies and ſatisfactions, which afterwards he calls *ſerving the Law of God with his mind*, (that is, in the firſt diſpoſitions and preparations of his ſpirit;) yet he could act nothing; for *the law in his members* did inſlave him, *and brought him into captivity to the law of ſin*. So that this perſon was full of actual and effective luſts,he was a ſlave to ſin, and dead in treſpaſſes. But the ſtate of a regenerate perſon is ſuch, as to have *crucified the fleſh with the affections and luſts*; in whom *ſin did not raign*, not only in the mind, but even alſo not *in the mortal body*; over whom *ſin had no dominion*; in whom *the old man was crucified*, and *the body of ſin was deſtroyed*, and *ſin not at all ſerved*. And to make the antitheſis yet clearer in the very beginning of the next Chapter the Apoſtle ſaith, *that the ſpirit of life in Chriſt Jeſus had made him free from the law of ſin and death*; under which law, he complained immediately before, he was *ſold and killed:* to ſhew the perſon was not the ſame in theſe ſo different and contradictory repreſentments. No man in the ſtate of Grace can ſay, *The evil that I would not, that I do:* if by *evil* he means any evil that is habitual, or in its own nature deadly.

Rom. 7. 8, 9, 11. verſe 22. verſe 25. verſe 23. Gal. 5. 24. Rom. 6. 6, 12, 14. Rom. 8. 2.

9. So that now let no man pretend an inevitable neceſſity to ſin: for if ever it comes to a cuſtom or to a great violation, though but in a ſingle act, it is a condition of Carnality, not of ſpiritual life; and thoſe are not the infirmities of Nature,but the weakneſſes of Grace,that make us ſin ſo frequently: which the Apoſtle truly affirms to the ſame purpoſe, *The fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other: ſo that* [*ye cannot do*] or [*that ye* * *do not do*] *the things that ye would*. This diſability proceeds from the ſtrength of the fleſh, and weakneſs of the ſpirit. For he adds, *But if ye be led by the Spirit, ye are not under the Law:* ſaying plainly that the ſtate of ſuch a combate, and diſability of doing good, is a ſtate of a man *under The law*, or *in the fleſh*, which he accounts all one; but every man that is ſanctified under the Goſpel is *led by the Spirit*, and *walks in the Spirit*, and *brings forth the fruits of the Spirit*. It is not our excuſe, but the aggravation of our ſin, that we fall again in deſpite of ſo many reſolutions to the contrary. And let us not flatter our ſelves into a confidence of ſin, by ſuppoſing the ſtate of Grace can ſtand with the Cuſtom of any ſin: for it is the ſtate either of an *animalis homo*, (as the Apoſtle calls him) that is, a man in pure naturals, without the clarity of divine Revelations, who *cannot perceive or underſtand the things of God*; or elſe of *the carnal man*, that is,a perſon who, though in his mind he is convinced, yet he is not yet freed from the dominion of ſin, but only hath his eyes opened, but not his bonds looſed. For by the perpetual analogy and frequent expreſſes in Scripture, *the ſpiritual perſon*, or the man *redeemed by the ſpirit of life in Chriſt Jeſus*, is *free from the Law*, and the *Dominion*, and the *Kingdom*, and the *Power* of all ſin. *For to be carnally minded is death, but to be ſpiritually minded is life and peace.*

Gal. 5. 17. * ἵνα μὴ ποιῆτε. verſe 18. Rom. 7. 14. Rom. 8. 6.

10. But ſins of Infirmity in true ſenſe of Scripture ſignifie nothing but the ſins of an unholy and an unſanctified nature, when they are taken for actions done againſt the ſtrength of reſolution out of the ſtrength of natural appetite and violence of deſire: and therefore in Scripture the ſtate of Sin and the ſtate of Infirmity is all one. *For when we were yet without ſtrength, in due time Chriſt died for the ungodly*, (ſaith the Apoſtle.) The condition in which we were when *Chriſt* became a ſacrifice for us was certainly a condition of ſin and enmity with God; and yet this he calls a being *without ſtrength*, or in a ſtate of weakneſs and infirmity: which we, who believe all our ſtrength to be derived from *Chriſt*'s death, and the aſſiſtence of the Holy Spirit, the fruit of his Aſcenſion, may ſoon apprehend to be the true meaning of the word. And in this ſenſe is that ſaying of our Bleſſed Saviour, *The whole have no need of a Phyſician, but they that are weak:*

Rom. 5. 6. ὄντων ἡμῶν ἀσθενῶν, τουτέστιν ἀσεβῶν, without ſtrength, that is,ungodly.

weak: for therefore *Chriſt came into the world to ſave ſinners*; thoſe are the perſons of *Chriſt*'s Infirmary, whoſe reſtitution and reduction to a ſtate of life and health was his great deſign. So that whoever ſin habitually, that is, conſtantly, periodically, at the revolution of a temptation, or frequently, or eaſily, are perſons who ſtill remain in the ſtate of ſin and death; and their intervalls of Piety are but preparations to a ſtate of Grace, which they may then be when they are not uſed to countenance or excuſe the ſin, or to flatter the perſon. But if the intermediate reſolutions of emendation (though they never run beyond the next aſſault of paſſion or deſire) be taken for a ſtate of Grace blended with infirmities of Nature, they become deſtructive of all thoſe purpoſes, through our miſtake, which they might have promoted if they had been rightly underſtood, obſerved and cheriſhed. Sometimes indeed the greatneſs of a Temptation may become an inſtrument to excuſe ſome degrees of the ſin, and make the man pitiable, whoſe ruine ſeems almoſt certain, becauſe of the greatneſs and violence of the enemy, meeting with a natural aptneſs: but then the queſtion will be, whither and to what actions that ſtrong Temptation carries him; whether to a work of a mortal nature, or only to a ſmall irregularity, that is, whether to death, or to a wound. For whatever the principle be, if the effect be death, the man's caſe was therefore to be pitied, becauſe his ruine was the more inevitable; not ſo pitied, as to excuſe him from the ſtate of death. For let the Temptation be never ſo ſtrong, every Chriſtian man hath aſſiſtences ſufficient to ſupport him, ſo as that, without his own yielding, no Temptation is ſtronger then that grace which God offers him: for if it were, it were not ſo much as a ſin of infirmity, it were no ſin at all. This therefore muſt be certain to us; When the violence of our Paſſions or deſires overcomes our reſolutions and fairer purpoſes, againſt the dictate of our Reaſon, that indeed is a ſtate of Infirmity, but it is alſo of ſin and death, a ſtate of Immortification; becauſe the offices of Grace are to crucifie the Old man, that is, our former and impurer converſation, to ſubdue the petulancy of our Paſſions, to reduce them to Reaſon, and to reſtore empire and dominion to the ſuperiour Faculties. So that this condition in proper ſpeaking is not ſo good as the Infirmity of Grace, but it is no Grace at all: for *whoever are Chriſt's, have crucified the fleſh with the affections and luſts.* Thoſe other imperfect, ineffective reſolutions are but the firſt approaches of the Kingdom of *Chriſt*, nothing but the clarities of lightning, dark as ſoon as light: and they therefore cannot be excuſes to us, becauſe the contrary weakneſſes (as we call them) do not make the ſin involuntary, but choſen and purſued; and in true ſpeaking it is the ſtrength of the Luſt, not the infirmity of a ſtate of Grace.

Vide Auguſt. *l.* 2. *c.* 17. *de Peccatorum meritis, & Enchir.* 81.

Gal. 5. 24.

11. But yet there is a condition of Grace which is a ſtate of little and imperfect ones, ſuch as are called in Scripture *Smoaking flax* and *Bruiſed reeds*; which is a ſtate of the firſt dawning of the Sun of Righteouſneſs, when the lights of Grace new riſe upon our eyes. And then indeed they are weak, and have a more dangerous neighbourhood of Temptations and deſires; but they are not ſubdued by them: they ſin not by direct election: their actions criminal are but like the ſlime of *Nilus*, leaving rats half formed: they ſin but ſeldom; and when they do, it is in ſmall inſtances; and then alſo by ſurpriſe, by inadvertency; and then alſo they interrupt their own acts, and leſſen them perpetually; and never do an act of ſinfulneſs, but the principle is ſuch as makes it to be involuntary in many degrees. For when the Underſtanding is clear, and the dictate of Reaſon undiſturbed and determinate, whatſoever then produces an irregular action excuſes not, becauſe the action is not made the leſs voluntary by it; for the action is not made involuntary from any other principle but from ſome defect of Underſtanding, either in act, or habit, or faculty. For where there is no ſuch defect, there is a full deliberation according to the capacity of the man; and then the act of election that follows is clear and full, and is that proper diſpoſition which makes him truly capable of puniſhment or reward reſpectively. Now although in the firſt beginnings of Grace there is not a direct Ignorance to excuſe totally; yet becauſe a ſudden ſurpriſe or an inadvertency is not always in our power to prevent, theſe things do leſſen the election and freedom of the action: and then becauſe they are but ſeldom, and never proceed to any length of time, or any great inſtances of crime, and are every day made ſtill more infrequent, becauſe Grace growing ſtronger, the obſervation and advertency of the ſpirit and the attendence of the inner man grows more effectual and buſie; this is a ſtate of the imperfection of Grace, but a ſtate of Grace it is. And it is more commonly obſerved to be expreſſed in the imperfection of our good actions, then in the irregularity of bad actions. And in this ſenſe are thoſe words of our Bleſſed Saviour, *The Spirit truly is willing, but the fleſh is weak:* which in this inſtance was not expreſſed in ſin, but in a natural

S. Auguſt. *lib. de Gratia & liber. arbit. c.* 17. *& c.* 29.

natural imperfection, which then was a receſſion from a civility, a not watching with the Lord. And this is the only Infirmity that can conſiſt with the ſtate of Grace.

12. So that now we may lay what load we pleaſe upon our Nature, and call our violent and unmortified deſires by the name of an imperfect Grace: but then we are dangerouſly miſtaken, and flatter our ſelves into an opinion of Piety, when we are *in the gall of bitterneſs*; ſo making our miſery the more certain and irremediable, becauſe we think it needs nothing but a perpetuity and perſeverance to bring us to Heaven. The violence of Paſſion and Deſires is a miſery of Nature, but a perfect principle of Sin; multiplying and repeating the acts, but not leſſening the malignity. But ſins of Infirmity, when we mean ſins of a leſs and lower malice, are ſins of a leſs and imperfect choice, becauſe of the unavoidable imperfection of the Underſtanding. Sins of Infirmity are always infirm ſins, that is, weak and imperfect in their principle, and in their nature, and in their deſign; that is, they are actions incomplete in all their capacities. But then Paſſions and periodical inclinations conſiſting with a regular and determined and actual underſtanding muſt never be their principle: for whatſoever procceds thence is deſtructive of ſpiritual life, and inconſiſtent with the ſtate of Grace. But ſins of Infirmity, when they pretend to a leſs degree of malignity and a greater degree of excuſe, are ſuch as are little more then ſins of pure and inculpable ignorance: for in that degree in which any other principle is mixt with them, in the ſame degree they are criminal and inexcuſable. For as a ſin of Infirmity is pretended to be little in its value and malignity: ſo it is certain, if it be great in the inſtance, it is not a ſin of Infirmity, that is, it is a ſtate or act of death, and abſolutely inconſiſtent with the ſtate of Grace.

13. Secondly, Another Principle of Temptation pregnant with ſin, and fruitful of monſters, is a weaker pretence, which leſs wary and credulous perſons abuſe themſelves withal, pretending as a ground for their confidence and incorrigible purſuance of their courſes, that they have a Good meaning, that they intend ſometimes well, and ſometimes not ill, and this ſhall be ſufficient to ſanctifie their actions, and to hallow their ſin. And this is of worſe malice, when Religion is the colour for a War, and the preſervation of Faith made the warrant for deſtruction of Charity, and a Zeal for God made the falſe light to lead us to Diſobedience to Man, and hatred of Idolatry is the uſher of Sacrilege, and the defiance of Superſtition the introducer of Profaneneſs, and Reformation made the colour for a Schiſm, and Liberty of conſcience the way to a bold and ſaucy Hereſie: for the End may indeed hallow an indifferent action, but can never make ſtraight a crooked and irregular. It was not enough for *Saul* to cry *for God and the Sacrifice*, that he ſpared the fat flocks of *Amalek*: and it would be a ſtrange zeal and forwardneſs, that rather then the Altar of incenſe ſhould not ſmoak, will burn *Aſſa fœtida*, or the marrow of a man's bones. For as God will be honoured by us, ſo alſo in ways of his own appointment: for we are the makers of our Religion, if we in our zeal for God do what he hath forbidden us. And every ſin committed for Religion is juſt ſuch a violence done to it as it ſeeks to prevent or remedy.

Vide hiſtoriam Uzzæ, 2 Sam. 6. cap. 6, 7, 8, 9. verſ.

14. And ſo it is if it be committed for an end or pretence of Charity, as well as of Religion. We muſt be curious that no pretence engage us upon an action that is certainly criminal in its own nature. Charity may ſometimes require our Lives, but no obligation can endear a Damnation to us. We are not bound to the choice of an eternal ruine, to ſave another. Indeed ſo far as an Option will go, it may concern the excreſcences of Piety to chuſe by a tacite or expreſs act of volition *to become Anathema for our brethren*, that is, by putting a caſe and fiction of Law, to ſuppoſe it better, and wiſh it rather, that I ſhould periſh then my Nation. Thus far is charitable, becauſe it is innocent: for as it is great love to our Country, ſo it is no uncharitableneſs to our ſelves: for ſuch Options always are ineffective, and produce nothing but rewards of Charity, and a greater glory. And the Holy *Jeſus* himſelf, who only could be and was effectively accurſed to ſave us, got by it an exceeding and mighty glorification: and S. *Paul* did himſelf advantage by his charitable Devotion for his Countrymen. But ſince God never puts the queſtion to us, ſo that either we or our Nation muſt be damned, he having fixt every man's final condition upon his own actions in the virtue and obedience of *Chriſt*, if we miſtake the expreſſes of Charity, and ſuffer our ſelves to be damned indeed for God's glory or our Brethrens good, we ſpoil the Duty, and ruine our ſelves when our Option comes to act. But it is obſervable, that although Religion is often pretended to juſtifie a ſin, yet Charity is but ſeldom: which makes it full of ſuſpicion, that Religion is but the cover to the Death's head, and at the beſt is but

Rom. 9. 3.

but an accuſing of God, that he is not willing or not able to preſerve Religion without our irregular and impious co-operations. But however, though it might concern us to wiſh our ſelves rather accurſed then Religion, or our Prince, or our Country ſhould periſh, (for I find no inſtances that it is lawful ſo much as to wiſh it for the preſervation of a ſingle friend;) yet it is againſt Charity to bring ſuch a wiſh to paſs, and by ſin to damn our ſelves really for a good end either of Religion or Charity.

15. Let us therefore ſerve God as he hath deſcribed the way: for all our acceſſes to him, being acts of his free conceſſion and grace, muſt be by his own deſignation and appointment. We might as well have choſen what ſhape our bodies ſhould be of, as of what inſtances the ſubſtance of our Religion ſhould conſiſt.

16. Thirdly, a third Principle of Temptation is, an opinion of proſecuting actions of Civility, Compliance and Society, to the luxation of a point of Piety and ſtricter Duty: and good natures, perſons of humane and ſweeter diſpoſitions, are too apt to daſh upon this rock of offence. But the evil that I would note is, that there are ſome conditions of men to whom a Vice is ſo accuſtomed, that he that mingles with them muſt handle the crime and touch the venome. There are ſome Vices which are National, there are ſome that are points of Honour, ſome are Civilities of entertainment: and they are therefore accounted unavoidable, becauſe the underſtandings of men are degenerous as their manners, and it is accounted ſottiſh and phantaſtical not to communicate in their accuſtomed looſeneſſes. Amongſt ſome men all their firſt addreſſes are Drinkings, their entertainments intemperate beyond the permiſſions of Chriſtian auſterity; their drink is humorous, and their humours quarrellous, and it is diſhonourable not to engage in Duel, and venture your Soul to aſcertain an empty Reputation. Theſe inconveniences rely upon falſe opinions and vain fancies, having no greater foundation then the ſottiſh diſcourſes of ignorant and ungodly perſons: and they have no peculiar and appropriate remedy, but a reſolute ſeverity of manners, and a conſideration what is required of us as Chriſtians to confront againſt thoſe fonder cuſtoms and expectations from us, as we engage in the puddles of the world and are blended in ſociety.

17. To which purpoſes we muſt be careful not to engage too freely in looſer company, never without buſineſs or unavoidable accidents: and when we mingle in affairs it will concern our ſafety to watch, leſt multitude of talk, goodneſs and facility of nature, the delight of company, and the freedome and ill-cuſtomed civilities do by degrees draw us away from our guards and retirement of ſpirit. For in theſe caſes every degree of diſſolution diſarms us of our ſtrengths: and if we give way ſo far as we think it tolerable, we inſtantly and undiſcernibly paſs into unlawful and criminal. But our beſt defences are depoſited in a ſevere and prudent underſtanding, and diſcerning the ſottiſhneſs of ſuch principles which repreſent Vice in civil language, and propound a crime to you under the cover of kindneſs: which is juſt ſo much recompence as it is ſatisfaction to a condemned perſon that he was accuſed by a witty Oratour, and ſentenced by an eloquent Judge. Remember always, that *the friendſhips of the world are enmity with God*; and that thoſe Societies which are combined by relations of drink, and wantonneſs, and impertinency, and crimes, are either inconſiderable in civility, or reaſon, or reputation: no wiſe man is moved by their teſtimony or diſcourſes; and they are ſo impotent, rude and undiſcerning a theatre, that moſt commonly he is the beſt man who from thence is the worſt reported and repreſented.

18. But in all the inſtances of this great evil, the very ſtating the queſtion right is above half the victory. For it is a queſtion between miſtaken Civility and certain Duty; Piety on one ſide, and the diſguiſes of Humanity on the other. God and Man are the parties intereſſed: and to counterpoiſe the influence of the ſight and face of Man, (which being in a viſible communication, it is not in ſome natures to neglect or contradict,) there are all the excellencies of God, the effects of his Power, his certain Preſence and Omniſcience, the ſeverities of his Judgment, and the ſweetneſs and invitation of his Mercies; beſides the prudence, wiſedom, and ſatisfaction to the ſpirit, when we wiſely neglect ſuch ſottiſh and low abuſes and temptations, to conform to the rules of Reaſon and Duty, in compliance with the purpoſes of God and our own Felicities.

19. Theſe ill-managed Principles are dangers as univerſal as an infected air; yet there are ſome diſeaſes more proper to the particular ſtate of Religion. Firſt, To young beginners in Religion he repreſents the Difficulties of Religion, and propounds the greater Examples of holy perſons, and affrights them with thoſe mountains of Piety, obſerving where and upon what inſtance of Severity his fancy will be moſt apprehenſive and afflicted: and this he fails not often to repreſent with a purpoſe, that

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by believing no Piety leſs then the greateſt can be good, he may deſpair of thoſe heights, and retire into the ſecurities and indifferencies of a careleſs life. But this is to be cured by all thoſe inſtruments of Piety which in ſpecial are incentives of the love of God, and endearments of ſpiritual and religious affections; and particularly by conſideration of the Divine goodneſs, *who knows whereof we are made, and remembers that we are but duſt*, and will require no more of us then according to our powers and preſent capacities. But the ſubject matter of this Temptation is conſidered and refuted in the Diſcourſe of the Love of God. Part 2. in Explicat. of the Decalogue, 1. Com.

20. But moſt commonly young beginners are zealous and high, and not ſo eaſily tempted to a receſſion, till after a long time by a revolution of affections they are abated by a deferveſcency in holy actions. The Devil uſes to prompt them on; not that he loves the Piety and the progreſs, but that he would engage the perſon in imprudences, and ſuch forwardneſs of expreſſes, which either are in their own nature indiſcretions, or from which, by reaſon of the incapacity of the perſon, it is neceſſary for him to retire. A new Convert is like a Bird newly entred into a Net, through which poſſibly ſhe might paſs without danger, if her fears and unreaſonable ſtrivings did not intangle her: but when by buſie and diſturbed flutterings ſhe diſcompoſes the order of it ſhe is intangled and unpenned, and made a prey to her treacherous enemy. Such are the undiſcreet ſtrivings and too forward enterpriſes of new Penitents, whom we ſhall obſerve too often undertaking great Auſterities, making Vows and caſting bands upon their liberty, and ſnares upon their perſons, thinking nothing great enough to expiate their ſin, or to preſent to God, or to endear their ſervices, or ſecure their perſeverance; and therefore they lay a load of fetters upon themſelves, or rather cut off their legs that they may never go back; therefore laying an obligation of Vows and intolerable burthens on themſelves, that by theſe they may by a *compendium* of Piety redeem the time, and by thoſe make it impoſſible to prevaricate. But the obſervation of the ſad events and final accidents of theſe men hath given probation of the indiſcretion of ſuch furious addreſſes and beginnings. And it was prudently done of *Meletius* of *Antioch*, when he viſited the Dioceſes of *Syria*, and the ſeveral Religious perſons famous for ſevere undertakings; eſpying that *Simeon Stylites* dwelt upon a Pillar, and had bound his leg with a ſtrong chain of iron, he ſent for a Smith, cauſing it to be knocked off, and ſaid, *To a man that loves God his Mind is a ſufficient chain.* For the loads of voluntary Auſterities raſhly undertaken make Religion a burthen when their firſt heats expire; and their Vows, which are intended to ſecure the practice and perpetuate the Piety, are but the occaſions of an aggravate crime: and the Vow does not ſecure the Piety, but the wearineſs and ſatiety of the Duty tempts to the breaking of the Vow, or at leaſt makes the man impatient, when he cannot perſiſt with content, nor retire with ſafety. Theod. l. 5. c. 4.

21. It therefore concerns all Spiritual Guides, to manage their new Converts with ſober counſels and moderate permiſſions, knowing that ſublime ſpeculations in the Metaphyſicks are not fit entertainment for an infant-underſtanding. There is *milk for babes, and ſtrong meat for men* of riper Piety: and it will imploy all the regular ſtrength of young beginners to conteſt againſt the reliques of thoſe miſchiefs which remain ſince the expulſion of the Old man, and to maſter thoſe difficulties which by the nature of the ſtate are certainly conſequent to ſo late mutation. And if we by the furies of Zeal and the impatience of miſtaken Piety are violent and indiſcreet in the deſtroying of our Enemies, we probably may tread the thiſtle down, and trample upon all its appearances, and yet leave the root in the ground with haſte and imprudent frowardneſs. Gentle and ſoft counſels are the ſureſt Enemies to your Vice, and the beſt conſervatours and promoters of a vertuous ſtate: but a haſty charge and the conduct of a young Leader may engage an early ſpirit in dangers and diſhonours. And this Temptation is of ſo much greater danger, becauſe it hath a face of Zeal, and meets with all encouragements from without; every man being apt to cheriſh a Covert, and to enflame his new fires: but few conſider the inconveniences that are conſequent to indiſcreet beginnings, and the worſe events uſually appendent to ſuch inconveniences.

22. Indeed it is not uſual that Prudence and a new-kindled Zeal meet in the ſame perſon: but it will therefore concern the ſafety of new Converts, who cannot guide themſelves, to give themſelves up to the conduct of an experienced Spiritual perſon, who being diſintereſt in thoſe heats of the firſt apprehenſions, and being long taught, by the obſervation of the accidents of a ſpiritual life, upon what rocks Raſhneſs and Zeal uſually do engage us, can beſt tell what degrees and what inſtances of Religion they may with moſt ſafety undertake. But for the general, it is beſt in the addreſſes of Grace

to follow the courſe of Nature: let there be an Infancy, and a Childhood, and a vigorous Youth; and by the divers and diſtant degrees of increment let the perſons be eſtabliſhed in Wiſdom and Grace. But above all things let them be careful that they do not lay upon themſelves Neceſſities of any laſting courſe, no *Vows* of *perpetuity* in any inſtance of uncommanded action or degree of Religion: for he may alter in his capacity and exteriour condition; he may ſee by experience, that the particular engagement is imprudent; he may by the virtue of Obedience be engaged on a duty inconſiſtent with the conveniences and advantages of the other; and his very loſs of liberty in an uncommanded inſtance may tempt him to inconvenience. But then, for the ſingle and tranſient actions of Piety, although in them the danger is leſs even though the imprudence be great, yet it were well if new beginners in Religion would attempt a moderate and an even Piety, rather then actions of eminency, leſt they retire with ſhame, and be afflicted with ſcruple, when their firſt heats are ſpent, and expire in wearineſs and temptation. It is good to keep within the circuits of a man's affections, not ſtretching out all the degrees of fancy and deſire, but leaving the appetites of Religion rather unſatisfied, and ſtill deſiring more, then by ſtretching out the whole faculty leave no deſires but what are fulfilled and wearied.

23. Thirdly, I ſhall not need here to obſerve ſuch Temptations which are direct invitations to ſin, upon occaſion of the Piety of holy perſons; ſuch as are Security, too much Confidence, Pride, and Vanity: theſe are part of every man's danger, and are to be conſidered upon their ſeveral arguments. Here I was only to note the general inſtruments of miſchief. It remains now that I ſpeak of ſuch Remedies and general Antidotes, not which are proportioned to Sins in ſpecial, but ſuch as are preventions or remedies and good advices in general.

24. Firſt let every man abſtain from all Occaſions of ſin as much as his condition will permit. And it were better to do ſome violence to our ſecular affairs, then to procure aparent or probable danger to our Souls. For if we ſee not a way open and ready prepared to our iniquity, our deſires oftentimes are not willing to be troubled: but Opportunity gives life and activeneſs to our appetites. If *David* had not from his towers beheld the private beauties of *Bathſheba*, *Uriah* had lived, and his Wife been unattempted: but ſin was brought to him by that chance, and entring at the caſement of his eyes ſet his heart on fire, and deſpoiled him of his robes of honour and innocence. The riches of the *wedge of gold* and the beauty of the *Babyloniſh garment* made *Achan* ſacrilegious upon the place, who was innocent enough in his preceding purpoſes. And therefore that Soul that makes it ſelf an object to ſin, and invites an Enemy to view its poſſeſſions and live in the vicinage, loves the ſin it ſelf: and he that is pleaſed with the danger, would willingly be betrayed into the neceſſity and the pleaſure of the ſin. For he can have no other end to entertain the hazards, but that he hath a farther purpoſe to ſerve upon them: he loves the pleaſure of the ſin, and therefore he would make the condition of ſinning certain and unavoible. And therefore Holy Scripture, which is admirable and curious in the cautions and ſecurities of Vertue, does not determine its Precepts in the preciſe commands of vertuous actions, but alſo binds up our ſenſes, obſtructs the paſſage of Temptation, blocks up all the ways and avenues of Vice, commanding us *to make a covenant with our eyes, not to look upon a maid, not to ſit with a woman that is a ſinger, not to conſider the wine when it ſparkles, and gives its colour rightly in the cup*; but *to ſet a watch before our mouths, to keep the door of our lips*; and many more inſtances to this purpoſe, that ſin may not come ſo near as to be repulſed: as knowing, ſin hath then prevailed too far, when we give the denial to its ſolicitations.

25. We read a Story of a vertuous Lady, that deſired of S. *Anathaſius* to procure for her, out of the number of the Widews fed from the Eccleſiaſtical Corban, an old woman, moroſe, peeviſh and impatient, that ſhe might by the ſociety of ſo ungentle a perſon have often occaſion to exerciſe her Patience, her Forgiveneſs, and Charity. I know not how well the counſel ſucceeded with her; I am ſure it was not very ſafe: and to invite the trouble to triumph over it, is to wage a war of an uncertain iſſue for no end but to get the pleaſures of the victory, which oftentimes do not pay for the trouble, never for the danger. An *Egyptian*, who acknowledged Fire for his God, one day doing his devotions kiſſed his God after the manner of Worſhippers, and burnt his lips. It was not in the power of that falſe and imaginary Deity to cure the real hurt he had done to his devoteſt worſhipper. Juſt ſuch a fool is he that kiſſes a danger, though with a deſign of vertue, and hugs an opportunity of ſin for an advantage of Piety: he burns himſelf in the neighbourhood of the flame, and twenty to one but he may periſh in its embraces. And he that looks out a danger that he may overcome it,

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does as did the *Perſian*, who worſhipping the Sun, looked upon him when he prayed him to cure his ſore eyes. The Sun may as well cure a weak eye, or a great burthen knit a broken arm, as a danger can do him advantage that ſeeks ſuch a combate which may ruine him, and after which he rarely may have this reward, that it may be ſaid of him, he had the good fortune not to periſh in his folly. It is eaſier to prevent a miſchief then to cure it: and beſides the pain of the wound, it is infinitely more full of difficulty to cure a broken leg, which a little care and obſervation would have preſerved whole. To recover from a ſin is none of the eaſieſt labours that concern the ſons of men; and therefore it concerns them rather not to enter into ſuch a narrow ſtreight, from which they can never draw back their head, without leaving their hair and skin and their ears behind. If God pleaſe to try us, he means us no hurt, and he does it with great reaſon and great mercy: but if we go to try our ſelves, we may mean well, but not wiſely. For as it is ſimply unlawful for weak perſons to ſeek a Temptation, ſo for the more perfect it is dangerous. We have enemies enough without, and one of our own within: but we become our own tempter, when we run out to meet the World or invite the Devil home, that we may throw holy water upon his flames, and call the danger nearer, that we may run from it. And certainly men are more guilty of many of their temptations then the Devil, through their incurioufneſs or raſhneſs doing as much miſchief to themſelves as he can: For he can but offer; and ſo much we do when we run into danger. Such were thoſe Stories of S. *Antony* provoking the Devil to battel. If the Stories had been as true as the actions were raſh and ridiculous, the Story had faſtned a note of indiſcretion upon that good man: though now I think there is nothing but a mark of fiction and falſhood on the Writer.

Sed quid ego omne malum mundique, hominúmque maligni
Hoſtis, ad invidiam detorqueo? quum mala noſtra,
Ex noſtris concreta animis, genus, & caput, & vim,
Quid ſint, quid valeant, ſumunt de corde parente.
Prud. *Hamartig.*

Ecclus 21. 27. *Quum exſecratur impius Satanam, ſuam ipſius animam exſecratur.*

26. Secondly, Poſſibly without fault we may be engaged in a Temptation; but then we muſt be diligent to reſiſt the firſt beginnings. For when our ſtrength is yet intire and unabated, if we ſuffer our ſelves to be overcome, and conſent to its firſt and weakeſt attempts, how ſhall we be able to reſiſt when it hath tired our conteſtation, and wearied our patience, when we are weaker and prevailed upon, and the Temptation is ſtronger and triumphant in many degrees of victory? By how much a Hectick Fever is harder to be cured then a Tertian, or a Conſumption of the Lungs then a little Diſtillation of Rheum upon the throat; by ſo much is it harder to prevail upon a triumphing Luſt then upon its firſt inſinuations. But the ways of reſiſting are of a different conſideration, proportionably to the nature of the crimes.

27. Firſt, If the Temptation be to crimes of Pleaſure and Senſuality, let the reſiſtence be by flight: For in caſe of Luſt, even to conſider the arguments againſt it is half as great Temptation as to preſs the arguments for it: for all conſiderations of ſuch allurements make the Soul perceive ſomething of its reliſh, and entertain the fancy. Even the pulling pitch from our cloaths defiles the fingers; and ſome adherences of pleaſant and carnal ſins will be remanent even from thoſe conſiderations which ſtay within the circuit of the flames, though but with purpoſe to quench the fire and preſerve the houſe. Chaſtity cannot ſuffer the leaſt thought of the reproaches of the ſpirit of impurity: and it is neceſſary to all that will keep their purity and innocence againſt ſenſual Temptations, to aviod every thing that may prejudice *decorum*. *Libanius* the Sophiſter reports, that a Painter being one day deſirous to paint *Apollo* upon a Laurel-board, the colours would not ſtick, but were rejected: out of which his fancy found out this extraction; That the chaſt *Daphne* (concerning whom the Poets feign that, flying from *Apollo*, who attempted to raviſh her, ſhe was turned into a Laurel-tree) could not endure him even in painting, and rejected him after the loſs of her ſenſitive powers. And indeed chaſt Souls do even to death reſent the leaſt image and offer of impurity. Whatſoever is like a ſin of uncleanneſs, he that means to preſerve himſelf chaſt muſt avoid, as he would avoid the ſin: in this caſe there being no difference but of degrees between the inward Temptation and the Crime.

Time videre unde poſſis cadere: noli fieri perverſâ ſimplicitate ſecurus. S. Aug.

Καὶ ἀγνῦται ἡ ἔρωτα, κἂν τὸ λυδεῖν.

28. Secondly, If the Temptation be to crimes of troubleſome and preternatural deſires or intellectual nature, let the reſiſtene be made *conſertâ manu*, by a perfect fight, by the amaſſing of ſuch arguments in general and remedies in particular which are apt to become deleteries to the Sin, and to abate the Temptation. But in both theſe inſtances the reſiſtence muſt at leaſt be as ſoon as the attempt is, leſt the violence of the Temptation out-run our powers: for if againſt our full ſtrength it hath prevailed to the firſt degrees, its progreſs to a complete victory is not ſo improbable as were its ſucceſſes at the firſt beginnings. But to ſerve this and all other ends in the reſiſting and ſubduing

duing a Temptation, these following Considerations have the best and most universal influence.

29. First, *Consideration of the Presence of God*, who is witness of all our actions, and a revenger of all Impiety. This is so great an instrument of fear and Religion, that whoever does actually consider God to be present, and considers what the first consideration signifies, either must be restrained from the present Temptation, or must have thrown off all the possibilities and aptnesses for Vertue; such as are Modesty, [illegible] Reverence, and holy Fear. For if the face of a Man scatters all base machinations, and we dare not act our crimes in the Theatre, unless we be impudent as well as criminal: much more does the sense of a present Deity fill the places of our heart with veneration and the awe of Religion, when it is throughly apprehended and actually considered. We see not God, *he is not in our thoughts*, when we run into darkness to act our impurities. For we dare not commit Adultery if a Boy be present; behold, the Boy is sent off with an excuse, and God abides there, but yet we commit the crime: it is because, as *Jacob* said at *Bethel, God was in that place, and we knew not of it*; and yet we neither breathe nor move an artery but in him and by his assistence. (a) *In him we live, and move, and have our being.* And, (b) *All things are naked and open in his sight.* (c) *The iniquity of my people is very great; for they say, The Lord seeth not.* (d) *Shall not he that made the eye see?* (e) *To him the night and day are both alike.* These and many more to the same design are the voices of Scripture, that our spirits may retire into the beholding of God, to the purposes of fear and holiness, with whom we do cohabit by the necessities of nature, and the condition of our essence wholly in dependence: and then only we may sin securely, when we can contrive to do it so that God may not see us.

(a) Act. 17. 28.
(b) Heb 4. 13.
(c) Ezek 9. 9. Jer. 23. 24.
(d) Psal. 94 9
(e) Psal. 139. 12.

Ephes. 6. 6. Ὀφθαλμόδουλοι.

30. There are many men who are *servants of the eyes*, as the Apostle's phrase is, who when they are looked on act vertue with much pompousness and theatrical bravery; but these men, when the Theatre is empty, put off their upper garment, and retire into their primitive baseness. *Diogenes* endured the extremity of winter's cold, that the people might wonder at his austerity and philosophical patience: but *Plato* seeing the people admiring the man, and pitying the sufferance, told them, that the way to make him warm himself was, for them to be gone, and to take no notice of him. For they that walk as in the sight of men, serve that design well enough when they fill the publick voice with noises and opinions, and are not by their purposes engaged to act in private: but they who are servants of the eyes of God, and walk as in the Divine presence, perceive the same restraints in darkness, and closets, and grots, as in the light and midst of theatres. And that consideration imposes upon us a happy necessity of doing vertuously, which presents us placed in the eyes of our Judge. And therefore it was not unhandsomely said of a *Jewish* Doctour, *If every man would consider God to be the great Eye of the World watching perpetually over all our actions, and that his Hand is indefatigable, and his Ear ever open, possibly sin might be extirpated from off the face of the earth.* And this is the condition of Beatitude; and the blessed Souls within their regions of light and felicity cannot sin, because of the Vision beatifical, they always behold the face of God. And those who partake of this state by way of consideration, which is essential to the condition of the Blessed, and derive it into practice and discourse, in proportion to this shall retain an innocence and a part of glory.

Non n. virtute ac studiis ut haberentur philosophi laborabant; sed vultum & tristitiam, & dissentientem à cæteris habitum, pessimis moribus prætendebant. Quintil. *l.* 1. *proœm.*

Ambitio & luxuria & impotentia scenam desiderant; sanabis ista, si absconderis. Senec. *ep.* 15.

Magna vobis, si dissimulare non vultis, injecta necessitas probitatis, cùm omnia agitis ante oculos Judicis cuncta cernentis. Boëth. *l.* 5. *Consol. prosâ ult.*

31. For it is a great declension of humane Reason, and a disreputation to our Spirits, that we are so wholly led by Sense, that we will not walk in the regions of the Spirit, and behold God by our eyes of Faith and Discourse, suffering our course of life to be guided by such principles which distinguish our natures from Beasts, and our conditions from vicious, and our spirits from the World, and our hopes from the common satisfactions of Sense and corruption. The better half of our Nature is of the same constitution with that of Angels: and therefore, although we are drenched in Matter and the communications of Earth, yet our better part was designed to converse with God. And we had, besides the eye of Reason, another eye of Faith put into our Souls, and both clarified with revelations and demonstrations of the Spirit, expressing to us so visible and clear characters of God's presence, that the expression of the same Spirit is, *We may feel him, for he is within us*, and about us, and we are in him, and in the comprehensions of his embracings, as Birds in the Air, or as Infants in the wombs of their pregnant Mothers.

Acts 17. 27.

Πεπεισμένοι ὅτι οἱ θεοὶ
Ἥπερ ἐκάμμιοι πάντη σοφῶν ἐπ' ἄκρα,
Ἀνθρώπων ὕζεις τε καὶ ἐυνομίας ἐφορῶντες.

And

And that God is pleaſed not to communicate himſelf to the eyes of our Body, but ſtill to remain inviſible, beſides that it is his own glory and perfection, it is alſo no more to us but like a retreat behind a curtain, where when we know our Judge ſtands as an Eſpial and a watch over our actions, we ſhall be ſottiſh if we dare to provoke his jealouſie, becauſe we ſee him not, when we know that he is cloſe by, though behind the cloud.

32. There are ſome general impreſſions upon our ſpirits, which by way of preſumption and cuſtom poſſeſs our perſuaſions, and make reſtraint upon us to excellent purpoſes; ſuch as are the Religion of Holy places, reverence of our Parents, preſence of an auſtere, an honourable, or a vertuous perſon. For many ſins are prevented by the company of a witneſs, eſpecially if, beſides the ties of modeſty, we have alſo towards him an indearment of * reverence and fair opinion; and if he were with us in our privacies, he would cauſe our retirements to be more holy. S. *Ambroſe* reports of the Virgin *Mary*, that ſhe had ſo much Piety and Religion in her Countenance and deportment, that divers perſons, moved by the veneration and regard of her Perſon, in her preſence have firſt commenced their reſolutions of Chaſtity and ſober living. However the ſtory be, her Perſon certainly was of ſo expreſs and great Devotion and Sanctity, that he muſt needs have been of a very impudent diſpoſition and firm immodeſty, who durſt have ſpoken unhandſome language in the preſence of ſo rare a perſon. And why then any rudeneſs in the preſence of God, if that were as certainly believed and conſidered? For whatſoever amongſt men can be a reſtraint of Vice, or an indearment of Vertue, all this is highly verified in the preſence of God, to whom our Conſcience in its very concealments is a fair Table written in capital letters by his own finger: and then if we fail of the advantage of this exerciſe, it muſt proceed either from our diſhonourable opinion of God, or our own fearleſs inadvertency, or from a direct ſpirit of Reprobation. For it is certain, that this conſideration is in its own nature apt to correct our manners, to produce the fear of God, and Humility, and ſpiritual and holy thoughts, and the knowledge of God and of our ſelves, and the conſequents of all theſe, holy walking, and holy comforts. And by this only argument S. *Paphnutius* and S. *Ephrem* are reported in Church-ſtory to have converted two Harlots from a courſe of Diſſolution to great Sanctity and Auſterity.

Aliquem habeat animus quem revereatur, cujus authoritate etiam ſecretum tuum ſanctius fiat. Quid prodeſt incluſam eſſe conſcientiam? patemus Deo. Senec. *l.* 1. *ep.* 11.

* *Tiberius inter bona maláque mixtus incolumi matre; inteſtabilis ſævitiâ, ſed obtectis libidinibus, dum Sejanum dilexit timuitve: poſtremò in ſcelera ſimul ac dedecora prorupit, poſtquam, remoto pudore & metu, ſuo tantùm ingenio utebatur.* Tacit. *l.* 6. *c.* 51.

Ὁρῶ γὰρ ἡμᾶς οὐδὲν ἄλλο πλὴν
Εἴδωλ' ὅσοιπερ ζῶμεν, ἢ κούφην σκιάν.
Τοιαῦτα τοίνυν ἐμπρέπων, οὐκ ἐρρύσκου
Μηδέν ποθ' ἁγνὸς αὐτὸς ὢν θεοὺς ἔπη.
Sophocl.

33. But then this Preſence of God muſt not be a meer ſpeculation of the Underſtanding: though ſo only it is of very great benefit and immediate efficacy, yet it muſt reflect as well from the Will as from diſcourſe: and then only we walk in the preſence of God, when by Faith we behold him preſent, when we ſpeak to him in frequent and holy Prayers, when we beg aid from him in all our needs, and ask counſel of him in all our doubts, and before him bewail our ſins, and tremble at his preſence. This is an entire exerciſe of Religion. And beſide that the Preſence of God ſerves to all this, it hath alſo eſpecial influence in the diſimprovement of Temptations, becauſe it hath in it many things contrariant to the nature and efficacy of Temptations; ſuch as are Conſideration, Reverence, Spiritual thoughts, and the Fear of God: for where-ever this conſideration is actual, there either God is highly deſpiſed, or certainly feared. In this caſe we are made to declare: for our purpoſes are concealed only in an incurioufneſs and inconſideration; but whoever conſiders God as preſent, will in all reaſon be as Religious as in a Temple, the Reverence of which place Cuſtom or Religion hath imprinted in the ſpirits of moſt men. So that as *Ahaſuerus* ſaid of *Haman*, *Will he raviſh the Queen in mine own houſe?* aggravating the crime by the incivility of the circumſtance; God may well ſay to us, whoſe Religion compells us to believe God everywhere preſent. Since the Divine Preſence hath mad all places holy, and every place hath a *Numen* in it, even the Eternal God, we unhallow the place, and deſecrate the ground whereon we ſtand, ſupported by the arm of God, placed in his heart, and enlightned by his eye, when we ſin in ſo ſacred a Preſence.

34. The ſecond great inſtrument againſt Temptation is *Meditation of Death*. *Raderus* reports, that a certain Virgin, to reſtrain the inordination of intemperate deſires, which were like thorns in her fleſh, and diſturbed her ſpiritual peace, ſhut her ſelf up in a Sepulchre, and for twelve years dwelt in that Scene of death. It were good we did ſo too, making Tombs and Coffins preſential to us by frequent meditation.

Tota philoſophia nihil eſt niſi Meditatio mortis. Plato.

For God hath given us all a definitive arreſt in *Adam*, and from it there lies no appeal; * but *it is* infallibly and unalterably *appointed for all men once to die*, or to *be changed*; to paſs from hence to a condition of Eternity, good, or bad. Now becauſe this law is || certain, and the time and the manner of its execution is uncertain, and from this moment Eternity depends, and that after this life the final ſentence is irrevocable, that all the pleaſures here are ſudden, tranſient, and unſatisfying, and vain; he muſt needs be a fool that knows not to diſtinguiſh moments from Eternity. And ſince it is a condition of neceſſity, eſtabliſhed by Divine decrees, and fixt by the indiſpenſable Laws of Nature, that we ſhall after a very little duration paſs on to a condition ſtrange, not underſtood, then unalterable, and yet of great mutation from this, even of greater diſtance from that in which we are here then this is from the ſtate of Beaſts: this, when it is conſidered, muſt in all reaſon make the ſame impreſſion upon our underſtandings and affections, which naturally all ſtrange things and all great conſiderations are apt to do, that is, create reſolutions and reſults paſſing through the heart of man, ſuch as are reaſonable and prudent, in order to our own felicities; that we neglect the vanities of the preſent Temptation, and ſecure our future condition, which will, till Eternity it ſelf expires, remain ſuch as we make it to be by our deportment in this ſhort tranſition and paſſage through the World.

* Μόνῳ θεῶν χὸ θάνατῳ ὐ δῶρον ἐφ' ὁτῳοῦν. Οὐδ' ἂν τὸ θνῆν, ὅτ' ὀφειλόμενον ναοῖς. Æſchyl. Ἀθανασίαν δ' ἐκ ἔστιν, οὐδ' ἂν συναγάγῃς τὰ Ταντάλου τάλαντα ἱκανὰ λεγόμενα. Menand. *Vita humana propè uti ferrum eſt: ſi exerceas, conteritur; ſi non exerceas, tamen rubigo interficit.* Cato *apud* A. Gell. l. 11. c. 2.

|| Πρὸς μὲν τὰ ἄλλα πάντα ἀσφαλεστάτη ὀδὸς πεποίηται· χάειν γὸ θανάτου πάντες ἄνθρωποι ἀτυχίσον πόλιν οἰκοῦμεν. Metrodor. *Phil.*

Dies iſte quem tanquam extremum reformidas, æterni Natalis eſt. Per hoc ſpatium quod ab infantia patet in ſenectutem, in aliam naturæ ſumimur partem. Senec. *ep.* 102.

35. And that this Diſcourſe is reaſonable I am therefore confirmed, becauſe I find it to be to the ſame purpoſe uſed by the Spirit of God, and the wiſeſt perſonages in the world. *My ſoul is always in my hand, therefore do I keep thy Commandments*, ſaid *David*. He looked upon himſelf as a dying perſon, and that reſtrained all his inordinations; and ſo he prayed, *Lord, teach me to number my days, that I may apply my heart unto wiſedom.* And therefore the *Ægyptians* uſed to ſerve up a Sceleton to their Feaſts, that the diſſolutions and vapours of wine might be reſtrained with that bunch of myrrh, and the vanities of their eyes chaſtiſed by that ſad object: for they thought it unlikely a man ſhould be tranſported far with any thing low or vicious, that looked long and often into the hollow eye-pits of a Death's-head, or dwelt in a Charnel-houſe. And ſuch conſiderations make all the importunity and violence of ſenſual deſires to disband. For when a man ſtands perpetually at the door of Eternity, and, as did *John* the Almoner, every day is building of his Sepulchre, and every night one day of our life is gone and paſſed into the poſſeſſion of death; it will concern us to take care that the door leading to Hell do not open upon us, that we be not cruſht to ruine by the ſtones of our grave, and that our death become not a conſignation to us to a ſad Eternity. For all the pleaſures of the whole world, and in all its duration, cannot make recompence for one hour's torment in Hell: and yet if wicked perſons were to ſit in Hell for ever without any change of poſture or variety of torment beyond that ſeſſion, it were unſufferable beyond the endurance of nature. And therefore where little leſs then infinite miſery in an infinite duration ſhall puniſh the pleaſures of ſudden and tranſient crimes, the gain of pleaſure and the exchange of banks here for a condition of eternal and miſerable death is a permutation fit to be made by none but fools and deſperate perſons, who made no uſe of a reaſonable Soul, but that they in their periſhing might be convinced of unreaſonableneſs, and die by their own fault.

Pſal. 119. 109.

Pſal. 90. 12.

Θάνατῳ πρὸ ὀφθαλμῶν ἔχω σοι καθ' ἡμέραν, καὶ ὅδ' ἂν ἀπόσῃ παπαινὸν ὀνθυμήσῃ, ὅδ' ἄχαν ὀπιθυμήσεις τινός. Epict. *Enchir. cap.* 28.

Linquenda tellus, & domus, & placens
Uxor; neque harum, quas colis, arborum
Te, præter invisas cupreſſos,
Ulla brevem dominum ſequetur.
Hor. *l.* 2. *od.* 14.

36. The uſe that wiſe men have made when they reduced this conſideration to practice, is, to believe every day to be the laſt of their life; for ſo it may be, and for ought we know it will. And then think what you would avoid, or what you would do, if you were dying, or were to day to ſuffer death by ſentence and conviction; and that in all reaſon, and in proportion to the ſtrength of your conſideration, you will do every day. For *that is the ſublimity of Wiſedom, to do thoſe things living, which are to be deſired and choſen by dying perſons.* An alarm of death every day renewed, and preſſed earneſtly, will watch a man ſo tame and ſoft, that the precepts of Religion will dwell deep in his ſpirit. But they that *make a covenant with the grave, and put the evil day far from them*, they are the men that eat ſpiders and toads for meat greedily, and a Temptation to them is as welcome as joy, and they ſeldom diſpute the point in behalf of Piety or Mortification. For they that look upon Death at diſtance, apprehend it not, but in ſuch general lines and great repreſentments that deſcribe it only as future and poſſible: but nothing

Hic eſt apex ſummæ ſapientiæ, ea viventem facere, quæ morienti eſſent appetenda.

nothing of its terrours or affrightments or circumſtances of advantage are diſcernible by ſuch an eye, that diſturbs its ſight and diſcompoſes the poſture, that the object may ſeem another thing then what it is truly and really. S. *Auſtin* with his Mother *Monica* was led one day by a *Roman* Prætor to ſee the tomb of *Ceſar*. Himſelf thus deſcribes the Corps. "It looked of a blew mould, the bone of the noſe laid bare, the fleſh of "the neather lip quite fallen off, his mouth full of worms, and in his eye-pits two hun- "gry toads feaſting upon the remanent portion of fleſh and moiſture; and ſo he dwelt "in his houſe of darkneſs. And if every perſon tempted by an opportunity of Luſt or intemperance would chuſe ſuch a room for his privacy, that company for his witneſs, that object to allay his appetite, he would ſoon find his ſpirit more ſober, and his deſires obedient. I end this with the counſel of S. *Bernard*: "Let every man in the firſt "addreſs to his actions conſider, whether if he were now to die he might ſafely and "prudently do ſuch an act, and whether he would not be infinitely troubled that "death ſhould ſurpriſe him in the preſent diſpoſitions; and then let him proceed ac- "cordingly. For ſince *our treaſure is in earthen veſſels*, which may be broken in pieces by the colliſion of ten thouſand accidents, it were not ſafe to treaſure up wrath in them: for if we do, we ſhall certainly drink it in the day of recompence.

Καὶ γὰρ ἐγὼ σποδός εἰμι, Νίνυ μεγάλης βασιλέως. *In epitaph. Sardanapali.*

Ἡδέως, φίλε ξυμέ· τάχ' ἄν τινες ἄλλοι ἔσονται Ἄνδρες, ἐγὼ δ' ὅταν γαῖα μέλαν' ἔσομαι. *Fragm. Theog. In ſpeculo monach.*

37. Thirdly, Before, and in, and after all this, the Bleſſed *Jeſus* propounds *Prayer* as a remedy againſt Temptations; *Watch and pray, that ye enter not into temptation.* For beſides that Prayer is the great inſtrument of obtaining victory by the grace of God, as a fruit of our deſires and of God's natural and eſſential goodneſs; the very praying againſt a Temptation, if it be hearty, fervent and devout, is a denying of it, and part of the victory: for it is a diſclaiming the entertainment of it, it is a poſitive rejection of the crime; and every conſent to it is a ceaſing to pray, and to deſire remedy. And we ſhall obſerve, that whenſoever we begin to liſten to the whiſpers of a tempting ſpirit, our Prayers againſt it leſſen, as the conſent increaſes: there being nothing a more direct enemy to the Temptation then Prayer, which as it is of it ſelf a profeſſed hoſtility againſt the crime, ſo it is a calling in auxiliaries from above to make the victory more certain. If Temptation ſets upon thee, do thou ſet upon God: for he is as ſoon overcome as thou art, as ſoon moved to good as thou art to evil; * he is as quickly invited to pity thee, as thou to aſk him: provided thou doſt not finally reſt in the petition, but paſs into action, and endeavour by all means humane and moral to quench the flame newly kindled in thy bowels, before it come to devour the marrow of the bones. For a ſtrong Prayer, and a lazy, incurious, unobſervant walking, are contradictions in the diſcourſes of Religion. * *Ruffinus* tells us a ſtory of a young man ſolicited by the ſpirit of Uncleanneſs, who came to an old Religious perſon, and begged his prayers. It was in that Age when God uſed to anſwer Prayers of very holy perſons by more clear and familiar ſignifications of his pleaſure then he knows now to be neceſſary. But after many earneſt prayers ſent up to the throne of Grace, and the young man not at all bettered, upon conſideration and enquiry of particulars, he found the cauſe to be, becauſe the young man relied ſo upon the Prayers of the old Eremite, that he did nothing at all to diſcountenance his Luſt or contradict the Temptation. But then he took another courſe, enjoyned him Auſterities and exerciſes of Devotion, gave him rules of prudence and caution, tied him to work and to ſtand upon his guard: and then the Prayers returned in triumph, and the young man trampled upon his Luſt. And ſo ſhall I and you, by God's grace, if we pray earneſty and frequently, if we watch carefully that we be not ſurpriſed, if we be not idle in ſecret, nor talkative in publick, if we reade Scriptures, and conſult with a ſpiritual Guide and make Religion to be our work, that ſerving of God be the buſineſs of our life, and our deſigns be to purchaſe Eternity: then we ſhall walk ſafely, or recover ſpeedily, and, by doing advantages to Piety, ſecure a greatneſs of Religion and ſpirituality, to our ſpirits and underſtanding. But remember that when *Iſrael* fought againſt *Amalek*, *Moſes*'s *prayer* and *Moſes*'s *hand* ſecured the victory; his Prayer grew ineffectual when his Hands were ſlack: to remonſtrate to us, that we muſt co-operate with the grace of God, praying devoutly, and watching carefully, and obſerving prudently, and labouring with diligence and aſſiduity.

* ——— *Hic levare functum*
Pauperem laboribus
Vocatus atque non vocatus audit.
Hor. *l.* 2. *od.* 18.

* *Lib.* 3. 13.

The

The PRAYER.

ETernal God and moſt merciful Father, I adore thy Wiſedom, Providence, and admirable Diſpenſation of affairs in the Spiritual Kingdom of our Lord Jeſus: *that thou, who art infinitely good, doſt permit ſo many ſadneſſes and dangers to diſcompoſe that order of things and ſpirits which thou didſt create innocent and harmleſs, and doſt deſign to great and ſpiritual perfections; that the emanation of good from evil by thy over-ruling power and excellencies may force Glory to thee from our ſhame, and Honour to thy Wiſedom by theſe contradictory accidents and events. Lord, have pity upon me in theſe ſad diſorders, and with mercy know my infirmities. Let me, by ſuffering what thou pleaſeſt, co-operate to the glorification of thy Grace, and magnifying thy Mercy: but never let me conſent to ſin; but with the power of thy Majeſty, and mightineſs of thy prevailing Mercy, reſcue me from thoſe throngs of dangers and enemies which daily ſeek to deflour that Innocence with which thou didſt cloath my Soul in the New birth. Behold, O God, how all the Spirits of Darkneſs endeavour the extinction of our hopes, and the diſperſion of all thoſe Graces, and the prevention of all thoſe Glories, which the Holy* Jeſus *hath purchaſed for every loving and obedient Soul. Our very meat and drink are full of poiſon, our Senſes are ſnares, our buſineſs is various Temptation, our Sins are inlets to more, and our actions made occaſions of Sins. Lord, deliver me from the Malice of the Devil, from the Fallacies of the World, from my own Folly; that I be not devoured by the firſt, nor cheated by the ſecond, nor betrayed by my ſelf. But let thy Grace, which is ſufficient for me, be always preſent with me; let thy Spirit inſtruct me in the ſpiritual warfare, arming my Underſtanding, and ſecuring my Will, and fortifying my Spirit with reſolutions of Piety, and incentives of Religion, and deleteries of Sin: that the dangers I am encompaſſed withal may become unto me an occaſion of victory and triumph, through the aids of the Holy Ghoſt, and by the Croſs of the Lord* Jeſus, *who hath for himſelf and all his ſervants triumphed over Sin and Hell and the Grave, even all the powers of Darkneſs; from which, by the mercies of* Jeſus *and the merits of his Paſſion, now and ever deliver me and all thy faithful people.* Amen.

DISCOURSE VI.

Of Baptiſm.

PART I.

1. WHen the Holy *Jeſus* was to begin his Prophetical Office, and to lay the foundation of his Church on the Corner-ſtone, he firſt temper'd the Cement with *Water*, and then with *Blood*, and afterwards built it up by the hands of the Spirit. Himſelf enter'd at that door by which his Diſciples for ever after were to follow him: for therefore he went in at the door of Baptiſm, that he might hallow the entrance which himſelf made to the Houſe he was now building.

2. As it was in the old, ſo it is in the new Creation. Out of the waters God produced every living creature: and when at firſt *the Spirit moved upon the waters*, and gave life, it was the type of what was deſigned in the Renovation. Every thing that lives now *is born of Water, and the Spirit:* and *Chriſt*, who is our Creatour and Redeemer in the New birth, opened the fountains and hallowed the ſtream. *Chriſt*, who is our Life, went down into the waters of Baptiſm: and we, who deſcend thither, find the effects of life. It is *living Water*, of which whoſo drinks needs not to drink of it again; for *it ſhall be in him a Well of water ſpringing up to life eternal.*

John 4. 14.

3. But becauſe every thing is reſolved into the ſame principles from whence it was taken; the old World, which by the power of God came from the Waters, by their own

own ſin fell into the Waters again, and were all drowned, and only eight perſons were ſaved by an Ark. And the World renewed upon the ſtock and reſerves of that mercy conſigned the Sacrament of Baptiſm in another figure: for then God gave his ſign from Heaven, that by water the World ſhould never again periſh; but he meant that they ſhould be ſaved by water: for *Baptiſm, which is a figure like to this, doth alſo now ſave us by the Reſurrection of Jeſus Chriſt.* 1 Pet. 3. 21.

4. After this the *Jews* report that the World took up the doctrine of Baptiſms, in remembrance that the iniquity of the Old world was purged by water: and they waſhed all that came to the ſervice of the true God, and by that Baptiſm bound them to the obſervation of the Precepts which God gave to *Noah.*

5. But when God ſeparated a Family for his own ſpecial ſervice, he gave them a Sacrament of Initiation, but it was a Sacrament of Blood, the Covenant of Circumciſion. And this was the fore-runner of Baptiſm, but not a Type: when that was abrogated, this came into the place of it; and that conſigned the ſame Faith which this profeſſes. But it could not properly be a Type, whoſe nature is by a likeneſs of matter or ceremony to repreſent the ſame Myſtery. Neither is a Ceremony, as Baptiſm truly is, properly capable of having a Type; it ſelf is but a Type of a greater myſteriouſneſs. And the nature of Types is, in ſhadow to deſcribe by dark lines a future ſubſtance. So that although Circumciſion might be a Type of the effects and graces beſtowed in Baptiſm; yet of the Baptiſm or Ablution it ſelf it cannot be properly, becauſe of the unlikeneſs of the ſymbols and configurations, and becauſe they are both equally diſtant from ſubſtances, which Types are to conſign and repreſent. The firſt Biſhops of *Jeruſalem*, and all the Chriſtian *Jews* for many years, retained Circumciſion together with Baptiſm; and *Chriſt* himſelf, who was circumciſed, was alſo baptized: and therefore it is not ſo proper to call Circumciſion a Type of Baptiſm. It was rather a Seal and Sign of the ſame Covenant to *Abraham* and the Fathers and to all *Iſrael*, as Baptiſm is to all Ages of the Chriſtian Church. *Umbra in Legi, imago in Evangelio, veritas in Cœlo. S. Ambr.*

6. And becauſe this Rite could not be adminiſtred to all perſons, and was not at all times after its inſtitution; God was pleaſed by a proper and ſpecifick Type to conſign this Rite of Baptiſm, which he intended to all, and that for ever: and God when the family of his Church grew ſeparate, notorious, numerous and diſtinct, ſent them into their own Countrey by a Baptiſm through which the whole Nation paſs'd; for *all the Fathers were under the Cloud, and all paſſed through the Sea, and were all baptized unto Moſes in the Cloud, and in the Sea.* So by a double figure foretelling, that as they were initiated to *Moſes*'s Law by the Cloud above and the Sea beneath; ſo ſhould all the perſons of the Ghurch, men, women and children, be initiated unto *Chriſt* by the Spirit from above and the Water below. For it was the deſign of the Apoſtle in that diſcourſe, to repreſent that the Fathers and we were equal as to the privileges of the Covenant: he proved that we do not exceed them, and it ought therefore to be certain that they do not exceed us, nor their children ours. 1 Cor. 10. 1, 2.

7. But after this, ſomething was to remain which might not only conſign the Covenant which God made with *Abraham*, but be as a paſſage from the Fathers through the Synagogue to the Church, from *Abraham* by *Moſes* to *Chriſt*: and that was *Circumciſion*, which was a Rite which God choſe to be a mark to the poſterity of *Abraham*, to diſtinguiſh them from the Nations which were not within the Covenant of Grace; and to be *a Seal of the Righteouſneſs of Faith*, which God made to be the ſpirit and life of the Covenant.

8. But becauſe Circumciſion, although it was miniſtred to all the males, yet it was not to the females although they and all the Nation were baptized and initiated into *Moſes in the Cloud and in the Sea*; therefore the Children of *Iſrael* by imitation of the Patriarchs, the poſterity of *Noah*, uſed alſo Ceremonial Baptiſms to their Women and to their Proſelytes, and to all that were circumciſed. And the *Jews* deliver, That *Sarah* and *Rebecca*, when they were adopted into the family of the Church, that is, of *Abraham* and *Iſaac*, were baptized: and ſo were all ſtrangers that were married to the ſons of *Iſrael*. And that we may think this to be typical of Chriſtian Baptiſm, the Doctours of the *Jews* had a Tradition, that when the *Meſſias* would come, there ſhould be ſo many Proſelytes, that they could not be circumciſed, but ſhould be baptized. The Tradition proved true, but not for their reaſon.

But that this Rite of admitting into Myſteries, and Inſtitutions, and Offices of Religion, by Baptiſms, was uſed by the poſterity of *Noah*, or at leaſt very early among the *Jews*, beſides the teſtimonies of their own Doctours, I am the rather induced to believe, becauſe the heathens had the ſame Rite in many places and in ſeveral Religions.

So

So they initiated diſciples into the ſecrets of *(a) Mithra*: and the Prieſts of *Cotytto* were called *(b) Baptæ*, becauſe by Baptiſm they were admitted into the Religion. And they *(c)* thought Murther, Inceſt, Rapes, and the worſt of crimes, were purged by dipping in the Sea or freſh Springs. And a Proſelyte is called in *Arrianus* Βεβαμμένος, *Intinctus*, a Baptized perſon.

(a) Terul. de Præſcript. c. 40.
(b) Scholiaſt. in Juv. Sat. 2. l. 1.
(c) O nimium faciles, qui triſtia crimina cædis Tolli flumina poſſe putatis aquâ!

9. But this Ceremony of Baptizing was ſo certain and uſual among the *Jews* in their admitting Proſelytes and adopting into Inſtitutions, that to baptize and to make Diſciples are all one. And when *John* the Baptiſt by an order from Heaven went to prepare the way to the coming of our Bleſſed Lord, he preached Repentance, and baptized all that profeſſed they did repent. He taught the *Jews* to live good lives, and baptized with the Baptiſm of a Prophet; ſuch as was not unuſually done by extraordinary and holy perſons in the change or renewing of Diſcipline or Religion. Whether *John*'s *Baptiſm was from Heaven, or of men*, *Chriſt* asked the Phariſees. That it was *from Heaven*, the people therefore believed, becauſe he was a Prophet and a holy perſon: but it implies alſo, that ſuch Baptiſms are ſometimes *from men*, that is, uſed by perſons of an eminent Religion or extraordinary fame, for the gathering of Diſciples and admitting Proſelytes. And the Diſciples of *Chriſt* did ſo too: even before *Chriſt* had inſtituted the Sacrament for the Chriſtian Church, the Diſciples that came to *Chriſt* were baptized by his Apoſtles.

John 4. 2.

10. And now we are come to the gates of Baptiſm. All theſe till *John* were but Types and preparatory Baptiſms and *John*'s Baptiſm was but the prologue to the Baptiſm of *Chriſt*. The *Jewiſh* Baptiſms admitted Proſelytes to *Moſes* and to the Law of Ceremonies: *John*'s Baptiſm called them to *believe* in the *Meſſias* now appearing, and to *repent* of their ſins, to enter into *the Kingdom* which was *now at hand*, and preached that *Repentance* which ſhould be for *the remiſſion of ſins*. His Baptiſm remitted no ſins, but preached and conſigned Repentance, which in the belief of the *Meſſias*, whom he pointed to, ſhould pardon ſins. But becauſe he was taken from his Office before the work was compleated, the Diſciples of *Chriſt* finiſhed it: They went forth preaching the ſame Sermon of Repentance, and the approach of the Kingdom, and baptized, or made Proſelytes or diſciples, as *John* did; only they (as it is probable) baptized, in the Name of *Jeſus*, which it is not ſo likely *John* did. And this very thing might be the cauſe of the *(a)* different forms of Baptiſm recorded in the *Acts*; of *(b) baptizing in the Name of Jeſus*, and at other times *(c) in the Name of the Father, Son, and Holy Ghoſt*: the former being the manner of doing it in purſuance of the deſign of *John*'s Baptiſm, and the latter the form of Inſtitution by *Chriſt* for the whole Chriſtian Church, appointed after his Reſurrection: the Diſciples at firſt uſing promiſcuouſly what was uſed by the ſame Authority, though with ſome difference of Myſtery.

Audi quid Scripturæ docent: Joannis baptiſma non tam peccata dimiſit, quàm baptiſma pœnitentiæ fuit in peccatorum remiſſionem, idque in futuram remiſſionem quæ eſſet poſita per ſanctificationem Chriſti ſubſequutura. Hieronym. adv. Luciferian.

(a) Vide ſuprà Sect. 9. n. 1.
(b) Acts 8. 16. Acts 2. 38.
(c) Matth. 28. 19.

11. The Holy *Jeſus* having found his way ready prepared by the Preaching of *John* and by his Baptiſm, and the *Jewiſh* manner of adopting Proſelytes and Diſciples into the Religion a way chalked out for him to initiate Diſciples into his Religion, took what was ſo prepared, and changed it into a perpetual Sacrament. He kept the Ceremony, that they who were led only by outward things might be the better called in and eaſier enticed into the Religion, when they entred by a Ceremony which their Nation always uſed in the like caſes: and therefore without change of the outward act, he put into it a new ſpirit, and gave it a new grace and a proper efficacy; he ſublimed it to higher ends, and adorned it with Stars of Heaven; he made it to ſignifie greater Myſteries, to convey greater Bleſſings, to conſign the bigger Promiſes, to cleanſe deeper then the skin, and to carry Proſelytes farther than the gates of the Inſtitution. For ſo he was pleaſed to do in the other Sacrament: he took the Ceremony which he found ready in the Cuſtom of the *Jews*, where the *Major-domo* after the Paſchal Supper gave Bread and Wine to every perſon of his family; he changed nothing of it without, but transferred the Rite to greater Myſteries, and put his own Spirit to their Sign, and it became a Sacrament Evangelical. It was ſo alſo in the matter of Excommunication, where the *Jewiſh* practice was made to paſs into Chriſtian diſcipline. Without violence and noiſe *old things became new*, while he *fulfilled the Law*, making it up in full meaſures of the Spirit.

12. By theſe ſteps Baptiſm paſſed on to a Divine Evangelical inſtitution, which we find to be conſigned by three Evangeliſts. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* It was one of the laſt Commandments the Holy *Jeſus* gave upon the earth when he taught his

Matth. 28. 19.

Apoſtles

Apoſtles *the things which concerned his Kingdom.* For, *He that believeth and is baptized ſhall be ſaved:* but, *Unleſs a man be born of Water and the Holy Spirit, he cannot enter into the Kingdom of Heaven*; agreeable to the decretory words of God by *Abraham* in the Circumciſion, to which Baptiſm does ſucceed in the conſignation of the ſame Covenant and the ſame Spiritual Promiſes, *The uncircumciſed child whoſe fleſh is not circumciſed, that ſoul ſhall be cut off from his people*; *he hath broken my Covenant.* The *Manichees, Seleucus, Hermias,* and their followers, people of a day's abode and ſmall intereſt, but of malicious doctrine, taught Baptiſm not to be neceſſary, not to be uſed, upon this ground, becauſe they ſuppoſed that it was proper to *John* to *baptize with water*, and reſerved for *Chriſt*, as his peculiar, to *baptize with the Holy Ghoſt and with fire.* Indeed *Chriſt* baptized none otherwiſe; he ſent his Spirit upon the Church in Pentecoſt, and baptized them with fire, the Spirit appearing like a flame: but he appointed his Apoſtles to baptize with water, and they did ſo, and their ſucceſſours after them, every-where and for ever, not expounding, but obeying the preceptive words of their Lord, which were almoſt the laſt that he ſpake upon earth. And I cannot think it needful to prove this to be neceſſary by any more Arguments; for the words are ſo plain, that they need no expoſition: and yet if they had been obſcure, the univerſal practice of the Apoſtles and the Church for ever is a ſufficient declaration of the Commandment. No Tradition is more univerſal, no not of Scripture it ſelf; no words are plainer, no not the Ten Commandments: and if any ſuſpicion can be ſuperinduced by any jealous or leſs-diſcerning perſon, it will need no other refutation, but to turn his eyes to thoſe lights by which himſelf ſees Scripture to be the Word of God, and the Commandments to be the declaration of his Will.

Mark 16. 16. John 3. 5.

Gen. 17. 14.

S. Aug. *Hæreſ.* 46. 59.

13. But that which will be of greateſt concernment in this affair is, to conſider the great benefits are conveyed to us in this Sacrament: for this will highly conclude, that the Precept was for ever, which God ſo ſeconds with his grace and mighty bleſſings; and the ſuſception of it neceſſary, becauſe we cannot be without thoſe excellent things which are the Graces of the Sacrament.

14. Firſt, The firſt fruit is, That *in Baptiſm we are admitted to the Kingdom of Chriſt*, preſented unto him, conſigned with his Sacrament, enter into his *Militia*, give up our Underſtandings and our choice to the obedience of *Chriſt*, and in all ſenſes that we can become his Diſciples, witneſſing a good confeſſion, and undertaking a holy life. And therefore in Scripture μαθητεύειν and βαπτίζειν are conjoined in the ſignifications, as they are in the myſtery. It is a giving up our names to *Chriſt*, and it is part of the foundation or the firſt Principles of the Religion, as appears in S. *Paul*'s Catechiſm: it is ſo the firſt thing, that it is for babes and Neophytes, in which they are matriculated and adopted into the houſe of their Father, and taken into the hands of their Mother. Upon this account Baptiſm is called in antiquity *Eccleſiæ janua, porta Gratiæ, & primus introitus Sanctorum ad æternam Dei & Eccleſiæ conſuetudinem*; *The gate of the Church, the door of Grace, the firſt entrance of the Saints to an eternal converſion with God and the Church. Sacramentum initiationis, & intrantium Chriſtianiſmum inveſtituram*, S. *Bernard* calls it; *the Sacrament of initiation, and the inveſtiture of them that enter into the Religion.* And the perſon ſo entring is called πεπεισμένος and συγκαταθεμένος, one of the Religion, or a Proſelyte and Convert, and one *added to the number* of the Church; in imitation of that of S. *Luke*, Ὁ Κύριος προσετίθει σωζομένους τῇ ἐκκλησίᾳ, *God added to the Church thoſe that ſhould be ſaved:* juſt as the Church does to this day and for ever, baptizing Infants and Catechumens: σωζόμενοι προστίθενται, *they are added to* the Church, that they may be added to the Lord, and the number of the Inhabitants of Heaven.

Heb. 6. 1, 2.

S. Auguſt. *l.* 2. *c.* 1. *de Cat. rudib.*

Juſt. Martyr, *Apol.* 2.

Acts 2. 47.

15. Secondly, The next ſtep beyond this is *Adoption into the Covenant*, which is an immediate conſequnt of the firſt Preſentation; this being the firſt act of man, that the firſt act of God. And this is called by S. *Paul* a being * *baptized in one ſpirit into one body*; that is, we are made capable of the Communion of Saints, the bleſſings of the faithful, the priviledges of the Church. By this we are, as S. *Luke* calls it, ‖ τεταγμένοι εἰς ζωὴν αἰώνιον, *ordained*, or *diſpoſed, put into the order of eternal Life*, being made members of the myſtical Body under *Chriſt* our Head.

τὸ βάπτισμα ὑιοθεσίας χάριν τυγχάνειν, Cyr. I. Hieroſol. *Catech.* 2.

* 1 Cor. 12. 13.

‖ Acts 13. 48.

* John 3. 5.

‖ Titus 3. 5.

16. Thirdly, And therefore *Baptiſm is a new Birth*, by which we enter into the new world, *the new Creation*, the bleſſings and ſpiritualities of the Kingdom. And this is the expreſſion which our Saviour himſelf uſed to * *Nicodemus, Unleſs a man be born of Water and the Spirit.* And it is by ‖ S. *Paul* called λουτρὸν παλιγγενεσίας, *the laver of Regeneration.* For now we begin to be reckoned in a new *Cenſus* or account, God is become our Father, *Chriſt* our elder Brother, the Spirit *the earneſt of our Inheritance*, the Church our

Διὰ βαπτίσματος ἀναγεννώμεθα εἰς τὸ λαβεῖν ἡμᾶς πνευματικὴν γέννησιν, ἣ σπερμὰ καὶ εὐλαβείας, καὶ σωτηρίας. Damaſc. *l.* 4. *Orth. fid. c.* 10.

our Mother; our food is the Body and Blood of our Lord, Faith is our learning, Religion our employment, and our whole life is ſpiritual, and Heaven the object of our Hopes, and the mighty price of our high Calling. And from this time forward we have a new principle put into us, the Spirit of Grace, which, beſides our Soul and Body, is a principle of action, of one nature, and ſhall with them enter into the portion of our Inheritance. And therefore the Primitive Chriſtians, who conſigned all their affairs and goods and writings with ſome marks of their Lord, uſually writing Ἰησοῦς Χριστὸς, Θεοῦ υἱὸς, Σωτὴρ, *Jeſus Chriſt, the Son of God, our Saviour*, made it an abbreviature, by writing only the Capitals thus, I. X. Θ. Υ. Σ, which the Heathens in mockery and deriſion made Ἰχθὺς, which ſignifies *a Fiſh*, and they uſed it for *Chriſt* as a name of reproach. But the Chriſtians owned the name, and turned it into a pious Metaphor, and were content that they ſhould enjoy their pleaſure in the Acroſtich. But upon that occaſion *Tertullian* ſpeaks pertinently to this Article, *Nos piſciculi, ſecundùm ἰχθὺν noſtrum Jeſum Chriſtum, in aqua naſcimur: Chriſt*, whom you call *a Fiſh*, we knowledge to be our Lord and Saviour; and we, if you pleaſe, are the little fiſhes, for we are born in water, thence we derive our ſpiritual life. And becauſe from henceforward we are *a new Creation*, the Church uſes to aſſign new relations to the Catechumens, Spiritual Fathers and Suſceptours; and, at their entrance into Baptiſm, the Chriſtians and *Jewiſh* Proſelytes did uſe to cancel all ſecular affections to their temporal relatives. *Nec quicquam priùs imbuuntur quàm contemnere Deos, exuere patriam, parentes, liberos, fratres vilia habere*, ſaid *Tacitus* of the Chriſtians. Which was true in the ſenſe only that *Chriſt* ſaid, *He that doth not hate father or mother for my ſake, is not worthy of me*; that is, He that doth not hate them *præ me*, rather then forſake me, forſake them, is unworthy of me.

Lib. de Baptiſm. c. 1.

Lib. 5. Hiſt.

Ezek. 36. 25. Πιστεύω ἓν βάπτισμα εἰς ἄφεσιν τῶν ἁμαρτιῶν. *Symb. Nicen.*

17. Fourthly, *In Baptiſm all our ſins are pardoned*, according to the words of a Prophet, *I will ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſs.* "The "Catechumen deſcends into the Font a Sinner, he ariſes purified; he goes down "the ſon of Death, he comes up the ſon of the Reſurrection; he enters in the ſon "of Folly and prevarication, he returns the ſon of Reconciliation; he ſtoops down "the child of Wrath, and aſcends the heir of Mercy; he was the child of the Devil, "and now he is the ſervant and the ſon of God. They are the words of Venerable *Bede* concerning this Myſtery. And this was ingeniouſly ſignified by that *Greek* inſcription upon a Font, which is ſo prettily contriv'd, that the words may be read after the *Greek* or after the *Hebrew* manner, and be exactly the ſame; NIΨON ANOMHMA, MH MONAN OΨIN, *Lord, waſh my ſin, and not my face only.* And ſo it is intended and promiſed. * *Ariſe and be baptized, and waſh away thy ſins, and call on the Name of the Lord*, ſaid *Ananias* to *Saul*. For ‖ *Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it,* τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, *with the waſhing of water in the word*, that is, Baptiſm in the Chriſtian Religion. And therefore * *Tertullian* calls Baptiſm *lavacrum compendiatum*, a compendious Laver, that is, an intire cleanſing the Soul in that one action juſtly and rightly performed. In the rehearſal of which Doctrine it was not an unpleaſant Etymology that *Anaſtaſius Sinaita* gave of Baptiſm, βάπτισμα *quaſi* βάπταισμα, ἐν ᾧ βάλλεται, ἧγουν πίπτει, τὸ πταῖσμα, *in which our ſins are thrown off:* and they fall like leeches when they are full of blood and water, or like the chains from S. *Peter*'s hands at the preſence of the Angel. Baptiſm is ἀνεκλόγητος ἄφεσις ἁμαρτιῶν, an intire full *forgiveneſs of ſins*, ſo that they ſhall *never be called* again *to ſcrutiny.*

* Acts 22. 16.

‖ Eph. 5. 25, 26.

* *Lib. 5. adv. Marc. c. 9.* Θάλασσα καλύζει πάντα τὸν ἀνθρώπων καὶ Gr. πρὸν. *Annon ità credimus, quia omne genus peccati cùm ad ſalutare lavacrum venimus auferitur?* Origen. *hom. 15. in Joſu. Ecce quicquid iniquitatum ſempiternus ignis excoquere & expiare vix poſſet, ſubitò ſacro fonte ſubmerſum eſt, & de æternis debitis breviſſimo lavacri compendio cum indulgentiſſimo creditore tranſactum eſt.* Ambroſ. *lib. 1. cap. 7. de Pœnit. Qui dicit peccata in Baptiſmo non ſunditus dimitti, dicat in mari rubro Ægyptios non vraciter mortuos. S.* Greg. M. *l. 9. ep. 39.*

Arator, *l. 2. Hiſt. Apoſt.*

--------Omnia Dæmonis arma
His merguntur aquis, quibus ille renaſcitur Infans
Qui captivus erat--------

The captivity of the Soul is taken away by the blood of Redemption, and the fiery darts of the Devil are quenched by theſe ſalutary waters; and what the flames of Hell are expiating or puniſhing to eternal Ages, that is waſhed off quickly in the Holy Font, and an eternal debt paid in an inſtant. For ſo ſure as the *Egyptians* were drowned in the Red Sea, ſo ſure are our Sins waſhed in this Holy flood. For this is a Red Sea too; theſe waters ſignifie the Blood of *Chriſt*; *Theſe are they that have waſhed their Robes, and made them white in the blood of the Lamb.* Τὸ αἷμα καθαρίζει, τὸ ὕδωρ καθαρίζει,

Rev. 7. 14.

καὶ τὸ πνεῦμα ἁγνίζει· τὸ αἷμα διὰ πνεύματος, τὸ πνεῦμα διὰ ὕδατος. *The Blood* of Chriſt *cleanſeth us, the Water cleanſeth us, the Spirit purifieth us*; *the Blood by the Spirit, the Spirit by the Water*; all in Baptiſm, and in purſuance of that Baptiſmal ſtate. * *Theſe three* are they that *bear record in Earth, the Spirit, the Water, and the Blood*; καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσι, *and theſe three agree in one*, or *are to one purpoſe*; they agree in Baptiſm, and in the whole purſuance of the aſſiſtances which a Chriſtian needs all the days of his life. And therefore S. *Cyrill* calls Baptiſm τῦπ τῦ Χριςῦ παθημάτων ἀντίτυπον, *the Antitype of the paſſions of Chriſt*. It does preconſign the death of *Chriſt*, and does the infancy of the work of Grace, but not weakly; it brings from death to life: and though it brings us but to the birth in the New life, yet this is a greater change then is in all the periods of our growth to manhood, to *a perfect man in Chriſt Jeſus*.

1 John 1. 7. Acts 22. 16. Tit. 3. 5. Heb 9. 14. * 1 John 5. 8.

18. Fifthly, *Baptiſm* does not only pardon our ſins, but *puts us into a ſtate of Pardon for the time to come*. For Baptiſm is the beginning of the New life, and an admiſſion of us into the Evangelical Covenant: which on our parts conſiſts in a ſincere and timely endeavour to glorifie God by Faith and Obedience; and on God's part, he will pardon what is paſt, aſſiſt us for the future, and not meaſure us by grains and ſcruples, or exact our duties by the meaſure of an Angel, but by the ſpan of a man's hand. So that by Baptiſm we are conſigned to the mercies of God and the Graces of the Goſpel; that is, that our Pardon be continued, and our Piety be a ſtate of Repentance. And therefore that *Baptiſm* which in the *Nicene* Creed we profeſs to be for *the remiſſion of ſins*, is called in the *Jeruſalem* Creed *the Baptiſm of Repentance*; that is, it is the entrance of a new life, the gate to a perpetual change and reformation, all the way continuing our title to and hopes of forgiveneſs of ſins. And this excellency is clearly recorded by S. *Paul*: *The kindneſs and love of God our Saviour towards man hath appeared, Not by works of righteouſneſs which we have done*; that's the formality of the Goſpel-Covenant, not to be exacted by the ſtrict meaſures of the Law; *but according to his mercy he ſaved us*, that is, by gentleneſs and remiſſions, by pitying and pardoning us, by relieving and ſupporting us, becauſe *he remembers that we are but duſt*: and all this mercy we are admitted to, and is conveyed to us, διὰ λουτροῦ παλιγγενεσίας, *by the laver of Regeneration, and the renewing of the Holy Ghoſt*. And this plain evident Doctrine was obſerved, explicated and urged againſt the *Meſſalians*, who ſaid that Baptiſm was like a razor, that cuts away all the ſins that were paſt, or preſently adhering, but not the ſins of our future life. Οὐδὲ γὰρ τῦτο μόνον ἐπαγγέλλεται τὸ μυστήριον, ἀλλὰ τὰ τέτων μείζω καὶ τελεώτερα· ἀῤῥαβὼν γάρ ἐςι τῦ μελλόντων ἀγαθῶν καὶ τῆ ἐσομένης ἀναςάσεως τύπος, καὶ κοινωνία τῦ διὰ σολικῶν παθημάτων, καὶ μέθεσία τῆ διὰ σολικῆς ἀναςάσεως, καὶ ἱμάτιον σωτηρίε, καὶ χιτὼν εὐφροσύνης, καὶ σολὴ φωτεινὴ, μᾶλλον δὲ αὐτὸ φῶς. *This Sacrament promiſes more and greater things*; *It is the earneſt of future good things, the type of the Reſurrection, the communication of the Lord's Paſſion, the partaking of his Reſurrection, the robe of Righteouſneſs, the garment of Gladneſs, the veſtment of Light, or rather Light it ſelf.* And for this reaſon it is that Baptiſm is not to be repeated, becauſe it does at once all that it can do at an hundred times: for it admits us to the condition of Repentance and Evangelical mercy, to a ſtate of Pardon for our infirmities and ſins, which we timely and effectually leave; and this is a thing that can be done but once, as a man can begin but once. He that hath once entred in at this gate of Life is always in poſſibility of Pardon, if he be in a poſſibility of working and doing after the manner of a man that which he hath promiſed to the Son of God. And this was expreſly delivered and obſerved by S. *Auſtin*: "That which the Apoſtle ſays, *Cleanſing him with the waſhing of* "*water in the word*, is to be underſtood, that in the ſame Laver of Regeneration and "word of Sanctification all the evils of the regenerate are cleanſed and healed; not "only the ſins that are paſt, which are all now remitted in Baptiſm, but alſo thoſe "that are contracted afterwards by humane ignorance and infirmity: not that Bap- "tiſm be repeated as often as we ſin, but becauſe by this which is once adminiſtred is "brought to paſs, that pardon of all ſins, not only of thoſe that are paſt, but alſo thoſe "which will be committed afterwards, is obtained. The *Meſſalians* denied this, and it was part of their Hereſie in the undervaluing of Baptiſm; and for it they are moſt excellently confuted by *Iſidore Peluſiot*, in his third Book, 195. Epiſtle to the Count *Hermin*, whither I refer the Reader.

Theodor. *Ep. de Div. decr. cap. de Bapt.*

Lib. de Nuptiis c. 23. & Tract. 124. in Joan.

Vide Salmer. *tom.* 13. *p.* 487.

19. In proportion to this Doctrine it is that the Holy Scripture calls upon us to live a holy life, in purſuance of this grace of Baptiſm. And S. *Paul* recalls the lapſed *Galatians* to their Covenant, and the grace of God ſtipulated in Baptiſm. *Ye are all children of God by faith in Jeſus Chriſt*, that is, *heirs of the promiſe*, and *Abraham's ſeed*; that promiſe which cannot be diſannulled, encreaſed or diminiſhed, but is

Gal. 3. 26. Verſe 29.

the ſame to us as it was to *Abraham*, the ſame before the Law and after. Therefore do not you hope to be *juſtified by the Law*, for you are entred into the Covenant of Faith, and are to be juſtified thereby. This is all your hope, by this you muſt ſtand for ever, or you cannot ſtand at all; but by this you may: for *you are Gods children by Faith*, that is, not by the Law, or the Covenant of Works. And that you may remember whence you are going, and return again, he proves that they are the Children of God
Gal. 3. 27. by faith in *Jeſus Chriſt*, becauſe they *have been baptized into Chriſt*, and ſo *put on Chriſt*. This makes you *Children*, and ſuch as are to be *ſaved by Faith*, that is, a Covenant, *not of Works*, but of Pardon in *Jeſus Chriſt*, the Authour and Eſtabliſher of this Covenant. For this is the Covenant made in Baptiſm, that *being juſtified by his grace, we ſhall be heirs of life eternal: for by grace*, that is, by favour, remiſſion and forgiveneſs in *Jeſus Chriſt, ye are ſaved*. This is the only way that we have of being juſtified, and this muſt remain as long as we are in hopes of Heaven; for beſides this we have no hopes: and all this is ſtipulated and conſigned in Baptiſm, and is of force after our fallings into ſin and riſings again. In purſuance of this the ſame Apoſtle declares, that the ſeveral ſtates of ſin are ſo many receſſions from the ſtate of Baptiſmal grace; and if we arrive to the direct Apoſtaſie, and renouncing of or a contradiction to the ſtate of Baptiſm, we are then unpardonable, becauſe we are fallen from our ſtate of Pardon. This
Heb. 10. 16, &c. S. *Paul* conditions moſt ſtrictly in his Epiſtle to the *Hebrews*. *This is the Covenant I will make in thoſe days: I will put my Laws in their hearts*; *And their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin.* That is, our ſins are ſo pardoned that we need *no more oblation*, we are then made partakers of the death of *Chriſt*; which we afterwards renew in memory and Euchariſt
Verſe 19, &c. and repreſentment. But the great work is done in Baptiſm; for ſo it follows, *Having boldneſs to enter into the Holieſt by the blood of Jeſus by a new and living way, that is, by the veil of his fleſh*, his Incarnation. But how do we enter into this? Baptiſm is the door,
ἐλπίδος, ſcil. ad futurum reſpiciens. and the ground of this confidence for ever: for ſo he adds, *Let us draw near with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure water*. This is the conſignation of this bleſſed ſtate, and the gate to all this mercy. *Let us hold faſt the profeſſion of our faith*, that is, the Religion of a Chriſtian, the Faith into which we were baptized; for that is the Faith that *juſtifies and ſaves us: Let us* therefore *hold faſt* this *profeſſion of* this *Faith*, and do all the
ἐπισυναγωγὴ, παράκλησις, καλαγόησις. intermedial works in order to the conſervation of it, ſuch as are *aſſembling in the Communion of Saints*, (the uſe of the Word and Sacrament is included in the Precept,) *mutual Exhortation, good Example*, and the like. *For if we ſin wilfully after we have received the knowledge of the truth*, that is, if we ſin againſt the profeſſion of this Faith, and hold it not faſt, but let the Faith and the profeſſion go wilfully, (which afterwards he calls
Verſe 29. *a treading under foot the Son of God, accounting the blood of the Covenant wherewith he was ſanctified an unholy thing*, and *a doing deſpite to the ſpirit of grace*, viz. which moved upon thoſe waters, and did illuminate him in Baptiſm,) if we do this, *there is no more ſacrifice for ſins*, no more deaths of *Chriſt* into which you may be baptized; that is, you are fallen from the ſtate of Pardon and Repentance into which you were admitted in Baptiſm, and in which you continue ſo long as you have not quitted your baptiſmal Rites and the whole Covenant. Contrary to this is that which S. *Peter* calls *making our Calling and Election ſure*, that is a doing all that which may continue us in our ſtate of Baptiſm and the grace of the Covenant. And between theſe two ſtates, of abſolute Apoſtaſie from, and intirely adhering to and ſecuring, this ſtate of Calling and Election, are all the intermedial ſins, and being overtaken in ſingle faults, or declining towards vicious habits, which in their ſeveral proportions are degrees of danger and inſecurity; which S. *Peter*
2 Pet. 1. 9. calls λήθην καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν, *a forgetting our Baptiſm* or *purification from our ſins*. And in this ſenſe are thoſe words, *The juſt ſhall live by Faith*, that is, by that profeſſion which they made in Baptiſm; from which if they ſwerve not, they ſhall be ſupported in their ſpiritual *life*. It is a Grace which, by virtue of the Covenant conſigned in Baptiſm, does like a centre tranſmit effluxes to all the periods and portions of our life; our whole life, all the periods of our ſucceeding hopes are kept alive by this. This conſideration is of great uſe, beſides many other things, to reprove the folly of thoſe who in the Primitive Church deferred their Baptiſm till their death-bed: becauſe Baptiſm is a Laver of Sanctification, and drowns all our ſins, and buries them in the grave of our Lord, they thought they might ſin ſecurely upon the ſtock of an after-Baptiſm; for unleſs they were ſtrangely prevented by a ſudden accident, a death-bed Baptiſm they thought would ſecure their condition. But early ſome of them durſt not take it, much leſs in the beginning of their years, that they might at leaſt gain impunity

Vide Par. 2. *Diſc.* 9. of Repentance, *num.* 9. *ad* 31.

for

for their follies and heats of their youth. Baptiſm hath influence into the pardon of all our ſins committed in all the days of our folly and infirmity; and ſo long as we have not been baptized, ſo long we are out of the ſtate of Pardon: and therefore an early Baptiſm is not to be avoided upon this miſtaken fancy and plot upon Heaven; it is the greater ſecurity towards the pardon of our ſins, if we have taken it in the beginning of our days.

20. Fifthly, The next benefit of Baptiſm, which is alſo a verification of this; is *a Sanctification of the baptized perſon by the Spirit of Grace.*

Sanctus in hunc cælo deſcendit Spiritus amnem,
Cæleſtique ſacras fonte maritat aquas:
Concipit unda Deum, ſanctámque liquoribus almis
Edit ab æterno ſemine progeniem.

Paul. *Ep.* 12. *ad Serenum.*

The Holy Ghoſt deſcends upon the waters of Baptiſm, and maks them prolifical, apt to produce children unto God. And therefore S. *Leo* compares the Font of Baptiſm to the Womb of the Bleſſed Virgin when it was repleniſhed with the Holy Spirit. And this is the Baptiſm of our deareſt Lord: his Miniſters baptize with Water, our Lord at the ſame time verifies their Miniſtery with giving the Holy Spirit. They are joyned together by S. *Paul, We are by one Spirit baptized into one body*; that is, admitted into the Church by baptiſm of Water and the Spirit. This is that which our Bleſſed Lord calls *a being born of Water and of the Spirit*: by water we are ſacramentally dead and buried, by the Spirit we are made alive. But becauſe theſe are myſterious expreſſions, and, according to the ſtyle of Scripture, high and ſecret in ſpiritual ſignifications, therefore, that we may underſtand what theſe things ſignifie, we muſt conſider it by its real effects, and what it produces upon the Soul of a man.

1 Cor. 12. 13.

John 3. 5. S. Baſil. *de Spir. S. c.* 15.

21. Firſt, It is *the Suppletory of original Righteouſneſs*, by which *Adam* was at firſt gracious with God, and which he loſt by his prevarication. It was in him a principle of Wiſdom and Obedience, a relation between God and himſelf, a title to the extraordinary mercies of God, and a ſtate of *Friendſhip*. When he fell, he was diſcompoſed in all, the links of the golden chain and bleſſed relation were broken: and it ſo continued in the whole life of Man, which was ſtained with the evils of this folly and the conſequent miſchiefs. And therefore when we began the world again, entring into the Articles of a new life, God gave us his Spirit to be an inſtrument of our becoming gracious perſons, and of being in a condition of obtaining that ſupernatural End which God at firſt deſigned to us. And therefore as our Baptiſm is a ſeparation of us from unbelieving people; ſo the deſcent of the Holy Spirit upon us in our Baptiſm is a conſigning or marking us for God, as the Sheep of his paſture, as the Souldiers of his Army, as the Servants of his houſhold: we are ſo ſeparated from the world, that we are appropriated to God, ſo that God expects of us duty and obedience; and all Sins are acts of Rebellion and Undutifulneſs. Of this nature was the ſanctification of *Jeremy* and *John* the Baptiſt from their mothers womb; that is, God took them to his own ſervice by an early deſignation, and his Spirit marked them to a holy Miniſtery. To this alſo relates that of S. *Paul*, whom God by a decree ſeparated from his mother's womb to the Miniſtery of the Goſpel: the Decree did antedate the act of the Spirit, which did not deſcend upon him until the day of his Baptiſm. What theſe perſons were in order to exteriour Miniſteries, that all the faithful are in order to Faith and Obedience, conſigned in Baptiſm by the Spirit of God to a perpetual relation to God, in a continual ſervice and title to his Promiſes. And in this ſenſe the Spirit of God is called * σφραγὶς, *a Seal*; ‖ *In whom alſo, after that ye believed, ye were ſealed with that holy Spirit of Promiſe.* Τὸ μὲν ὕδωρ καθαίρει, τὸ δὲ πνεῦμα σφραγίζει τὴν ψυχήν· *The Water waſhes the body, and the Spirit ſeals the Soul, viz.* to a participation of thoſe Promiſes which he hath made, and to which we receive a title by our Baptiſm.

* 2 Cor. 1. 22. Eph. 4. 30. John 6. 27. ‖ Eph. 1. 13. S. Cyril. Hieroſ. *Catech.* 3.

22. Secondly, The ſecond effect of the Spirit is *Light* or *Illumination*; that is, the Holy Spirit becomes unto us the Authour of holy thoughts and firm perſuaſions, and *ſets to his ſeal that the Word of God is true*, into the belief of which we are then baptized, and makes Faith to be a Grace, and the Underſtanding reſigned, and the Will confident, and the Aſſent ſtronger then the premiſſes, and the Propoſitions to be believed, becauſe they are beloved; and we are taught the ways of Godlineſs after a new manner, that is, we are made to perceive the Secrets of the Kingdom, and to love Religion, and to long for Heaven and heavenly things, and to deſpiſe the World, and to have new reſolutions, and new perceptions, and new delicacies, in order to the eſta-

S. Baſil. *in* Pſal. 28. bliſhment of Faith, and its increments and perſeverance. Τῇ λαμπρύνσῃ ψυχῇ ἀπὸ καθαρότητος ἀνιδρυθεὶς ὁ Θεὸς, οἱονεὶ θρόνον αὐτὴν ἑαυτῷ καθεργάζεται· *God ſits in the Soul when it is illuminated in Baptiſm, as if he ſate in his Throne*; that is, he rules by a firm perſuaſion, and intire principles of Obedience. And therefore Baptiſm is called in Scripture Heb. 10. 32. φωτισμὸς, and the baptized φωτισθέντες *illuminated*; *Call to mind the former days in which* * Verſe 4. *you were illuminated*: and the ſame phraſe is in the * 6. to the *Hebrews*, where the parallel places expound each other. For that which S. *Paul* calls ἅπαξ φωτισθέντες, *once illuminated*, he calls after, λαβόντες τὴν ἐπίγνωσιν τῆς ἀληθείας, *a receiving the knowledge of the truth*. And that you may perceive this to be wholly meant of Baptiſm, the Apoſtle Heb. 6. 4. expreſſes it ſtill by Synonyma's, *Taſting of the heavenly gift, and made partakers of the Holy Ghoſt, ſprinkled in our hearts from an evil conſcience, and waſhed in our bodies with pure water*: all which alſo are a *ſyllabus* or collection of the ſeveral effects of the graces beſtowed in Baptiſm. But we are now inſtancing in that which relates moſt properly to the Underſtanding; in which reſpect the Holy Spirit alſo is called *Anointing* or 1 John 2. 20. verſ. 27. *Unction*: and the myſtery is explicated by S. *John*, *The Anointing which ye have received of him abideth in you*; *and ye need not that any man teach you, but as the ſame Anointing teacheth you of all things.*

23. Thirdly, *The Holy Spirit deſcends upon us in Baptiſm, to become the principle of a new life*, to become *a holy ſeed*, ſpringing up to Holineſs; and is called by S. *John* 1 John 3. 9. σπέρμα Θεοῦ, *the ſeed of God*: and the purpoſe of it we are taught by him, *Whoſoever is born of God* (that is, he that is regenerated and entred into this new birth) *doth not commit ſin*; *for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.* The Spirit of God is the Spirit of life; and now that he by the Spirit is born anew, he hath in him that principle which, if it be cheriſhed, will grow up to life, to life eternal. And this is *the Spirit of Sanctification, the victory over the World*, the deletery of Concupiſcence, the life of the Soul, and the perpetual principle of Grace ſown in our ſpirits in the day of our Adoption to be the ſons of God, and members of *Chriſt*'s body. But take this Myſtery in the words of S. *Baſil.* *Lib. de Spir. S. c.* 18. "There are two Ends propoſed in Baptiſm: to wit, to aboliſh the body of Sin, that we may no more bring "forth fruit unto death; and to live in the Spirit, and to have our fruit to Sanctifi- "cation. The Water repreſents the image of death, receiving the body in its boſom, "as in a Sepulchre: but the quickning Spirit ſends upon us a vigorous δύναμιν, *power* "or *efficacy*, even from the beginning renewing our Souls from the death of ſin unto life. "For as our Mortification is perfected in the water, ſo the Spirit works Life in us. To this purpoſe is the diſcourſe of S. *Paul*: having largely diſcourſed of our being (*a*) Rom. 6. 7. * χρὴ ὸν ποιεῖν, i.e. ἀποκλινύναι, Plutarch. baptized into the death of *Chriſt*, he adds this as the Corollary of all, *(a) He that is* * *dead is freed from ſin*: that is, being mortified and *(b) buried in* the waters of *Baptiſm*, we have a *new life* of Righteouſneſs put into us; we are quitted from the dominion of Sin, and are *(c) planted together in the likeneſs of Chriſt's Reſurrection, (d) that henceforth we ſhould not ſerve ſin.*

(*b*) *ib.* verſ. 4. (*c*) verſ. 5. (*d*) verſ. 6. *Vide Diſc.* 9. of Repentance, *n.* 46.

24. Fourthly, But all theſe intermedial Bleſſings tend to a glorious Concluſion, for *Baptiſm does* alſo *conſign us to a holy Reſurrection.* It takes the ſting of death from us, by burying us together with *Chriſt*; and takes off Sin, which is the ſting of death, and then we ſhall be partakers of a bleſſed Reſurrection. This we are taught by S. *Paul*, Rom. 6. 3, 5. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? For if we have been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection.* That declares the real event in its due ſeaſon. But becauſe Baptiſm conſigns it, and admits us to a title to it, we are ſaid with Col. 2. 12. S. *Paul, to be riſen with Chriſt in Baptiſm*; *Buried with him in Baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, which hath raiſed him from the dead.* Which expreſſion I deſire to be remembred, that by it we may better underſtand thoſe other ſayings of the Apoſtle, of *putting on Chriſt in Baptiſm, putting on the new man*, &c. for theſe only ſignifie ὑπογέγραμμα, or the *deſign* on God's part, and the *endeavour* and duty on Man's: we are then conſigned to our Duty, and to our Reward; we undertake one, and have a title to the other. And though men of ripeneſs and Reaſon enter inſtantly into their portion of Work, and have preſent uſe of the aſſiſtances, and ſomething of their Reward in hand: yet we cannot conclude, that thoſe that cannot do it preſently are not baptized rightly, becauſe they are not in capacity to *put on the New man* in Righteouſneſs, that is, in an actual holy life. For they may *put on the New man* in Baptiſm, juſt as *they are riſen with Chriſt.* Which becauſe it may be done by Faith before it is done in real event, and it may be done by Sacrament and deſign before it be done by a proper Faith; ſo alſo may our putting

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on the New man be: it is done ſacramentally; and that part which is wholly the work of God does only antedate the work of man, which is to ſucceed in its due time, and is after the manner of preventing grace. But this is by the bye. In order to the preſent Article, Baptiſm is by *Theodoret* called μέθεσις τῆ δεσποτικῆς ἀναστάσεως, *a participation of the Lord's Reſurrection.*

25. Fifthly and laſtly, *By Baptiſm we are ſaved:* that is, we are brought from death to life here, and that is *the firſt Reſurrection*; and we are brought from death to life hereafter, by virtue of the Covenant of the ſtate of Grace into which in Baptiſm we enter, and are preſerved from *the ſecond Death*, and receive a glorious and an eternal life. *He that believeth and is baptized ſhall be ſaved*, ſaid our Bleſſed Saviour; and, *According to his mercy he ſaved us, by the waſhing of Regeneration and renewing of the Holy Ghoſt.* Mark 16. 15. Tit. 3. 5.

26. After theſe great Bleſſings ſo plainly teſtified in Scripture and the Doctrine of the Primitive Church, which are regularly conſigned and beſtowed in Baptiſm, I ſhall leſs need to deſcend to temporal Bleſſings, or rare contingencies, or miraculous events, or probable notices of things leſs certain. Of this nature are thoſe Stories recorded in the Writings of the Church, that *Conſtantine* was cured of a Leproſie in Baptiſm; *Theodoſius* recovered of his diſeaſe, being baptized by the Biſhop of *Theſſalonica*; and a paralytick *Jew* was cured as ſoon as he became a Chriſtian, and was baptized by *Atticus* of *CP.* and Biſhop *Arnulph* baptizing a Leper alſo cured him, ſaid *Vincentius Bellovacenſis.* It is more conſiderable which is generally and piouſly believed by very many eminent perſons in the Church, that at our Baptiſm God aſſigns an Angel-Guardian, (for then the Catechumen, being made a Servant and a Brother to the Lord of Angels, is ſure not to want the aids of them who *pitch their tents round about them that fear the Lord*;) and that this guard and miniſtery is then appointed when themſelves are admitted into the inheritance of the Promiſes: and their title to Salvation is hugely agreeable to the words of S. *Paul*, *Are they not all miniſtring ſpirits, ſent forth to miniſter to them who ſhall be heirs of Salvation?* where it appears, that the title to the inheritance is the title to this miniſtery, and therefore muſt begin and end together. But I inſiſt not on this, though it ſeems to me hugely probable. All theſe Bleſſings put into one *Syllabus* have given to Baptiſm many honourable appellatives in Scripture and other Divine Writers, calling it ἀναγέννησιν, παλιγγενεσίαν, ὄχημα πρὸς Θεὸν, ὄχημα πρὸς βασιλείαν, πρόξενον, τὴ κλεῖδα τῆς βασιλείας τῶν οὐρανῶν, μεγάλην περιτομὴν ἀχειροποίητον, ἀναγέννωσιν, ἁγαθῆς συνειδήσεως ἐπερώτημα, ἀῤῥαβῶνα, ἐνέχυρον, ἀπόδειξιν, ἀνάκτισιν, ἔνδυμα φωτινὸν, *Sacramentum vitæ & æternæ ſalutis*; *a New birth, a Regeneration, a Renovation, a Chariot carrying us to God, the great Circumciſion, a Circumciſion made without hands, the Key of the Kingdom, the Paranymph of the Kingdom, the Earneſt of our inheritance, the Anſwer of a good Conſcience, the Robe of light, the Sacrament of a new life and of eternal Salvation.* Ἄφθονον μὲν ὕδωρ· This is celeſtial water, ſpringing from the ſides of the Rock upon which the Church was built, when the Rock was ſmitten with the Rod of God. Heb. 1. 14. Baſil. Theod. Epiphan. Nazianz. *Col.* 2. 2. Cyril. Hieroſ. Dionyſ. Areop. Aug. *l.* 2. *c.* 13. *contra Creſcon. Gram.*

27. It remains now that we enquire what concerns our Duty, and in what perſons or in what diſpoſitions Baptiſm produces all theſe glorious effects: for the Sacraments of the Church work in the virtue of *Chriſt*, but yet only upon ſuch as are ſervants of *Chriſt*, and hinder not the work of the Spirit of Grace. For the water of the Font and the Spirit of the Sacrament are indeed to waſh away our Sins, and to purifie our Souls; but not unleſs we have a mind to be purified. The Sacrament works pardon for them that hate their ſin, and procures Grace for them that love it. They that are guilty of ſins muſt repent of them, and renounce them, and they muſt make a profeſſion of the Faith of *Chriſt*, and give or be given up to the obedience of *Chriſt*; and then they are rightly diſpoſed. *He that believeth and is baptized ſhall be ſaved*, ſaith *Chriſt*; and S. *Peter* call'd out to the whole aſſembly, *Repent, and be baptized every one of you.* Concerning this *Juſtin Martyr* gives the ſame account of the Faith and practice of the Church; Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν, &c. "Whoſoever are perſuaded and believe thoſe things to be "true which are delivered and ſpoken by us, and undertake to live accordingly, they "are commanded to faſt and pray, and to ask of God remiſſion for their former ſins "we alſo praying together with them, and faſting. Then they are brought to us "where water is, and are regenerated in the ſame manner of Regeneration by which "we our ſelves are regenerated. For in Baptiſm S. *Peter* obſerves there are two parts, the Body and the Spirit. That is σαρκὸς ἀπόθεσις ῥύπου, *the putting away the filth of the fleſh*, that is the material waſhing; and this is Baptiſm no otherwiſe then a dead corps is a man: the other is συνειδήσεως ἀγαθῆς ἐπερώτημα, *the anſwer of a good conſcience towards God*, that is, the converſion of the Soul to God; that's the Mark 16. 16. Acts 2. 38. *Apol. ad Anton. Cæſ.* 1 Pet. 3. 21.

effective diſpoſition in which Baptiſm does ſave us. And in the ſame ſenſe are thoſe ſayings of the Primitive Doctours to be underſtood. *Anima non lavatione, ſed reſponſione, ſancitur*; The Soul is not healed by waſhing, *viz.* alone, but by the Anſwer, the ἐπερώτημα in S. *Peter*, the correſpondent of our part of the Covenant: for that's the perfect ſenſe of this unuſal expreſſion. And the effect is attributed to this, and denied to the other, when they are diſtinguiſhed. So *Juſtin Martyr* affirms; *The only Baptiſm that can heal us is Repentance, and the knowledge of God. For what need is there of that Baptiſm that can only cleanſe the fleſh and the body? Be waſhed in your fleſh from wrath and covetouſneſs, from envy and hatred; and behold, the body is pure.* And *Clemens Alexandrinus* upon that Proverbial ſaying, Ἴδι μὴ λεβρῷ, ἀλλὰ νόῳ καθαρεύε, *Be not pure in the laver, but in the mind,* adds, *I ſuppoſe that an exact and a firm Repentance is a ſufficient purification to a man; if judging and conſidering our ſelves for the facts we have done before we proceed to that which is before us, conſidering that which follows, and cleanſing or waſhing our mind from ſenſual affections and from former ſins.* Juſt as we uſe to deny the effect to the inſtrumental cauſe, and attribute it to the principal, in the manner of ſpeaking, when our purpoſe is to affirm this to be the principal, and of chief influence. So we ſay, It is not the good Lute, but the skilful hand, that makes the Muſick: It is not the Body, but the Soul, that is the Man: and yet he is not the Man without both. For Baptiſm is but the material part in the Sacrament, *it is the Spirit that giveth life*; whoſe work is Faith and Repentance begun by himſelf without the Sacrament, and conſigned in the Sacrament, and actuated and increaſed in the co-operation of our whole life. And therefore Baptiſm is called in the *Jeruſalem* Creed ἓν βάπτισμα μετανοίας εἰς ἄφεσιν τῶν ἁμαρτιῶν, *one Baptiſm of Repentance for the remiſſion of ſins*: and by *Juſtin Martyr*, λεβρὸν τῆς μετανοίας καὶ τῆς γνώσεως τοῦ Θεοῦ, ὃ ὑπὲρ τῆς ἀνομίας τῶν λαῶν τοῦ Θεοῦ γέγονεν, *the Baptiſm of Repentance and the knowledge of God, which was made for the ſins of the People of God.* He explains himſelf a little after, τὸ βάπτισμα τὸ μόνον καθαρίσαι τοὺς μετανοήσαντας δυνάμενον, *Baptiſm that can only cleanſe them that are penitent. In Sacramentis Trinitati occurrit Fides credentium & Profeſſio, quæ apud Acta conficitur Angelorum, ubi miſcentur cæleſtia & ſpiritualia ſemina; ut ſancto germine nova poſſit renaſcentium indoles procreari; ut dum Trinitas cum Fide concordat, qui natus fuerit ſeculo renaſcatur ſpiritualiter Deo. Sic fit hominum Pater Deus, ſancta fit Mater Eccleſia,* ſaid *Optatus.* The Faith and Profeſſion of the Believers meets with the ever-Bleſſed Trinity, and is recorded in the Regiſter of Angels, where heavenly and ſpiritual ſeeds are mingled; that from ſo holy a Spring may be produced a new nature of the Regeneration; that while the Trinity (*viz.* that is invocated upon the baptized) meets with the Faith of the Catechumen, he that was born to the world may be born ſpiritually to God. So God is made a Father to the man, and the holy Church a Mother. Faith and Repentance ſtrip the Old man naked, and make him fit for Baptiſm; and then the Holy Spirit moving upon the waters cleanſes the Soul, and makes it to put on the New man, who grows up to perfection and a ſpiritual life, to a life of glory, by our verification of our undertaking in Baptiſm on our part, and the Graces of the Spirit on the other. For the waters pierce no farther then the skin, till the perſon puts off his affection to the ſin that he hath contracted; and then he may ſay, *Aquæ intraverunt uſque ad animam meam,* The waters are entred even unto my Soul, to purifie and cleanſe it, by the waſhing of water, and the renewing by the Holy Spirit. The ſumm is this; Βαπτιζόμενοι φωτιζόμεθα, φωτιζόμενοι υἱοποιούμεθα, υἱοποιούμενοι τελειούμεθα, τελειούμενοι ἀθανατιζόμεθα· *Being baptized we are illuminated, being illuminated we are adopted to the inheritance of ſons, being adopted we are promoted towards perfection, and being perfected we are made immortal.*

Tert. *de Reſ. Carn.*

Ad Tryphon. Jud.

Dial. cum Tryph.

Lib. 2. adv. Parm.

Clem. Alex. *lib.* 1. *Pædag. c.* 6.

Quiſquis in hos fontes vir venerit, exeat indè
Semideus, tactis citò nobilitetur in undis.

28. This is the whole Doctrine of Baptiſm, as it is in it ſelf conſidered, without relation to rare Circumſtances or accidental caſes. And it will alſo ſerve to the right underſtanding of the reaſons why the Church of God hath in all Ages baptized all perſons that were within her power, for whom the Church could ſtipulate that they were or might be relatives of *Chriſt*, ſons of God, heirs of the Promiſes, and partners of the Covenant, and ſuch as did not hinder the work of Baptiſm upon their Souls. And ſuch were not only perſons of age and choice, but the Infants of Chriſtian Parents. For the underſtanding and verifying of which truth, I ſhall only need to apply the parts of the former Diſcourſe to their particular caſe, premiſing firſt theſe Propoſitions.

Of

Of Baptizing Infants.

PART II.

1. BAPTISM is the Key in *Chriſt*'s hand, and therefore opens as he opens, and ſhuts by his rule: and as *Chriſt* himſelf did not do all his Bleſſings and effects unto every one, but gave to every one as they had need; ſo does Baptiſm. *Chriſt* did not cure all mens eyes, but them only that were blind; *Chriſt came not to call the righteous, but ſinners, to Repentance:* that is, They that lived in the fear of God, according to the Covenant in which they were debtours, were indeed improved and promoted higher by *Chriſt*; but not called to that Repentance to which he called the vicious Gentiles, and the Adulterous perſons among the *Jews*, and the hypocritical Phariſees. There are ſome ſo innocent that they *need no repentance*, (ſaith the Scripture:) meaning, that though they do need Contrition for their ſingle acts of ſin, yet they are within the ſtate of Grace, and need not Repentance as it is a Converſion of the whole man. And ſo it is in Baptiſm, which does all its effects upon them that need them all, and ſome upon them that need but ſome: and therefore as it pardons ſins to them that have committed them, and do repent and believe; ſo to the others, who have not committed them, it does all the work which is done to the others above or beſides that Pardon.

2. Secondly, When the ordinary effect of a Sacrament is done already by ſome other efficiency or inſtrument, yet the Sacrament is ſtill as obligatory as before, not for ſo many reaſons or neceſſities, but for the ſame Commandment. Baptiſm is the firſt ordinary Current in which the Spirit moves and deſcends upon us; and where God's Spirit is, they are the Sons of God, for *Chriſt*'s Spirit deſcends upon none but them that are his: and yet *Cornelius*, who had received the Holy Spirit, and was heard by God, and viſited by an Angel, and accepted in his Alms and Faſtings and Prayers, was tied to the ſuſception of Baptiſm. To which may be added, That the receiving the effects of Baptiſm before-hand was uſed as an argument the rather to adminiſter Baptiſm. The effect of which conſideration is this, That Baptiſm and its effects may be ſeparated, and do not always go in conjunction: the effect may be before, and therefore much rather may it be after its ſuſception; the Sacrament operating in the virtue of *Chriſt*, even *as the Spirit ſhall move:* according to that ſaying of S. *Auſtin, Sacroſancto lavacro inchoata innovatio novi hominis perficiendo perficitur in aliis citiùs, in aliis tardiùs*; and S. *Bernard, Lavari quidem citò poſſumus, ſed ad ſanandum multâ curatione opus eſt.* The work of Regeneration, that is begun in the miniſtery of Baptiſm, is perfected in ſome ſooner, in ſome later: We may ſoon be waſhed, but to be healed is a work of a long cure.

Acts 10. 47.

Aug. *de moribus Eccleſ. Cath. l. 1. c. 35.* Bern. *Serm. de Cœna Dom.*

3. Thirdly, The Diſpoſitions which are required to the ordinary ſuſception of Baptiſm are not neceſſary to the efficacy, or required to the nature of the Sacrament, but accidentally, and becauſe of the ſuperinduced neceſſities of ſome men: and therefore the Conditions are not regularly to be required. But in thoſe accidents it was neceſſary for a Gentile Proſelyte to repent of his ſins, and to believe in *Moſes*'s Law, before he could be circumciſed. But *Abraham* was not tied to the ſame Conditions, but only to Faith in God; but *Iſaac* was not tied to ſo much; and Circumciſion was not of *Moſes*, but of the Fathers: and yet after the ſanction of *Moſes*'s Law, men were tied to Conditions, which were then made neceſſary to them that entred into the Covenant, but not neceſſary to the nature of the Covenant it ſelf. And ſo it is in the ſuſception of Baptiſm: If a Sinner enters into the Font, it is neceſſary he be ſtripped of thoſe appendages which himſelf ſewed upon his Nature, and then Repentance is a neceſſary diſpoſition: if his Underſtanding hath been a ſtranger to Religion, polluted with evil Principles and a falſe Religion, it is neceſſary he have an actual Faith, that he be given in his Underſtanding up to the obedience of *Chriſt*. And the reaſon of this is plain, Becauſe in theſe perſons there is a diſpoſition contrary to the ſtate and effects of Baptiſm; and therefore they muſt be taken off by their contraries, Faith and Repentance, that they may be reduced to the ſtate of pure Receptives. And this is the ſenſe of thoſe words of our Bleſſed Saviour, *Unleſs ye become like one of theſe little ones, ye ſhall not enter into the Kingdom*

Kingdom of Heaven; that is, Ye cannot be admitted into the Goſpel-Covenant, unleſs all your contrarieties and impediments be taken from you, and you be as apt as children to receive the new immiſſions from Heaven. And this Propoſition relies upon a great Example, and a certain Reaſon. The Example is our Bleſſed Saviour, who was *Nullius pœnitentiæ debitor*, he had committed no ſin, and needed no Repentance; he needed not to be ſaved by Faith, for *of Faith* he was *the Authour and Finiſher*, and the great object, and its perfection and reward: and yet he was baptized by the Baptiſm of *John*, the Baptiſm of Repentance. And therefore it is certain that Repentance and Faith are not neceſſary to the ſuſception of Baptiſm, but neceſſary to ſome perſons that are baptized. For it is neceſſary we ſhould much conſider the difference. If the Sacrament by any perſon may be juſtly received in whom ſuch Diſpoſitions are not to be found, then the Diſpoſitions are not neceſſary or intrinſecal to the ſuſception of the Sacrament: and yet ſome perſons coming to this Sacrament may have ſuch neceſſities of their own as will make the Sacrament ineffectual without ſuch Diſpoſitions. Theſe I call *neceſſary to the perſon*, but *not to the Sacrament*; that is, neceſſary to all ſuch, but not neceſſary to all abſolutely. And Faith is neceſſary ſometimes where Repentance is not, ſometimes Repentance and Faith together, and ſometimes otherwiſe. When
Acts 8. 37. *Philip* baptized the Eunuch, he only required of him to *believe*, not to repent. But
Acts 2. 38. S. *Peter*, when he preached to the *Jews* and converted them, only required *Repentance*; which although it in their caſe implied Faith, yet there was no explicit ſtipula-
Acts 3. 15. tion for it: they had *crucified the Lord of life*, and if they would come to God by Baptiſm, they muſt renounce their ſin; that was all was then ſtood upon. It is as the caſe is, or as the perſons have ſuperinduced neceſſities upon themſelves. In Children the caſe is evident as to the one part which is equally required, I mean, Repentance; the not doing of which cannot prejudice them as to the ſuſception of Baptiſm, becauſe they having done no evil are not bound to repent: and to repent is as neceſſary to the ſuſception of Baptiſm as Faith is. But this ſhews that they are accidentally neceſſary, that is, not abſolutely, not to all, not to Infants. And if they may be excuſed from one duty which is indiſpenſably neceſſary to Baptiſm, why they may not from the other, is a ſecret which will not be found out by theſe whom it concerns to believe it.

4. And therefore when our Bleſſed Lord made a ſtipulation and expreſs Commandment for Faith, with the greateſt annexed penalty to them that had it not, *He that believeth not ſhall be damned*, the propoſition is not to be verified or underſtood as relative to every period of time; for then no man could be converted from infidelity to the Chriſtian Faith, and from the power of the Devil to the Kingdom of *Chriſt*, but his preſent Infidelity ſhall be his final ruine. It is not therefore γνώμη, but χρεία, not a *Sentence*, but a *Uſe*, a Prediction and Intermination. It is not like that ſaying, *God is true, and every man a liar*, and, *Every good and every perfect gift is from above*; for theſe are true in every inſtant, without reference to circumſtances: but, *He that believeth not ſhall be damned*, is a Prediction, or that which in Rhetorick is called χρεία, or a *Uſe*, becauſe this is the affirmation of that which *uſually* or frequently comes to paſs; ſuch as this, *He that ſtrikes with the ſword ſhall periſh by the ſword*; *He that robs a Church ſhall be like a wheel*, of a vertiginous and unſtable eſtate; *He that loves wine and oyl ſhall not be rich*: and therefore it is a declaration of that which is univerſally or commonly true; but not ſo, that in what inſtant ſoever a man is not *a believer*, in that inſtant it is true to ſay *he is damned*; for ſome are called the third, ſome the ſixth, ſome the ninth hour, and they that come in, being firſt called, at the eleventh hour, ſhall have their reward. So that this ſentence ſtands true at the day and the judgment of the Lord, not at the judgment or day of man. And in the ſame neceſſity as Faith ſtands to Salvation, in the ſame it ſtands to Baptiſm, that is, to be meaſured by the whole latitude of its extent. Our Baptiſm ſhall no more do all its intention, unleſs Faith ſupervene, then a man is in poſſibility of being ſaved without Faith: it muſt come in its due time, but is not indiſpenſably neceſſary in all inſtances and periods. Baptiſm is the ſeal of our Election and adoption; and as Election is brought to effect by Faith and its conſequents, ſo is Baptiſm: but to neither is Faith neceſſary as to its beginning and firſt entrance. To which alſo I add this Conſideration, That actual Faith is neceſſary, not to the ſuſception, but to the conſequent effects of Baptiſm, appears, becauſe the Church, and particularly the Apoſtles, did baptize ſome perſons who had not Faith, but were Hypocrites; ſuch as were *Simon Magus*, *Alexander* the Copper-ſmith, *Demas* and *Diotrephes*; and ſuch was *Judas* when he was baptized, and ſuch were the *Gnoſtick* Teachers. For the effect depends upon God, who knows the heart, but the outward ſuſception depends upon them who do not know it. Which is a certain argument,

That

That the ſame Faith which is neceſſary to the effect of the Sacrament is not neceſſary to its ſuſception: and if it can be adminiſtred to Hypocrites, much more to Infants; if to thoſe who really hinder the effect, much rather to them that hinder not. And if it be objected, that the Church does not know but the Pretenders have Faith, but ſhe knows Infants have not: I reply, that the Church does not know but the Pretenders hinder the effect, and are contrary to the grace of the Sacrament, but ſhe knows that Infants do not: The firſt poſſibly may receive the Grace, the other cannot hinder it.

5. But beſides theſe things it is conſiderable, that, when it is required, perſons have Faith. It is true, they that require Baptiſm ſhould give a reaſon why they do; ſo it was in the caſe of the Eunuch baptized by *Philip*: but this is not to be required of others that do not ask it, and yet they may be of the Church, and of the Faith. For by *Faith* is alſo underſtood the *Chriſtian Religion*, and the *Chriſtian Faith* is the *Chriſtian Religion*, and of this a man may be though he make no confeſſion of his Faith; as a man may be of the Church, and yet not be of the number of God's ſecret ones; and to this more is required then to that. To the firſt it is ſufficient, that he be admitted by a Sacrament or a Ceremony: which is infalibly certain, becauſe Hypocrites and wicked people are in the viſible Communion of the Church, and are reckoned as members of it, and yet to them there was nothing done but the Ceremony adminiſtred. And therefore when that is done to Infants, they alſo are to be reckoned in the Church-Communion. And indeed, in the examples of Scripture, we find more inſerted into the number of God's family by outward Ceremony then by the inward Grace. Of this number were all thoſe who were circumciſed the eight day, who were admitted thither, as the woman's daughter was cured in the Goſpel, by the Faith of their mother, their natural parents, or their ſpiritual; to whoſe Faith it is as certain God will take heed, as to their Faith who brought one to *Chriſt* who could not come himſelf, the poor Paralytick: for when *Chriſt ſaw their faith*, he cured their friend. And yet it is to be obſerved, that *Chriſt* did uſe to exact faith, actual faith, of them that came to him to be cured, [*According to your faith be it unto you.*] The caſe is equal in its whole kind. Matth. 9. 29.
And it is conſiderable what *Chriſt* ſaith to the poor man that came in behalf of his ſon, *All things are poſſible to him that believeth*: it is poſſible for a ſon to receive the bleſſing Mark 9. 23.
and benefit of his father's faith; and it was ſo in his caſe, and is poſſible to any; for *to Faith all things are poſſible*. And as to the event of things, it is evident in the ſtory of the Goſpel, that the faith of their relatives was equally effective to children and friends or ſervants, abſent or ſick, as the faith of the intereſted perſon was to himſelf: as appears beyond all exception in the caſe of the friends of the Paralytick, let down with cords through the tiles; of the Centurion, in behalf of his ſervant; of the Nobleman, Matth. 8. 13.
for his ſon ſick at *Capernaum*; of the *Syrophœnician*, for her daughter. And *Chriſt* re- John 4. 50.
quired faith of no ſick man, but of * him that preſented himſelf to him, and deſired * Matth. 9. 28.
for himſelf that he might be cured; as it was in the caſe of the blind man. Though they could not believe, yet *Chriſt* required belief of them that came to him on their behalf. And why then it may not be ſo, or is not ſo, in the caſe of Infants Baptiſm, I confeſs it is paſt my skill to conjecture. The Reaſon on which this farther relies is contained in the next Propoſition.

6. Fourthly, No diſpoſition or act of man can deſerve the firſt Grace, or the grace of Pardon: for ſo long as a man is unpardoned, he is an enemy to God, and as a dead perſon, and, unleſs he be prevented by the grace of God, cannot do a ſingle act in order to his pardon and reſtitution: ſo that the firſt work which God does upon a man is ſo wholly his own, that the man hath nothing in it, but to entertain it, that is, not to hinder the work of God upon him. And this is done in them that have in them nothing that can hinder the work of Grace, or in them who remove the hinderances. Of the latter ſort are all Sinners, who have lived in a ſtate contrary to God: of the firſt are they who are prevented by the grace of God before they can chuſe, that is, little Children, and thoſe that become like unto little Children. So that Faith and Repentance are not neceſſary at firſt to the reception of the firſt grace, but by accident. If Sin have drawn curtains, and put bars and coverings to the windows, theſe muſt be taken away; and that is done by Faith and Repentance: but if the windows be not ſhut, ſo that the light can paſs through them, the eye of Heaven will paſs in and dwell there. *No man can come unto me, unleſs my Father draw him*; that is, The firſt acceſs John 6. 44.
to *Chriſt* is nothing of our own, but wholly of God; and it is as in our creation, in which we have an obediential capacity, but co-operate not: only if we be contrary to the work of Grace, that contrariety muſt be taken off, elſe there is no neceſſity. And

if

Mark 10. 15. if all men, according to *Chriſt*'s ſaying, muſt *receive the Kingdom of God as little children*, it is certain, little children do receive it; they receive it as all men ought, that is, without any impediment or obſtruction, without any thing within that is contrary to that ſtate.

7. Fifthly, Baptiſm is not to be eſtimated as one act, tranſient, and effective to ſingle purpoſes; but it is an entrance to a conjugation and a ſtate of Bleſſings. All our life is to be tranſacted by the meaſures of the Goſpel-Covenant, and that Covenant is conſign'd by Baptiſm, there we have our title and adoption to it: and the Grace that is then given to us is like a piece of Leven put into a lump of dough, and Faith and Repentance do in all the periods of our life put it into fermentation and activity. Then the ſeed of God is put into the ground of our hearts, and Repentance waters it, and Faith makes it *ſubactum ſolum*, the ground and furrows apt to produce fruits: and therefore Faith and Repentance are neceſſary to the effect of Baptiſm, not to its ſuſception; that is, neceſſary to all thoſe parts of life in which Baptiſm does operate, not to the firſt ſanction or entring into the Covenant. The ſeed may lie long in the ground, and produce fruits in its due ſeaſon, if it be refreſhed with *the former and the latter rain*, that is, the Repentance that firſt changes the ſtate, and converts the man, and afterwards returns him to his title, and recalls him from his wandrings, and keeps him in the ſtate of Grace, and within the limits of the Covenant: and all the way Faith gives efficacy and acceptation to this Repentance, that is, continues our title to the Promiſe of not having Righteouſneſs exacted by the meaſures of the Law, but by the Covenant and promiſe of Grace, into which we entred in Baptiſm, and walk in the ſame all the days of our life.

8. Sixthly, The Holy Spirit which deſcends upon the waters of Baptiſm does not inſtantly produce its effects in the Soul of the baptized; and when he does, it is irregularly, and as he pleaſes. *The Spirit bloweth where it liſteth, and no man knoweth whence it cometh, nor whither it goeth.* And the Catechumen is admitted into the Kingdom, Luke 17. 20. yet *the Kingdom of God cometh not with obſervation.* And this ſaying of our Bleſſed Saviour was ſpoken of * *the Kingdom of God that is within us*, that is, the Spirit of Grace, the power of the Goſpel put into our hearts, concerning which he affirmed, that it operates ſo ſecretly, that it comes not with outward ſhew; *neither ſhall they ſay, Lo here, or loe there.* Which thing I deſire the rather to be obſerved, becauſe in the ſame diſ- Luke 18. 16. courſe, which our Bleſed Saviour continued to that aſſembly, he affirms this *Kingdom of God* to belong unto *little children*, this *Kingdom* that *cometh not with outward ſignifications* or preſent expreſſes, this *Kingdom* that *is within us.* For the preſent the uſe I make of it is this, That no man can conclude that this Kingdom of Power, that is, the Spirit of Sanctification, is not come upon Infants, becauſe there is no ſign or expreſſion of it. It is *within us*, therefore it hath no ſignification. It is *the ſeed of God*; and it is no good Argument to ſay, Here is no ſeed in the bowels of the earth, becauſe there is nothing green upon the face of it. For the Church gives the Sacrament, God gives the Grace of the Sacrament. But becauſe he does not always give it at the inſtant in which the Church gives the Sacrament, (as if there be a ſecret impediment in the ſuſcipient,) and yet afterwards does give it when the impediment is removed, (as to them that repent of that impediment;) it follows, that the Church may adminiſter rightly even before God gives the real Grace of the Sacrament. And if God gives this Grace afterwards by parts, and yet all of it is the effect of that Covenant which was conſigned in Baptiſm; he that defers ſome may defer all, and verifie every part as well as any part. For it is certain, that in the inſtance now made all the Grace is deferred; in Infants it is not certain but that ſome is collated or infuſed: however, be it ſo or no, yet upon this account the adminiſtration of the Sacrament is not hindred.

9. Seventhly, When the Scripture ſpeaks of the effects of or diſpoſitions to Baptiſm, it ſpeaks in general expreſſions, as being moſt apt to ſignifie a common duty, or a general effect, or a more univerſal event, or the proper order of things: but thoſe general expreſſions do not *ſupponere univerſaliter*, that is, are not to be underſtood excluſively to all that are not ſo qualified, or univerſally of all ſuſcipients, or of all the ſubjects of the Propoſition. When the Prophets complain of the *Jews*, that they are fallen from God, and turned to Idols, and walk not in the way of their Fathers; and at other times the Scripture ſpeaks the ſame thing of their Fathers, that they walked perverſly toward God, *ſtarting aſide like a broken bow*; in theſe and the like expreſſions the Holy Scripture uſes a Synecdoche, or ſignifies *many* only, under the notion of a more large and indefinite expreſſion: for neither were all the Fathers good, neither did all the Sons prevaricate; but among the Fathers there were enough to recommend to poſterity

* Verſe 21.

ſterity by way of example, and among the Children there were enough to ſtain the reputation of the Age; but neither the one part nor the other was true of every ſingle perſon. S. *John* the Baptiſt ſpake to the whole audience, ſaying, *O generation of Vipers!* and yet he did not mean that all *Jeruſalem* and *Judea* that *went out to be baptized of him* were ſuch; but he, under an undeterminate reproof, intended thoſe that were ſuch, that is eſpecially the Prieſts and the Phariſees. And it is more conſiderable yet in the ſtory of the event of *Chriſt*'s Sermon in the Synagogue, upon his Text taken out of *Iſaiah*, *All wondered at his gracious words, and bare him witneſs*; and a little after, *All they in the Synagogue were filled with wrath*: that is, it was generally ſo, but hardly to be ſuppoſed true of every ſingle perſon, in both the contrary humours and uſages. Thus *Chriſt* ſaid to the Apoſtles, *Ye have abidden with me in my temptations*: and yet *Judas* was all the way a follower of intereſt and *the Bag*, rather then *Chriſt*; and afterwards none of them all did abide with *Chriſt* in his greateſt Temptations. Thus alſo, to come nearer the preſent Queſtion, the ſecret effects of Election and of the Spirit are in Scripture attributed to all that are of the outward Communion. So S. *Peter* calls all the Chriſtian ſtrangers of the Eaſtern diſperſion, *Elect according to the foreknowledge of God the Father*; and S. *Paul* ſaith of all the *Roman* Chriſtians, and the ſame of the *Theſſalonians*, that their *Faith was ſpoken of in all the world*: and yet amongſt them it is not to be ſuppoſed that all the Profeſſours had an unreprovable Faith, or that every one of the Church of *Theſſalonica* was an excellent and a charitable perſon; and yet the Apoſtle uſeth this expreſſion, *Your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth*. Theſe are uſually ſignificant of a general cuſtom, or order of things, or duty of men, or deſign, and natural or proper expectation of events. Such are theſe alſo in this very Queſtion, *As many of you as are baptized into Chriſt have put on Chriſt*; that is, ſo it is regularly, and ſo it will be in its due time, and that is the order of things, and the deſigned event. But from hence we cannot conclude of every perſon, and in every period of time, *This man hath been baptized*, therefore *now he is cloathed with Chriſt, he hath put on Chriſt*; nor thus, *This perſon cannot in a ſpiritual ſenſe as yet put on Chriſt*, therefore *he hath not been baptized*, that is, *he hath not put him on in a ſacramental ſenſe*. Such is the ſaying of S. *Paul*, *Whom he hath predeſtinated, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified*: this alſo declares the regular event, or at leaſt the order of things, and the deſign of God, but not the actual verification of it to all perſons. Theſe ſayings concerning Baptiſm in the like manner are to be ſo underſtood, that they cannot exclude all perſons from the Sacrament that have not all thoſe real effects of the Sacrament at all times which ſome men have at ſome times, and all men muſt have at ſome time or other, *viz.* when the Sacrament obtains its laſt intention. But he that ſhall argue from hence, That Children are not rightly baptized, becauſe they cannot in a ſpiritual ſenſe put on *Chriſt*, concludes nothing, unleſs theſe Propoſitions did ſignifie univerſally, and at all times, and in every perſon, and in every manner: which can no more pretend to truth, then that all Chriſtians are God's Elect, and all that are baptized are Saints, and all that are called are juſtified, and all that are once juſtified ſhall be ſaved finally. Theſe things declare only the event of things, and their order, and the uſual effect, and the proper deſign, in their proper ſeaſon, in their limited proportions.

Luke 4. 22; 28.

1 Pet. 1. 2.

2 Theſſ. 1. 3.

Rom. 8. 30.

10. Eighthly, A Negative Argument for matters of fact in Scripture cannot conclude a Law, or a neceſſary or a regular event. And therefore ſuppoſing that it be not intimated that the Apoſtles did baptize Infants, it follows not that they did not; and if they did not, it does not follow that they might not, or that the Church may not. For it is unreaſonable to argue, The Scripture ſpeaks nothing of the Baptiſm of the Holy Virgin-Mother, therefore ſhe was not baptized. The words and deeds of *Chriſt* are infinite which are not recorded, and of the acts of the Apoſtles we may ſuppoſe the ſame in their proportion: and therefore what they did not is no rule to us, unleſs they did it not becauſe they were forbidden. So that it can be no good Argument to ſay, The Apoſtles are not read to have baptized Infants, therefore Infants are not be baptized: but thus, We do not find that Infants are excluded from the common Sacraments and Ceremonies of Chriſtian inſtitution, therefore we may not preſume to exclude them. For although the Negative of a Fact is no good Argument, yet the Negative of a Law is a very good one. We may not ſay, The Apoſtles did not, therefore we may not: but thus, They were not forbidden to do it, there is no Law againſt it, therefore it may be done. No man's deeds can prejudicate a Divine Law expreſſed in general terms, much leſs can it be prejudiced by thoſe things that were not done. *That which is wanting cannot be numbred*, cannot be effectual; therefore, *Baptize all Nations*, muſt

Eccles 1. 15.

muſt ſignifie all that it can ſignifie, all that are reckoned in the Capitations and accounts of a Nation. Now ſince all contradiction to this Queſtion depends wholly upon theſe two Grounds, the Negative Argument in matter of Fact, and the Pretences that Faith and Repentance are required to Baptiſm: ſince the firſt is wholly nothing, and infirm upon an infinite account, and the ſecond may conclude, that Infants can no more be ſaved then be baptized, becauſe Faith is more neceſſary to Salvation then to Baptiſm; it being ſaid, *He that believeth not ſhall be damned,* and it is not ſaid, *He that believeth not ſhall be excluded from Baptiſm:* it follows that the Doctrine of thoſe that refuſe to baptize their Infants is upon both its legs weak and broken and inſufficient.

11. Upon the ſuppoſition of theſe Grounds, the Baptiſm of Infants, according to the perpetual practice of the Church of God, will ſtand firm and unſhaken upon its own Baſe. For, as the Eunuch ſaid to *Philip, What hinders them to be baptized?* If they can receive benefit by it, it is infallibly certain, that it belongs to them alſo to receive it, and to their Parents to procure it: for nothing can deprive us of ſo great a Grace but an Unworthineſs, or a Diſability. They are not diſabled to receive it, if they need it, and if it does them good; and they have neither done good nor evil, and therefore they have not forfeited their right to it. This therefore ſhall be the firſt great Argument or Combination of inducements, *Infants receive many Benefits by the ſuſception of Baptiſm, and therefore in charity and in duty we are to bring them to Baptiſm.*

12. Firſt, The firſt Effect of Baptiſm is, That in it we are *admitted to the Kingdom of Chriſt*, offered and preſented unto him. In which certainly there is the ſame act of Worſhip to God, and the ſame bleſſing to the Children of Chriſtians, as there was in preſenting the firſt-born among the *Jews*. For our Children can be God's own portion as well as theirs. And as they preſented the firſt-born to God, and ſo acknowledged that God might have taken his life in Sacrifice, as well as the Sacrifice of the Lamb or the Oblation of a Beaſt; yet when the right was confeſſed, God gave him back again, and took a Lamb in exchange, or a pair of Doves: ſo are our Children preſented to God as forfeit, and God might take the forfeiture, and not admit the Babe to the Promiſes of Grace; but when the Preſentation of the Child and our acknowledgment is made to God, God takes the Lamb of the World in exchange, and he hath paid our forfeiture, and the Children are *holy unto the Lord.* And what hinders here? Cannot a Cripple receive an alms at the *Beautiful Gate* of the Temple, unleſs he go thither himſelf? or cannot a Gift be preſented to God by the hands of the owners, and the Gift become holy and pleaſing to God, without its own conſent? The Parents have a portion of the poſſeſſion: Children are bleſſings, and God's gifts, and the Father's greateſt wealth, and therefore are to be given again to him. In other things we give ſomething to God of all that he gives us; all we do not, becauſe our needs force us to retain the greater part, and the leſs ſanctifies the whole: but our Children muſt all be returned to God; for we may love them, and ſo may God too, and they are the better our own by being made holy in their Preſentation. Whatſoever is given to God is holy, every thing in its proportion and capacity; a Lamb is holy when it becomes a Sacrifice, and a Table is holy when it becomes an Altar, and an Houſe is holy when it becomes a Church, and a Man is holy when he is conſecrated to be a Prieſt, and ſo is every one that is dedicated to Religion: theſe are holy Perſons, the others are holy Things. And Infants are between both: they have the Sanctification that belongs to them, the Holineſs that can be of a reaſonable nature offer'd and deſtin'd to God's ſervice; but not in that degree that is in an underſtanding, chuſing perſon. Certain it is that Infants may be given to God; and if they may be, they muſt be. For it is not here as in Goods, where we are permitted to uſe all or ſome, and give what portion we pleaſe out of them: but we cannot do our duty towards our Children, unleſs we give them wholly to God, and offer them to his ſervice and to his grace. The firſt does honour to God, the ſecond does charity to the Children. The effects and real advantages will appear in the ſequel. In the mean time this Argument extends thus far, That Children may be preſented to God acceptably in order to his ſervice. And it was highly preceptive, when our Bleſſed Saviour commanded that we ſhould *ſuffer little children to come to* him: and when they came, they carried away a Bleſſing along with them. He was deſirous they ſhould partake of his Merits: he is not willing, neither is it his *Father's will, that any of theſe little ones ſhould periſh.* And therefore he died for them, and loved, and bleſſed them: and ſo he will now, if they be brought to him, and preſented as Candidates of the Religion and of the Reſurrection. *Chriſt* hath a Bleſſing for our Children; but let them come to him, that is, be preſented at the doors of the Church

Church to the Sacrament of Adoption and Initiation: for I know no other way for them to come.

13. Secondly, Children may be adopted into the Covenant of the Gospel, that is, *made partakers of the Communion of Saints*, (which is the second Effect of Baptism,) parts of the Church, members of *Christ*'s Mystical body, and put into the order of eternal life. Now concerning this, it is certain the Church clearly hath power to do her offices in order to it. The faithful can pray for all men, they can do their piety to some persons with more regard and greater earnestness, they can admit whom they please in their proper dispositions to a participation of all their holy Prayers, and Communions, and Preachings, and Exhortations: and if all this be a blessing, and all this be the actions of our own Charity, who can hinder the Church of God from admitting Infants to the communion of all their pious offices, which can do them benefit in their present capacity? How this does necessarily infer Baptism, I shall * afterwards discourse. But for the present I enumerate, That the blessings of Baptism are communicable to them: they may be admitted into a fellowship of all the Prayers, and Privileges of the Church, and the Communion of Saints, in blessings, and prayers, and holy offices. But that which is of greatest persuasion and convincing efficacy in this particular is, That the Children of the Church are as capable of the same Covenant as the Children of the *Jews*: But it was the same Covenant that Circumcision did consign, a spiritual Covenant under a veil, and now it is the same spiritual Covenant without the veil; which is evident to him that considers it, thus:

* Sect. 25, &c.

14. The words of the Covenant are these, [*I am the Almighty God; walk before me, and be thou perfect: I will multiply thee exceedingly: Thou shalt be a Father of many Nations: Thy name shall not be* Abram, *but* Abraham: *Nations and Kings shall be out of thee: I will be a God unto thee, and unto thy seed after thee:* and, *I will give all the Land of Canaan to thy seed:* and, *All the Males shall be circumcised; and it shall be a token of the Covenant between me and thee:* and, *He that is not circumcised shall be cut off from his people.*] The Covenant which was on *Abraham*'s part was, To *walk before God, and to be perfect*; on God's part, To bless him with a numerous issue, and them with the *Land of Canaan:* and the sign was *Circumcision*, the token of the Covenant. Now in all this here was no duty to which the posterity was obliged, nor any blessing which *Abraham* could perceive or feel, because neither he nor his posterity did enjoy the Promise for many hundred years after the Covenant: and therefore as there was a Duty for the posterity which is not here expressed; so there was a Blessing for *Abraham*, which was concealed under the leaves of a temporal Promise, and which we shall better understand from them whom the Spirit of God hath taught the mysteriousness of this transaction. The argument indeed and the observation is wholly S. *Paul*'s. *Abraham* and the Patriarchs *died in faith, not having received the Promises*, viz. of a possession in *Canaan*. They *saw the Promises afar off*, they *embraced them*, and looked through the Cloud, and the temporal veil: this was not it. *They might have returned* to *Canaan*, if that had been the object of their desires, and the design of the Promise: but they *desired* and *did seek a Country*, but it was *a better, and that a heavenly*. This was the object of their desire, and the end of their search, and the reward of their Faith, and the secret of their Promise. And therefore *Circumcision* was *a seal of the righteousness of Faith which he had before his Circumcision*, before the making this Covenant; and therefore it must principally relate to an effect and a blessing greater then was afterwards expressed in the temporal Promise: which effect was *forgiveness of sins, a not imputing* to us our *infirmities*, *Justification by Faith, accounting* that for *righteousness*. And these effects or graces were promised to *Abraham*, not only for his posterity *after the flesh*, but his children *after the spirit*, even to all that shall believe and *walk in the steps of that Faith of our father* Abraham *which he walked in being yet uncircumcised.*

Gen. 17. 1, &c.

Heb. 11. 13, 15, 14, 16.

Rom. 4. 11, 7, 8, 3, 5, 12.

15. This was no other but the Covenant of the Gospel, though afterwards otherwise consigned. For so the Apostle expressly affirms, that *Abraham* was *the father of Circumcision, (viz.* by virtue of this Covenant) *not only to them that are circumcised, but to all that believe: for this promise was not through the Law* of Works, or of Circumcision, *but of Faith.* And therefore, as S. *Paul* observes, God promised that *Abraham* should be *a father* (not of that Nation only, but) *of many Nations, and the heir of the world; that the blessing of Abraham might come on the Gentiles through Jesus Christ*; that we might receive the promise of the Spirit through Faith. *And if ye be Christ's, then ye are Abraham's seed, and heirs according to the Promise.* Since then the Covenant of the Gospel is the Covenant of *Faith*, and not of *Works*; and the *Promises* are spiritual,

Rom. 4. 11, 12, 13, 17, 13. Gal. 3. 14, 29.

not ſecular; and *Abraham* the father of the faithful *Gentiles* as well as the circumciſed *Jews*; and *the heir of the world*, not by himſelf, but by his ſeed, or the Son of Man, our Lord *Jeſus*: it follows, that the Promiſes which Circumciſion did ſeal were the ſame Promiſes which are conſigned in Baptiſm; the Covenant is the ſame, only that God's people are not impal'd in *Paleſtine*, and the vail is taken away, and the Temporal is paſſed into Spiritual: and the reſult will be this, *That to as many perſons, and in as many capacities, and in the ſame diſpoſitions as the Promiſes were applied and did relate in Circumciſion, to the ſame they do belong and may be applied in Baptiſm.* And let it be remembred, That the Covenant which Circumciſion did ſign, was a Covenant of *Grace and Faith*; the Promiſes were of *the Spirit*, or ſpiritual; it was made before *the Law*, and could not be reſcinded by the Legal Covenant; nothing could be *added to it*, or *taken from it*: and we that are partakers of this grace are therefore partakers of it by being *Chriſt*'s ſervants, united to *Chriſt*, and ſo are become *Abraham*'s *ſeed*, (as the Apoſtle at large and profeſſedly proves in divers places, but eſpecially in the fourth to the *Romans*, and the third to the *Galatians*.) And therefore if Infants were then admitted to it, and conſigned to it by a Sacrament which they underſtood not any more then ours do, there is not any reaſon why ours ſhould not enter in at the ordinary gate and door of grace as well as they. Their Children were circumciſed the eighth day, but were inſtructed afterwards, when they could enquire what theſe things meant. Indeed their Proſelytes were firſt taught, then circumciſed; ſo are ours baptized: but their Infants were conſigned firſt; and ſo muſt ours.

Οἱ τύποι ἐν τῷ νόμῳ ἦσαν, ἵνα ἐν τῷ εὐαγγελίῳ. ἐκεῖ γὰρ ἡ περιτομὴ σαρκικὴ ἁγνεύσασα χείνων, ἕως τῆς μεγάλης περιτομῆς, τυγχάνει τοῦ βαπτίσματος καὶ τῆς πνευματικῆς καὶ ἡμᾶς ἀπὸ ἀμαρτημάτων, καὶ σφραγίσαντος καὶ ἡμᾶς εἰς ὄνομα Θεοῦ. Epiphan. *lib.* 1. *Hæreſ.* 8. *ſcil. Epicureor.*

16. Thirdly, In Baptiſm we are *born again*: and this Infants need in the preſent circumſtances, and for the ſame great reaſon that men of age and reaſon do. For our natural birth is either of it ſelf inſufficient, or is made ſo by the Fall of *Adam* and the conſequent evils, that Nature alone, or our firſt birth, cannot bring us to Heaven, which is a ſupernatural end, that is, an end above all the power of our Nature as now it is. So that if Nature cannot bring us to Heaven, Grace muſt, or we can never get thither; if the *firſt birth* cannot, a *ſecond* muſt: but *the ſecond birth* ſpoken of in Scripture is *Baptiſm*, *A man muſt be born of Water and the Spirit.* And therefore Baptiſm is λουτρὸν παλιγγενεσίας, *the laver of a new birth.* Either then Infants cannot go to Heaven any way that we know of, or they muſt be baptized. To ſay they are to be left to God, is an excuſe, and no anſwer: for when God hath opened the door, and calls that the *entrance into Heaven*, we do not leave them to God, when we will not carry them to him in the way which he hath deſcribed, and at the door which himſelf hath opened. We *leave* them indeed, but it is but *helpleſs* and *deſtitute*: and though God is better then Man, yet that is no warrant to us; what it will be to the children, that we cannot warrant or conjecture. And if it be objected, that to the New birth are required diſpoſitions of our own, which are to be wrought by and in them that have the uſe of Reaſon: Beſides that this is wholly againſt the Analogy of a New birth in which the perſon to be born is wholly a paſſive, and hath put into him the principle that in time will produce its proper actions; it is certain that they that can receive the New birth are capable of it. The effect of it is a poſſibility of being ſaved, and arriving to a ſupernatural felicity. If Infants can receive this effect, then alſo the New birth, without which they cannot receive the effect. And if they can receive Salvation, the effect of the New birth, what hinders them but they may receive that that is in order to that effect, and ordained only for it, and which is nothing of it ſelf, but in its inſtitution and relation, and which may be received by the ſame capacity in which one may be created, that is, a paſſivity, or a capacity obediential?

Tit. 3. 5.

17. Fourthly, Concerning *Pardon of ſins*, which is one great effect of Baptiſm, it is certain that Infants have not that benefit which men of ſin and age may receive. He that hath a ſickly ſtomach drinks wine, and it not only refreſhes his ſpirits, but cures his ſtomach: He that drinks wine and hath not that diſeaſe, receives good by his wine, though it does not miniſter to ſo many needs; it refreſhes, though it does not cure him. And when oyl is poured upon a man's head, it does not always heal a wound, but ſometimes makes him a chearful countenance, ſometimes it conſigns him to be a King or a Prieſt. So it is in Baptiſm: it does not heal the wounds of Actual ſins, becauſe they have not committed them; but it takes off the evil of Original ſin. Whatſoever is imputed to us by *Adam*'s prevarication, is waſhed off by the death of the Second *Adam*, into which we are baptized. But concerning Original ſin, becauſe there are ſo many diſputes

Rom. 5. 17, 18.

which

which may intricate the Queſtion, I ſhall make uſe only of that which is confeſſed on both ſides, and material to our purpoſe. Death came upon all men by *Adam*'s ſin, and the neceſſity of it remains upon us as an evil conſequent of the Diſobedience. For though death is natural, yet it was kept off from man by God's favour; which when he loſt, the banks were broken, and the water reverted to its natural courſe, and our nature became a curſe, and death a puniſhment. Now that this alſo relates to Infants ſo far is certain, becauſe they are ſick, and die. This the *Pelagians* denied not. But to whomſoever this evil deſcended, for them alſo a remedy is provided by the Second *Adam*; *That as in Adam all die, even ſo in Chriſt ſhall all be made alive*; that is, at the day of Judgment: then *Death ſhall be deſtroyed.* In the mean time, *Death* hath a *ſting* and a bitterneſs, a curſe it is, and an expreſs of the Divine anger: and if this ſting be not taken away here, we ſhall have no participation of the final *victory over death.* Either therefore Infants muſt be for ever without remedy in this evil conſequent of their Fathers ſin; or they muſt be adopted into the participation of *Chriſt*'s death, which is the remedy. Now how can they partake of *Chriſt*'s death, but by *Baptiſm into his death?* For if there be any ſpiritual way fanſied, it will by a ſtronger argument admit them to Baptiſm: for if they can receive ſpiritual effects, they can alſo receive the outward Sacrament; this being denied only upon pretence they cannot have the other. If there be no ſpiritual way extraordinary, then the ordinary way is only left for them. If there be an extraordinary, let it be ſhewn, and Chriſtians will be at reſt concerning their Children. One thing only I deſire to be obſerved, That *Pelagius* denied Original Sin, but yet denied not the neceſſity of Infants Baptiſm: and being accuſed of it in an Epiſtle to Pope *Innocent* the firſt, he purged himſelf of the ſuſpicion, and allowed the practice, but denied the inducement of it. Which ſhews, that their arts are weak that think Baptiſm to be uſeleſs to Infants, if they be not formally guilty of the prevarication of *Adam.* By which I alſo gather, that it was ſo univerſal, ſo primitive a practice, to baptize Infants, that it was greater then all pretences to the contrary: for it would much have conduced to the introducing his opinion againſt Grace and Original Sin, if he had deſtroyed that practice which ſeemed ſo very much to have its greateſt neceſſity from the doctrine he denied. But againſt *Pelagius*, and againſt all that follow the parts of his opinion, it is of good uſe which S. *Auſtin*, *Proſper* and *Fulgentius* argue; If Infants are puniſhed for *Adam*'s ſin, then they are alſo guilty of it in ſome ſenſe. *Vi-mis enim impium eſt hoc de Dei ſentire juſtitia, quòd à prævaricatione liberos cum reis voluerit eſſe damnatos:* So *Proſper. Diſpendia quæ flentes naſcendo teſtantur, dicito quo merito ſub juſtiſſimo & omnipotentiſſimo Judice eis, ſi nullum peccatum attrahant, arrogentur,* ſaid S *Auſtin.* For the guilt of it ſignifies nothing but the obligation to the puniſhment; and he that feels the evil conſequent, to him the ſin is imputed: not as to all the ſame diſhonour, or *moral* accounts, but to the more material, to the *natural* account. And in Holy Scripture the taking off the puniſhment is the pardon of the Sin; and in the ſame degree the puniſhment is aboliſhed, in the ſame God is appeaſed; and then the perſon ſtands upright, being reconciled to God by his grace. Since therefore Infants have the puniſhment of ſin, it is certain the ſin is imputed to them; and therefore they need being reconciled to God by *Chriſt*: and if ſo, then when they are baptized into *Chriſt*'s Death and into his Reſurrection, their ſins are pardoned, becauſe the puniſhment is taken off; *the ſting of* natural *death* is taken away, becauſe God's anger is removed, and they ſhall partake of *Chriſt*'s Reſurrection: which becauſe Baptiſm does ſignifie and conſign, they alſo are to be baptized. To which alſo add this appendent Conſideration, That whatſoever the Sacraments do *conſign*, that alſo they do *convey* and miniſter: they do it, that is, God by them does it; leſt we ſhould think the Sacraments to be mere illuſions, and abuſing us by deceitful ineffective ſigns. And therefore to Infants the grace of a title to a Reſurrection and Reconcilation to God by the death of *Chriſt* is conveyed, becauſe it ſignifies and conſigns this to them more to the life and analogy of reſemblance then Circumciſion to the Infant-ſons of *Iſrael.* I end this Conſideration with the words of *Nazianzen*, Ἡ γέννησις ἡ βαπτίσματος πᾶν ἀπὸ γενέσεως κόλυμμα περιλείπει, καὶ πρὸς τὴν ἄνω ζωὴν ἐπανάγει· *Our birth by Baptiſm does cut off every unclean appendage of our natural birth, and leads us to a celeſtial life.* And this in Children is therefore more neceſſary, becauſe the evil came upon them without their own act of reaſon and choice; and therefore the grace and remedy ought not to ſtay the leiſure of dull Nature, and the formalities of the Civil Law.

Vide Aug. l. 4. *contra duas Epiſtolas Pelag. c.* 4. l. 6. *contra Jur. cap.* 4.

Proſper *contra Collatorem, c.* 20.

Orat. 40. *de Baptiſm.*

18. Fifthly, The Baptiſm of Infants does to them the greateſt part of that benefit which belongs to *the remiſſion of ſins:* For Baptiſm is a ſtate of Repentance and Pardon for ever. This I ſuppoſe to be already proved; to which I only add this

Caution, That the *Pelagians*, to undervalue the neceſſity of Supervening grace, affirmed, that Baptiſm did miniſter to us Grace ſufficient to live perfectly, and without ſin for ever. Againſt this S. *Jerome* ſharply declaims, and affirms, *Baptiſmum præterita donare peccata, non futuram ſervare juſtitiam*; that is, *non ſtatim juſtum facit, & omni plenum juſtitiâ*, as he expounds his meaning in another place. *Vetera peccata conſcindit, novas virtutes non tribuit*; *dimittit à carcere, & dimiſſo, ſi laboraverit, præmia pollicetur.* Baptiſm does not ſo forgive future ſins that we may do what we pleaſe, or ſo as we need not labour and watch, and fear perpetually, and make uſe of God's grace to actuate our endeavours: but puts us into a ſtate of Pardon, that is, in a Covenant of Grace, in which ſo long as we labour and repent, and ſtrive to do our duty, ſo long our infirmities are pitied, and our ſins certain to be pardoned upon their certain conditions; that is, by virtue of it we are capable of Pardon, and muſt work for it, and may hope it. And therefore Infants have a moſt certain capacity and proper diſpoſition to Baptiſm: for Sin creeps before it can go, and little undecencies are ſoon learned, and malice is before their years, and they can do miſchief and irregularities betimes. And though we know not when, nor how far they are imputed in every month of their lives; yet it is an admirable art of the Spirit of grace, to put them into a ſtate of Pardon, that their remedy may at leaſt be as ſoon as their neceſſity. And therefore *Tertullian* and *Gregory Nazianzen* adviſed the Baptiſm of Children to be at three or four years of age; meaning, that they then begin to have little inadvertencies and haſty follies, and actions ſo evil as did need a Lavatory. But if Baptiſm hath an influence upon ſins in the ſucceeding portions of our life, then it is certain, that their being preſently innocent does not hinder and ought not to retard the Sacrament: and therefore *Tertullian*'s *Quid feſtinat innocens ætas ad remiſſionem peccatorum? What need Innocents haſten to the remiſſion of ſins?* is ſoon anſwered. It is true, they need not in reſpect of any actual ſins, for ſo they are innocent: but in reſpect of the evils of their nature derived from their original, and in reſpect of future ſins in the whole ſtate of their life, it is neceſſary they be put into a ſtate of Pardon before they ſin, becauſe ſome ſin early, ſome ſin later; and therefore unleſs they be baptized ſo early as to prevent the firſt ſins, they may chance die in a ſin, to the pardon of which they have yet derived no title from *Chriſt*.

Lib. 3. adv. Pelag.
Lib. 1. in initio.
Lib. de Baptiſ. c. 18.

19. Sixthly, The next great effect of Baptiſm which Children can have is *the Spirit of Sanctification*: and if they can be *baptized with Water and the Spirit*, it will be ſacrilege to rob them of ſo holy treaſures. And concerning this, although it be with them as S. *Paul* ſays of Heirs, *The Heir ſo long as he is a child differeth nothing from a Servant, though he be Lord of all*; and Children, although they receive the Spirit of Promiſe, and the Spirit of Grace, yet in reſpect of actual exerciſe they differ not from them that have them not at all: yet this hinders not but they may have them. For as the reaſonable Soul and all its faculties are in Children, Will, and Underſtanding, Paſſions, and Powers of Attraction and Propulſion, yet theſe Faculties do not operate or come abroad till time and art, obſervation and experience have drawn them forth into action: ſo may the Spirit of Grace, the principle of Chriſtian life, be infuſed, and yet lie without action till in its own day it is drawn forth. For in every Chriſtian there are three parts concurring to his integral conſtitution, *Body*, and *Soul*, and *Spirit*; and all theſe have their proper activities and times; but *every one in his own order, firſt that which is natural, then that which is ſpiritual.* And what *Ariſtotle* ſaid, *A man firſt lives the life of a Plant, then of a Beaſt, and laſtly of a Man*, is true in this ſenſe. And the more ſpiritual the principle is, the longer it is before it operates, becauſe more things concur to ſpiritual actions then to natural: and theſe are neceſſary, and therefore firſt; the other are perfect, and therefore laſt. And who is he that ſo well underſtands the Philoſophy of this third principle of a Chriſtian's life, *the Spirit*, as to know how or when it is infuſed, and how it operates in all its periods, and what it is in its being and proper nature; and whether it be like the Soul, or like the faculty, or like a habit; or how or to what purpoſes God in all varieties does diſpenſe it? Theſe are ſecrets which none but bold people uſe to decree, and build propoſitions upon their own dreams. That which is certain is, * That the Spirit is the principle of a new life, or a new birth. * That Baptiſm is the Laver of this new birth. * That it is *the ſeed of God*, and may lie long in the furrows before it ſprings up. * That from the faculty to the act the paſſage is not always ſudden and quick. * That the Spirit is *the earneſt of our Inheritance*, that is, of Reſurrection to eternal life: which Inheritance becauſe Children we hope ſhall have, they cannot be denied to have its *Seal* and *earneſt*; that is, if they ſhall have all, they are not to be denied a part. * That Children have ſome effects of the Spirit, and therefore do receive it, and are *baptized with the Spirit*, and therefore

may

may *with Water:* which thing is therefore true and evident, becauſe ſome Children are ſanctified, as *Jeremy* and the *Baptiſt*, and therefore all may. And becauſe all Sanctification of perſons is an effect of the Holy Ghoſt, there is no peradventure but they that can be ſanctified by God, can in that capacity receive the Holy Ghoſt: and all the ground of diſſenting here is only upon a miſtake; becauſe Infants do no act of Holineſs, they ſuppoſe them incapable of the grace of Sanctification. Now Sanctification of Children is their Adoption to the Inheritance of ſons, their Preſentation to *Chriſt*, their Conſignation to *Chriſt*'s ſervice and to Reſurrection, their being put into a poſſibility of being ſaved, their reſtitution to God's favour, which naturally, that is, as our Nature is depraved and puniſhed, they could not have. And in ſhort the caſe is this: * Original Righteouſneſs was in *Adam* after the manner of Nature, but it was an act or effect of Grace, and by it men were not *made*, but *born Righteous*; the inferiour Faculties obeyed the ſuperiour, the Mind was whole and right, and conformable to the Divine Image, the Reaſon and the Will always concurring, the Will followed Reaſon, and Reaſon followed the Laws of God: and ſo long as a man had not loſt this, he was pleaſing to God, and ſhould have paſſed to a more perfect ſtate. Now becauſe this, if *Adam* had ſtood, ſhould have been born with every child, there was in Infants a principle which was the ſeed of holy life here, and a bleſſed hereafter: and yet the children ſhould have gone in the road of Nature then as well as now, and the Spirit ſhould have operated at Nature's leiſure; God, being the giver of both, would have made them inſtrumental to and perfective of each other, but not deſtructive. Now what was loſt by *Adam* is reſtored by *Chriſt*, the ſame Righteouſneſs; only it is not born, but ſuperinduced, not integral, but interrupted: but ſuch as it is, there is no difference, but that the ſame or the like principle may be derived to us from *Chriſt* as there ſhould have been from *Adam*, that is, a principle of Obedience, a regularity of Faculties, a beauty in the Soul, and a ſtate of acceptation with God. And we ſee alſo in men of underſtanding and reaſon, *the Spirit of God dwells in them*; (which *Tatianus* deſcribing uſes theſe words, ἡ δὲ ψυχὴ ὥσπερ ἔναυσμα τῆ δυνάμεως αὐτοῦ [Πνεύματος] κεχλημένη, *the Soul is poſſeſſed with ſparks*, or materials, *of the power of the Spirit*;) and yet it is ſometimes ineffective and unactive, ſometimes more, ſometimes leſs, and does no more do its work at all times then the Soul does at all times underſtand. Add to this, that if there be in Infants naturally an evil principle, a proclivity to ſin, an ignorance and pravity of mind, a diſorder of affections; (as experience teacheth us there is, and the perpetual Doctrine of the Church, and the univerſal miſchiefs iſſuing from mankind, and the ſin of every man does witneſs too much;) why cannot Infants have a good principle in them, though it works not till its own ſeaſon, as well as an evil principle? If there were not by nature ſome evil principle, it is not poſſible that all the world ſhould chuſe ſin. In free Agents it was never heard that all individuals loved and choſe the ſame thing, to which they were not naturally inclined. Neither do all men chuſe to marry, neither do all chuſe to abſtain; and in this inſtance there is a natural inclination to one part. But of all the men and women in the world there is no one that hath never ſinned. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us*, ſaid an Apoſtle. If therefore Nature hath in Infants an evil principle, which operates when the child can chuſe, but is all the while within the Soul; either Infants have by Grace a principle put into them, or elſe *Sin abounds where Grace does not ſuperabound*, expreſly againſt the doctrine of the Apoſtle. The event of this diſcourſe is, That if Infants be capable of the Spirit of Grace, there is no reaſon but they may and ought to be baptized as well as Men and Women; unleſs God had expreſly forbidden them, which cannot be pretended: and that Infants are capable of the Spirit of Grace, I think is made very credible. *Chriſtus infantibus infans factus, ſanctificans infantes*, ſaid *Irenæus*; *Chriſt* became an Infant among the Infants, and does ſanctifie Infants. And S. *Cyprian* affirms, *Eſſe apud omnes, ſive Infantes ſive majores natu, unam Divini muneris æquitatem*; There is the ſame diſpenſation of the Divine grace to all alike, to Infants as well as to Men. And in this *Royal Prieſthood*, as it is in the ſecular, Kings may be anointed in their Cradles. *Dat (Deus) ſui Spiritûs occultiſſimam gratiam, quam etiam latenter infundit in parvulis*; God gives the moſt ſecret Grace of his Spirit, which he alſo ſecretly infuſes into Infants. And if a ſecret infuſion be rejected, becauſe it cannot be proved at the place and at the inſtant; many men that hope for Heaven will be very much to ſeek for a proof of their *earneſt*, and need an earneſt of the earneſt. For all that have the Spirit of God cannot in all inſtants prove it, or certainly know it:

Τῶν ἀνθρωπίνων φύσιν ἐχόντων ἐν τῷ ὄντως ἀγαθῶν ἀνοήτως ἐξολισθήσασαν ἢ πολυπαθήσασαν ζωὴ παλίγκλαις, καὶ τὰ εὐθεοποιῆ δανάτα πέρας. Dionyſ. Areop: *Eccleſ. Hier. cap.* 3. *par.* 3.

Ut quod perdideramus in Adam, i. e. *ſecundùm imaginem & ſimilitudinem eſſe Dei, hoc in Jeſu Chriſto reciperemus.* Irenæus, *l.* 3. *c.* 30.

1 John 1. 8.

Ep. ad Fidum. l. 3. *ep.* 8.

S. Aug. *lib. de Pecc. mer. & remiſſ. c.* 9.

it: neither is it defined by how many *indices* the Spirit's preſence can be proved or ſignified. And they limit the Spirit too much, and underſtand it too little, who take accounts of his ſecret workings, and meaſure them by the material lines and methods of natural and animal effects. And yet becauſe whatſoever is holy is made ſo by the Holy Spirit, we are certain that the Children of *believing*, that is, of Chriſtian, *Parents* are holy. S. *Paul* affirmed it, and by it hath diſtinguiſhed ours from the Children of unbelievers, and our Marriages from theirs. And becauſe the Children of the Heathen, when they come to choice and Reaſon, may enter into Baptiſm and the Covenant, if they will; our Children have no privilege beyond the Children of *Turks* or Heathens, unleſs it be in the preſent capacity: that is, either by receiving the Holy Ghoſt immedately, and the Promiſes; or at leaſt having a title to the Sacrament, and entring by that door. If they have *the Spirit*, nothing can hinder them from a title to the *Water*; and if they have only a title to the Water of the Sacrament, then they ſhall receive the promiſe of the Holy Spirit, the benefits of the Sacrament: elſe their privilege is none at all, but a diſh of cold water, which every Village-Nurſe can provide for her new-born babe.

20. But it is in our caſe as it was with the *Jews* Children; our Children are *a holy ſeed:* for if it were not ſo with Chriſtianity, how could S. *Peter* move the *Jews* to Chriſtianity by telling them *the Promiſe was to them and their Children?* for if our Children be not capable of the Spirit of Promiſe and Holineſs, and yet their Children were holy, it had been a better Argument to have kept them in the Synagogue, then to have called them to the Chriſtian Church. Either therefore, 1. there is ſome Holineſs in a reaſonable nature, which is not from the Spirit of Holineſs: or elſe, 2. our Children do receive the Holy Spirit, becauſe they are holy; or if they be not holy, they are in worſe condition under *Chriſt* then under *Moſes:* or if none of all this be true, then our Children are holy by having received the holy Spirit of Promiſe, and conſequently nothing can hinder them from being baptized.

21. And indeed if the Chriſtian *Jews*, whoſe Children are circumciſed, and made partakers of the ſame Promiſes and Title, and Inheritance and Sacraments, which themſelves had at their Converſion to the Faith of *Chriſt*, had ſeen their Children now ſhut out from theſe new Sacraments, it is not to be doubted but they would have raiſed a ſtorm greater then could have eaſily been ſuppreſſed, ſince about their Circumciſions they had raiſed ſuch Tragedies and implacable diſputations. And there had been great reaſon to look for a ſtorm; for their Children were *circumciſed*, and if not *baptized*, then they were left under a burthen which their fathers were quit of: for S. *Paul* ſaid, *Whoſoever is circumciſed is a debtour to keep the whole Law.* Theſe Children therefore that were circumciſed ſtood obliged, for want of Baptiſm, to perform the Law of Ceremonies, to be preſented into the Temple, to pay their price, to be redeemed with ſilver and gold, to be bound by the Law of pollutions and carnal Ordinances: and therefore if they had been thus left, it would be no wonder if the *Jews* had complained and made a tumult: they uſed to do it for leſs matters.

22. To which let this be added, That the firſt Book of the New Teſtament was not written till eight years after *Chriſt*'s Aſcenſion, and S. *Mark*'s Goſpel twelve years. In the mean time, to what Scriptures did they appeal; By the Analogy or proportion of what writings did they end their Queſtions? Whence did they prove their Articles? They only appealed to the Old Teſtament, and only added what their Lord ſuperadded. Now either it muſt be ſaid that our Bleſſed Lord commanded that Infants ſhould not be baptized, which is no-where pretended; and if it were, cannot at all be proved: or if by the proportion of Scriptures they did ſerve God, and preach the Religion, it is plain, that by the Analogy of the Old Teſtament, that is, of thoſe Scriptures by which they proved *Chriſt* to be come and to have ſuffered, they alſo approved the Baptiſm of Infants, or the admitting them to the ſociety of the faithful *Jews*, of which alſo the Church did then principally conſiſt.

23. Seventhly, That Baptiſm, which conſigns men and women to a *bleſſed Reſurrection*, doth alſo equally conſign Infants to it, hath nothing, that I know of, pretended againſt it; there being the ſame ſignature and the ſame Grace, and in this thing all being alike paſſive, and we no way co-operating to the conſignation and promiſe of Grace. And Infants have an equal neceſſity, as being liable to ſickneſs and groaning with as ſad accents, and dying ſooner then men and women, and leſs able to complain, and more apt to be pitied, and broken with the unhappy conſequents of a ſhort life and a ſpeedy death, *& infelicitate priſcorum hominum*, with the infelicity and folly of their firſt Parents; and therefore have as great need as any: and that is capacity enough

to

to receive a remedy for the evil which was brought upon them by the fault of another.

24. Eighthly, And after all this, if Baptiſm be that means which God hath appointed *to ſave us*, it were well if we would do our parts towards Infants final intereſt. Which whether it depends upon the Sacrament and its proper grace, we have nothing to relie upon but thoſe Texts of Scripture which make Baptiſm the ordinary way of entring into the ſtate of Salvation: ſave only we are to add this, that becauſe of this law, ſince Infants are not perſonally capable, but the Church for them as for all others indefinitely, we have reaſon to believe that their friends neglect ſhall by ſome way be ſupplied; but Hope hath in it nothing beyond a Probability. This we may be certain of, that naturally we cannot be heirs of Salvation, for *by nature we are children of wrath*; and therefore an eternal ſeparation from God is an infallible conſequent to our evil nature. Either therefore Children muſt be put into the ſtate of Grace, or they ſhall dwell for ever where God's face does never ſhine. Now there are but two ways of being put into the ſtate of Grace and Salvation; the inward, by the *Spirit*, and the outward, by *Water*; which regularly are together. If they be renewed by the Spirit, *what hinders them to be baptized, who receive the Holy Ghoſt as well as we?* If they are not capable of the *Spirit*, they are capable of *Water*: and if of neither, where is their title to Heaven, which is neither internal nor external, neither ſpiritual nor ſacramental, neither ſecret nor manifeſt, neither natural nor gracious, neither original nor derivative? And well may we lament the death of poor babes that are ἄθεοι, concerning whom if we neglect what is regularly preſcribed to all that enter Heaven, without any difference expreſſed or caſe reſerved, we have no reaſon to be comforted over our dead children, but may *weep as they that have no hope*. We may hope when our neglect was not the hinderance, becauſe God hath wholly taken the matter into his own hand, and then it cannot miſcarry; and though we know nothing of the Children, yet we know much of God's goodneſs: but when God hath permitted it to us, that is, offered and permitted Children to our miniſtery, what-ever happens to the Innocents, we may well fear leſt God will require the Souls at our hands: and we cannot be otherwiſe ſecure, but that it will be ſaid concerning our Children which S. *Ambroſe* uſed in a caſe like this, *Anima illa potuit ſalva fieri, ſi habuiſſet purgationem*, This Soul might have gone to God, if it hath been purified and waſhed. We know God is good, infinitely good; but we know it is not at all good to tempt his goodneſs: and he tempts him that leaves the uſual way, and pretends it is not made for him, and yet hopes to be at his journey's end, or expects to meet his Child in Heaven, when himſelf ſhuts that door againſt him, which, for ought he knows, is the only one that ſtands open. S. *Auſtin* was ſevere in this Queſtion againſt unbaptized Infants, therefore he is called *durus Pater Infantum*: though I know not why the original of that Opinion ſhould be attributed to him, ſince S. *Ambroſe* ſaid the ſame before him, as appears in his words before quoted in the margent.

Niſi quis renatus fuerit, &c. Utique nullum excipit, non infantem, non aliquâ præventum neceſſitate. Ambr. *de Abrah. Patr. lib. 2. cap.* 11.

Lib. 2. c. 11. *de Abrah. Patriarch.*

25. And now that I have enumerated the Bleſſings which are conſequent to Baptiſm, and have alſo made apparent that Infants can receive theſe Bleſſings, I ſuppoſe I need not uſe any other perſuaſions to bring Children to Baptiſm. If it be certain they may receive theſe good things by it, it is certain they are not to be hindred of them without the greateſt impiety and ſacriledge and uncharitableneſs in the world. Nay, if it be only probable that they receive theſe Bleſſings, or if it be but poſſible they may, nay, unleſs it be impoſſible they ſhould, and ſo declared by revelation or demonſtratively certain; it were intolerable unkindneſs and injuſtice to our pretty Innocents, to let their crying be unpitied, and their natural miſery eternally irremediable, and their ſorrows without remedy, and their Souls no more capable of relief then their bodies of Phyſick, and their *death* left with the *ſting* in, and their *Souls* without *Spirits* to go to God, and no Angel-guardian to be aſſigned them in the Aſſemblies of the faithful, and they not to be reckoned in the accounts of God and God's Church. All theſe are ſad ſtories.

26. There are in Scripture very many other probabilities to perſwade the Baptiſm of Infants: but becauſe the places admit of divers interpretations, the Arguments have ſo many diminutions, and the certainty that is in them is too fine for eaſie underſtandings, I have choſen to build the ancient Doctrines upon ſuch principles which are more eaſie and certain, and have not been yet ſullied and rifled with the contentions of an adverſary. This only I ſhall obſerve, That the words of our Bleſſed Lord, [*Unleſs a man be born of Water and the Spirit, he cannot enter into the Kingdom of Heaven,*] cannot be expounded to the excluſion of Children, but the ſame expoſitions will alſo make

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Baptiſm not neceſſary for Men. For if they be both neceſſary ingredients, *Water* and the *Spirit*, then let us provide Water, and God will provide the Spirit; if we bring *wood* to the Sacrifice, he will *provide a Lamb*. And if they ſignifie diſtinctly, one is ordinarily as neceſſary as the other; and then Infants muſt be baptized, or not be ſaved. But if one be exegetical and explicative of the other, and by *Water and the Spirit* is meant only the purification of the Spirit, then where is the neceſſity of Baptiſm for Men? It will be, as the other Sacrament, at moſt but highly convenient, not ſimply neceſſary; and all the other places will eaſily be anſwered, if this be avoided. But however, theſe words being ſpoken in ſo decretory a manner are to be uſed with fear and reverence; and we muſt be infallibly ſure by ſome certain infallible arguments, that Infants ought not to be baptized, or we ought to fear concerning the effect of theſe decretory words. I ſhall only add two things by way of Corollary to this Diſcourſe.

27. That the Church of God, ever ſince her numbers were full, hath for very many Ages conſiſted almoſt wholly of Aſſemblies of them who have been baptized in their Infancy. And although in the firſt callings of the Gentiles the chiefeſt and moſt frequent Baptiſms were of converted and repenting perſons and believers, yet from the beginning alſo the Church hath baptized the Infants of Chriſtian Parents; according to the Prophecy of *Iſaiah*, *Behold, I will lift up my hands to the Gentiles, and ſet up a ſtandard to the people, and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders.* Concerning which I ſhall not only bring the teſtimonies of the matter of fact, but either a report of an Apoſtolical Tradition, or ſome Argument from the Fathers, which will make their teſtimony more effectual in all that ſhall relate to the Queſtion.

Iſa. 49. 22.

28. The Authour of the Book of Eccleſiaſtical Hierarchy, attributed to S. *Denis* the *Areopagite*, takes notice, that certain unholy perſons and enemies to the Chriſtian Religion think it a ridiculous thing that Infants, who as yet cannot underſtand the Divine Myſteries, ſhould be partakers of the Sacraments; and that Profeſſions and Abrenunciations ſhould be made by others for them and in their names. He anſwers, that *Holy men, Governours of Churches, have ſo taught, having received a Tradition from their Fathers and Elders in Chriſt.* By which anſwer of his, as it appears that he himſelf was later then the *Areopagite*; ſo it is ſo early by him affirmed, that even then there was an ancient Tradition for the Baptiſm of Infants, and the uſe of Godfathers in the miniſtery of the Sacrament. Concerning which, it having been ſo ancient a Conſtituion of the Church, it were well if men would rather humbly and modeſtly obſerve, then like ſcorners deride it; in which they ſhew their own folly as well as immodeſty. For what undecency or incongruity is it, that our Parents, natural or ſpiritual, ſhould ſtipulate for us, when it is agreeable to the practice of all the laws and tranſactions of the world, an effect of the Communion of Saints and of Chriſtian Oeconomy? For why may not Infants be ſtipulated for as well as we? All were included in the ſtipulation made with *Adam*; he made a loſing bargain for himſelf, and we ſmarted for his folly. And if the faults of Parents, and Kings, and relatives do bring evil upon their Children, and ſubjects and correlatives; it is but equal that our Children may have benefit alſo by our charity and piety. But concerning making an agreement for them, we find that God was confident concerning *Abraham*, that *he would teach his children*: and there is no doubt but Parents have great power, by ſtrict education and prudent diſcipline, to efform the minds of their Children to Virtue. *Joſhua* did expreſly undertake for his houſhold, *I and my houſe will ſerve the Lord.* And for Children we may better do it, becauſe till they are of perfect choice no Government in the world is ſo great as that of Parents over their Children, in that which can concern the parts of this Queſtion: for they rule over their Underſtandings, and Children know nothing but what they are told, and they believe it infinitely. And it is a rare art of the Spirit, to engage Parents to bring them up well *in the nurture and admonition of the Lord*; and they are perſons obliged by a ſuperinduced band, they are to give them inſtructions and holy principles as they give them meat. And it is certain that Parents may better ſtipulate for their Children then the Church can for men and women. For they may be preſent Impoſtours and Hypocrites, as the Church-ſtory tells of ſome, and conſequently are παραβαπτίζαι, not really converted, and *ineffectually baptized*; and the next day they may change their reſolution, and grow weary of their Vow. And that is the moſt that Children can do when they come to age: and it is very much in the Parents whether the Children ſhall do any ſuch thing or no.

---------purus & inſons,
(Ut me collaudem) ſi & vivo charus amicis,
Cauſa fuit Pater his ---------
Ipſe mihi cuſtos incorruptiſſimus omnes
Circum Doctores aderat: quid multa? pudicum
(Qui primus virtutis honos) ſervavit ab omni
Non ſolùm facto, verùm opprobrio quoque turpi.
---------ob hoc nunc
Laus illi debetur, & à me gratia major.

Horat. *lib.* 1. *Sat.* 6.

For education can introduce a habit and a ſecond nature, againſt which Children cannot kick, unleſs they do ſome violence to themſelves and their inclinations. And although it fails too often when-ever it fails, yet we pronounce prudently concerning future things when we have a leſs influence into the event then in the preſent caſe, (and therefore are more unapt perſons to ſtipulate,) and leſs reaſon in the thing it ſelf, (and therefore have not ſo much reaſon to be confident:) Is not the greateſt prudence of Generals inſtanced in their foreſeeing future events, and gueſſing at the deſigns of their enemies? concerning which they have leſs reaſon to be confident, then Parents of their Childrens belief of the Chriſtian Creed. To which I add this conſideration, That Parents or Godfathers may therefore ſafely and prudently promiſe that their Children ſhall be of the Chriſtian Faith, becauſe we not only ſee millions of men and women who believe the whole Creed only upon the ſtock of their education, but there are none that ever do renounce the Faith of their Country and breeding, unleſs they be violently tempted by intereſt or weakneſs, antecedent or conſequent. He that ſees all men almoſt to be Chriſtians becauſe they are bid to be ſo, needs not queſtion the fittingneſs of Godfathers promiſing in behalf of the Children for whom they anſwer.

29. And however the matter be for Godfathers, yet the tradition of baptizing Infants paſſed through the hands of *Ireneus*. *Omnem ætatem ſanctificans per illam quæ ad ipſum erat ſimilitudinem. Omnes enim venit per ſemetipſum ſalvare, omnes, inquam, qui per eum renaſcuntur in Deum, infantes, & parvulos, & pueros, & juvenes, & ſeniores. Ideo per omnem venit ætatem, & infantibus infans factus, ſanctificans infantes; in parvulis parvulus*, &c. *Chriſt* did ſanctifie every age by his own ſuſception of it, and ſimilitude to it. For he came to ſave all men by himſelf, I ſay, all who by him are born again unto God, *infants, and children, and boys, and young men, and old men.* He was made an Infant to Infants, ſanctifying Infants; a little one to the little ones, *&c.* And * *Origen* is expreſs, *Eccleſia traditionem ab Apoſtolis ſuſcepit etiam parvulis dare Baptiſmum*, The Church hath received Tradition from the Apoſtles to give Baptiſm to Children. And S. *Cyprian* in his Epiſtle to *Fidus* gives account of this Article: for being queſtioned by ſome leſs skillful perſons whether it were lawful to baptize Children before the eighth day, he gives account of the whole Queſtion. And a whole Council of ſixty ſix Biſhops upon very good reaſon decreed, that their Baptiſm ſhould at no hand be deferred; though whether ſix or eight or ten days, was no matter, ſo there be no danger or preſent neceſſity. The whole Epiſtle is worth the reading.

L. 2. c. 39.

Vide etiam conſtitut. Clementis. Βαπτίζεται μόνοι, ὑφ' ὧν βαπτίζεται αὐτὰ ἐν παιδίᾳ ἢ νηπιότητι Θεῦ.

* *Lib. 5. ad Rom. c. 6.*

Idem Hom. 14. in Lucam, & lib. 8. Hom. 8. in Levitic.

30. But beſides theſe Authorities of ſuch who writ before the ſtarting of the *Palagian* Queſtions, it will not be uſeleſs to bring the diſcourſes of them and others, I mean, the Reaſon upon which the Church did it both before and after.

31. *Ireneus* his Argument was this; *Chriſt* took upon him our Nature to ſanctifie and to ſave it, and paſſed through the ſeveral periods of it, even unto death, which is the ſymbol and effect of old age; and therefore it is certain he did ſanctifie all the periods of it: and why ſhould he be an Infant, but that Infants ſhould receive the crown of their age, the purification of their ſtained nature, the ſanctification of their perſons, and the ſaving of their Souls by their Infant Lord and elder Brother?

Ireneus.

32. *Omnis enim anima eouſque in Adam cenſetur, donec in Chriſto recenſeatur; tamdiu immunda, quamdiu recenſeatur*: Every Soul is accounted in *Adam*, till it be new accounted in *Chriſt*; and ſo long as it is accounted in *Adam*, ſo long it is unclean; and we know *no unclean thing can enter into Heaven*: and therefore our Lord hath defined it, *Unleſs ye be born of Water and the Spirit, ye cannot enter into the Kingdom of Heaven*; that is, ye cannot be holy. It was the argument of *Tertullian*; which the rather is to be received, becauſe he was one leſs favourable to the Cuſtom of the Church in his time of baptizing Infants, which Cuſtom he noted and acknowledged, and hath alſo in the

Tertullian.

Lib. de Anima, c. 39. & 42.

prece-

preceding discourse fairly proved. And indeed, (that S. *Cyprian* may superadd his symbol) *God, who is no accepter of persons, will also be no accepter of ages. For if to the greatest delinquents sinning long before against God remission of sins be given when afterwards they believe, and from Baptism and from Grace no man is forbidden; how much more ought not an Infant be forbidden, who being new born hath sinned nothing, save only that being in the flesh, born of* Adam, *in his first birth he hath contracted the contagion of an old death? who therefore comes the easier to obtain remission of sins, because to him are forgiven not his own, but the sins of another man. None ought to be driven from Baptism and the Grace of God, who is merciful, and gentle, and pious unto all: and therefore much less Infants, who more deserve our aid, and more need the Divine mercy, because in the first beginning of their birth, crying and weeping, they can do nothing but call for mercy and relief.* S. Cyprian. *ep. ad Fidum.*

For this reason it was, (saith *Origen*) *that they to whom the secrets of the Divine mysteries were committed did baptize their Infants, because there were born with them the impurities of sin,* which did need material Ablution, as a Sacrament of spiritual purification. For that it may appear that our sins have a proper analogy to this Sacrament, the Body it self is called *the Body of sin:* and therefore the washing of the Body is not ineffectual towards the great work of Pardon and abolition. Indeed after this Ablution there remains Concupiscence, or the material part of our misery and sin. For *Christ* by his death only took away that which, when he did die for us, he bare in his own body upon the tree. Now *Christ* only bare the punishment of our sin, and therefore we shall not die for it; but the material part of the sin *Christi* bare not: Sin could not come so near him; it might make him sick and die, but not disordered and stained. He was pure from Original and Actual sins: and therefore that remains in the body, though the guilt and punishment be taken off, and changed into advantages and grace; and the Actual are relieved by the Spirit of Grace descending afterwards upon the Church, and sent by our Lord to the same purpose. Origen. *lib.* 5. *ad Rom. c.* 6.

33. But it is not rationally to be answered what S. *Ambrose* says, *Quia omnis peccato obnoxia, ideo omnis ætas Sacramento idonea.* For it were strange that sin and misery should seize upon the innocent and most unconsenting persons; and that they only should be left without a Sacrament, and an instrument of expiation. And although they cannot consent to the present susception, yet neither do they refuse: and yet they consent as much to the grace of the Sacrament as to the prevarication of *Adam*; and because they suffer under this, it were but reason they should be relieved by that. And * *it were better* (as *Gregory Nazianzen* affirms) *that they should be consigned and sanctified without their own knowledge, then to die without their being sanctified:* for so it happened to the circumcised babes of *Israel.* And if the conspersion and washing the door-posts with the blood of a Lamb did sacramentally preserve all the first-born of *Goshen*; it cannot be thought impossible or unreasonable, that the want of understanding in Children should hinder them from the blessing of a Sacrament, and from being redeemed and washed with the blood of the Holy *Lamb, who was slain* for all *from the beginning of the world.* S. Ambrof. *de Abraham. Patriar. l.* 2. *c.* 11.

* Greg. Naz. χρῆσιον γὰρ ἀγνοουμένως ἁγιασθῆναι, ἢ ἀπολιθῆν ἀσεφάγως καὶ ἀτέλεστα. *Orat.* 40. *in S. Bapt.*

34. After all this, it is not inconsiderable, that we say the Church hath great power and authority about the Sacraments; which is observable in many instances. She appointed what persons she pleased, and in equal power made an unequal dispensation and ministery. The Apostles first dispensed all things, and then they left off exteriour ministeries to attend to *the Word of God and Prayer:* and S. *Paul* accounted it no part of his office to Baptize, when he had been separated by imposition of hands at *Antioch* to the work of Preaching and greater ministeries; and accounted that act of the Church the act of *Christ*, saying, *Christ sent me not to baptize, but to preach the Gospel.* They used various forms in the ministration of Baptism: sometimes baptizing *in the name of Christ*, sometimes expresly invocating the Holy and ever-Blessed Trinity: one while, [*I baptize thee,*] as in the *Latine* Church; but in the *Greek*, [*Let the servant of Christ be baptized.*] And in all Ecclesiastical ministeries the Church invented the forms, and in most things hath often changed them, as in Absolution, Excommunication. And sometimes they baptized people under their profession of Repentance, and then taught them: as it happened to the Gaoler and his family; in whose case there was no explicit Faith aforehand in the mysteries of Religion, so far as appears, and yet he, and not only he, but all his house were baptized at that hour of the night when the Earthquake was terrible, and the fear was pregnant upon them; and this upon their Master's account, as it is likely. But others were baptized in the conditions of a previous Faith, and a new-begun * Repentance. They baptized in Rivers, or in Lavatories, by dipping, or by sprinkling: for so we find that S. *Laurence* did as he went to martyrdom,

* *Non ut delinquere desinant, sed quia desierunt,* as *Tertull.* phraseth it.

dom, and ſo the Church did ſometimes to Clinicks, and ſo it is highly convenient to be done in Northern Countries; according to the Prophecy of *Iſaiah*, *So ſhall he ſprinkle many Nations*, according as the typical expiations among the *Jews* were uſually by ſprinkling. And it is fairly relative to the myſtery, to the *ſprinkling with the blood of Chriſt*, and the watering of the furrows of our Souls with the dew of Heaven, to make them to bring forth fruit unto the Spirit and unto Holineſs. The Church ſometimes dipt the Catechumen three times, ſometimes but once. Some Churches uſe Fire in their Baptiſms: ſo do the *Ethiopians*; and the cuſtom was ancient in ſome places. And ſo in the other Sacrament: ſometimes they ſtood, and ſometimes kneeled: and ſometimes received it in the mouth, and ſometimes in the hand; one while in levened, another while in unlevened bread: ſometimes the wine and water were mingled, ſometimes they were pure; and they admitted ſome perſons to it ſometimes, which at other times they rejected: ſometimes the Conſecration was made by one form, ſometimes by another: and, to conclude, ſometimes it was given to Infants, ſometimes not. And ſhe had power ſo to do: for in all things where there was not a Commandment of *Chriſt* expreſſed or implied in the nature and in the end of the Inſtitution, the Church had power to alter the particulars as was moſt expedient, or conducing to edification. And although the after-Ages of the Church, which refuſed to communicate Infants, have found ſome little things againſt the lawfulneſs, and thoſe Ages that uſed it found out ſome pretences for its neceſſity; yet both the one and the other had liberty to follow their own *neceſſities*, ſo in all things they followed *Chriſt*. Certainly there is infinitely more reaſon why Infants may be Communicated, then why they may not be Baptized. And that this diſcourſe may revert to its firſt intention; although there is no record extant of any Church in the world which, from the Apoſtles days incluſively to this very day, ever refuſed to Baptize their Children; yet if they had upon any preſent reaſon, they might alſo change their practice when the reaſon ſhould be changed: and therefore if there were nothing elſe in it, yet the univerſal practice of all Churches in all Ages is abundantly ſufficient to determine us, and to legitimate the practice, ſince *Chriſt* hath not forbidden it. It is ſufficient confutation to diſagreeing people, to uſe the words of S. *Paul*, *We have no ſuch cuſtom, nor the Churches of God*, to ſuffer Children to be ſtrangers from the Covenant of Promiſe, till they ſhall enter into it as *Jews* or *Turks* may enter, that is, by choice and diſputation. But although this alone to modeſt and obedent, that is, to Chriſtian, Spirits be ſufficient, yet this is more then the queſtion did need: It can ſtand upon its proper foundation.

Iſa. 52. 15.

1 Pet. 1. 2.

Aqua refectionis, & Baptiſmi lavacrum, quo anima ſterilis ariditate peccati ad bonos fructus inferendos divinis muneribus irrigatur. Caſſiodor. *m.* 23. *pſ.* 2

ἔνιοι τὰ ὕδατα τῶ σφραγισμάτων καλοῦσιν, *dixit Heracleon apud* Clem. Alex.

Quicunque parvulos recentes ab uteris matrum baptizandos negat, anathema eſto. Concil. Milevit. *can.* 2.

He that refuſeth to baptize his Infants, *ſhall be in danger of the Council.*

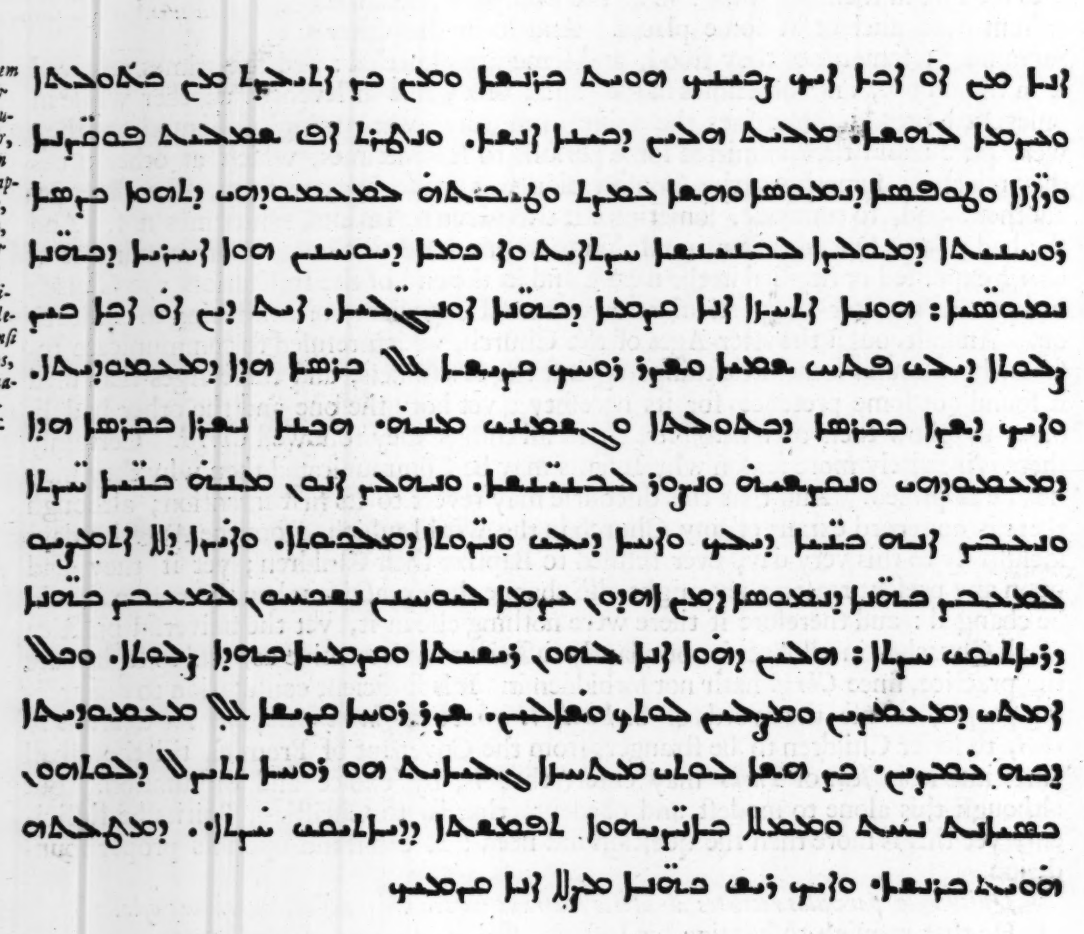
The PRAYER.

O *Holy and Eternal* Jeſus, *who in thine own perſon wert pleaſed to ſanctifie the waters of Baptiſm, and by thy Inſtitution and Commandment didſt make them effectual to excellent purpoſes of grace and remedy, be pleaſed to verifie the holy effects of Baptiſm to me and all thy ſervants whoſe names are dedicated to thee in an early and timely preſentation; and enable us with thy grace to verifie all our promiſes, by which we were bound then when thou didſt firſt make us thy own portion and relatives in the conſummation of a holy Covenant. O be pleaſed to pardon all thoſe indecencies and unhandſome interruptions of that ſtate of favour in which thou didſt plant us by thy grace, and admit us by the gates of Baptiſm: and let that* Spirit *which* moved upon *thoſe holy* Waters *never be abſent from us, but call upon us and invite us by a perpetual argument and daily ſolicitations and inducements to holineſs; that we may never return to the filthineſs of ſin, but by the anſwer of a good Conſcience may pleaſe thee, and glorifie thy name, and do honour to thy Religion and Inſtitution in this world, and may receive the bleſſings and the rewards of it in the world to come, being preſented to thee pure and ſpotleſs in the day of thy power, when thou ſhalt lead thy Church to a Kingdom and endleſs glories.* Amen.

Appendix ad Sect. 9. numb. 3. of *JESUS* being Baptized, &c.

Christ's *Prayer at his Baptism.*

Hanc orationem transcripsit & transmisit Eruditissimus vir, & linguarum orientalium apprimè gnarus, Dud. Loftus, *J. V. D. & Juris Civilis Professor publicus in Academiæ Dublinienſi apud Hibernos, Professor linguarum Orientalium apud eosdem.*



O Father, according to the good pleasure of thy will I am made a Man, and from the time in which I was born of a Virgin unto this day I have finished those things which are agreeing to the nature of Man, and with due observance have perform'd all thy Commandments, the mysteries and types of the Law: and now truly I am baptized, and so have I ordain'd Baptism, that from thence, as from the place of spiritual birth, the Regeneration of men may be accomplish'd: and as John *was the last of the Legal Priests, so am I the first of the Evangelical. Thou therefore, O Father, by the mediation of my Prayer open the Heavens, and from thence send thy Holy Spirit upon this womb of Baptism; that as he did untie the womb of the Virgin, and thence form me, so also he would loose this Baptismal womb, and so sanctifie it unto men, that from thence new men may be begotten, who may become thy Sons, and my Brethren, and Heirs of thy Kingdom. And what the Priests under the Law until* John *could not do, grant unto the Priests of the New Testament, (whose chief I am in the oblation of this Prayer,) that whensoever they shall celebrate Baptism, or pour forth Prayers unto thee, as the Holy Spirit is seen with me in open vision, so also it may be made manifest that the same Spirit will adjoyn himself in their society a more secret way, and will by them perform the ministeries of the New Testament, for which I am made a Man; and as the High Priest I do offer these Prayers in thy sight.*

This

This Prayer was tranſcrib'd out of the *Syriack Catena* upon the third Chapter of S. *Luke*'s Goſpel, and is by the Authour of that *Catena* reported to have been made by our Bleſſed Saviour immediately before the opening of the Heavens at his Baptiſm; and that the Holy Spirit did deſcend upon him while he was thus praying: and for it he cites the Authority of S. *Philoxenus*. I cannot but foreſee that there is one clauſe in it which will be us'd as an objection againſt the Authority of this Prayer; *viz.* [*as* John *was the laſt of the Legal Prieſts:*] For he was no Prieſt at all, nor ever officiated in the Temple, or at the *Moſaick* Rites. But this is nothing: becauſe, that the Baptiſt was of the family of the Prieſts, his Father *Zachary* is a demonſtration; that he did not officiate, his being imployed in another Miniſtery is a ſufficient anſwer; that he was the laſt of the Prieſts is to be underſtood in this ſenſe, that he was the period of the Law, the common term between the Law and the Goſpel: by him the Goſpel was firſt preached ſolemnly, and therefore in him the Law firſt ended. And as he was the laſt of the Prophets, ſo he was the laſt of the Prieſts: not but that after him many had the gift of Prophecy, and ſome did officiate in the *Moſaical* Prieſthood; but that his Office put the firſt period to the ſolemnity of *Moſes*'s Law, that is, at him the Diſpenſation Evangelical did firſt enter.

That the Miniſters of the Goſpel are here called *Prieſts*, ought not to be a prejudice againſt this Prayer in the perſuaſions of any men; becauſe it was uſual with our Bleſſed Saviour to retain the words of the *Jews* his Country-men before whom he ſpake, that they might by words to which they were uſed be inſtructed in the notice of perſons and things, offices and miniſteries Evangelical, which afterwards were to be repreſented under other, that is, under their proper, names.

And now all that I ſhall ſay of it is this. 1. That it is not unlikely but our Bleſſed Saviour prayed when he was baptized, and when the Holy Ghoſt deſcended upon him; not only becauſe it was an imployment ſymbolical to the Grace he was to receive, but alſo to become to us a precedent by what means we are to receive the Holy Spirit of God. 2. That it is very likely our Bleſſed Lord would conſecrate the Waters of Baptiſm to thoſe myſterious ends whither he deſigned them, as well as the Bread and Chalice of the Holy Supper. 3. That it is moſt likely the Eaſterlings did preſerve a record of many words and actions of the Holy *Jeſus* which are not tranſmitted to us. 4. It is certain that our Bleſſed Lord did do and ſay many more things then are in the Holy Scriptures; and that this was one of them, we have the credit of this ancient Authour, and the Authority of S. *Philoxenus*. However, it is much better to make ſuch good uſe of it as the matter and piety of the Prayer will miniſter, then to quarrel at it by the imperfection of uncertain conjectures.

The End of the Firſt Part.

S[t] Mathew the Apostle & Evangelist preached the Gospell in 1678.

S[t] MATHEW & y. Evangelist.

This MATHEW and that Angel doth implie,
Christes roial ligne in his humanitie
Manlike himself, deriving downe the same,
To IOSEPH'S Tribe from faithfull ABRAHAM

Æthiopia & was there slayn with an Halbert: Bed: et Baro Sept. 21.

Place these two Figures before the title of y[e] Part.

He having been the Co-
adiutor of S.t Paul &
S.t Peter severally at
Alexandria planted
& governd a Church

S.t MARKE ij Evangelist.

MARKES lion (as his Gospell) doth beginne,
A CRIERS voice the wildernes within,
Make straight his pathes; this same is onely hee
of IVDAHS Tribe who was foretold to bee.

Place This fig.

and there by
ỹ violence of
Pagan multitud
suffered Martyr
borne AD64 Baron

THE

HISTORY

OF THE

Life and Death

OF THE

HOLY JESUS:

BEGINNING

At the time of his first MIRACLE, until the Second Year of his PREACHING:

WITH

CONSIDERATIONS and DISCOURSES upon the several parts of the Story;

And PRAYERS fitted to the several MYSTERIES.

The SECOND PART.

Chrysost. ad Demet.

Τὸ ἀπιςεῖν παῖς ἐνίοις ἐκ τῦ μὴ πεῖσαι ἢ ἐκπλήρωσιν ἐκλελῦσθαι τῶν ἐνίοις γίνεται.

LONDON,

Printed by *J. Macock*, for *R. Royston*, 1683.

TO THE

Right Honourable and Excellent LADY,

THE

Lady MARY

Counteſs Dowager of *NORTHAMPTON.*

I Am now to preſent to your Honour part of that Production of which your great love to Sanctity was Parent, and which was partly deſigned to ſatisfie thoſe great appetites to Vertue which have made you hugely apprehenſive and forward to entertain any Inſtrument whereby you may grow and increaſe in the Service of God, and the Communion and Charities of holy people. Your Honour beſt knows in what Soil the firſt Deſign of theſe Papers grew; and but that the Excellent Perſonage who was their firſt Root is tranſplanted for a time, that he may not have his righteous Soul vexed with the impurer converſation of ill-minded men, I am confident you would have received the fruits of his abode to more excellent purpoſes. But becauſe he was pleaſed to leave the managing of this to me, I hope your Honour will for his ſake entertain what that rare Perſon conceived, *though I was left to the pains and danger of* bringing forth; *and that it may dwell with you for its firſt relation, rather then be rejected for its appendent imperfections, which it contracted not in the fountain, but in the chanels of its progreſs and emanation.* Madam, *I ſhall beg of God that your Honour may receive as great increment of Piety and ghoſtly ſtrength in the reading this Book, as I receive honour if you ſhall be pleaſed to accept and own this as a confeſſion of your great Worthineſs, and a teſtimony of the Service which ought to be payed to your Honour by,*

Madam,

Your Honour's moſt humble

and moſt obliged Servant,

JER. TAYLOR.

Adducunt autem Scribæ et Pharisæi Mulierem in adulterio deprehensam &c.st Ioan. 8
And the Scribes and Pharisees brought unto him a Woman taken in adultery, and set in ye mi
But Iesus stooped down, and with his finger wrote on the ground, as though he heard
them not.

Et die tertia nuptiæ factæ sunt in Cana Galilææ : et erat mater Jesu ibi . &c.
And ye third day there was a marriage in Cana of Galilee, & ye mother of Jesus was there.

Sect. 10. Page 152.

SECT. X.

Of the first Manifestation of JESUS, *by the Testimony of* S. John, *and a Miracle.*

John points to Iesus.

The next day John seeth Iesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, after me cometh a man, which is preferred before me; for he was before me. And I knew him not, but that he should be made manifest to Israel. Ioh. 1. 29, 30, 31.

Christ turns water into wine.

There was a marriage in Cana of Galilee. And there were set there six water pots of stone, after the manner of the purifying of the Iewes, containing two or three firkins a peice. Iesus saith unto them, fill the water pots with water, and they filled them to the brim. Iesus saith unto them draw out now &c. This beginning of miracles did Iesus in Cana of Galilee, and manifested forth his glory. Ioh. 2. 6, 7, 8 — 11.

1. AFTER that the Baptist by a sign from Heaven was confirmed in spirit and understanding that *Jesus* was the *Messias*, he immediately published to the *Jews* what God had manifested to him: and first to the Priests and Levites sent in legation from the Sanhedrim, he professed indefinitely, in answer to their question, that himself was *(a) not the* CHRIST, nor *Elias*, nor *that Prophet* whom they by a special Tradition did expect to be revealed they knew not when. And concerning himself definitely he said nothing, but that he was *(b) the voice of one crying in the wilderness, Make straight the way of the Lord.* "He it was who was then *(c) amongst* "*them*, but *not known*, a person of great dignity, to whom the Baptist was *(d) not* "*worthy* to do the office of the lowest Ministery; *(e) who coming after* John *was* "*preferred far before him*; who *(f)* was to *increase*, and the Baptist was to *decrease*; who "did *(g) baptize with the Holy Ghost and with Fire.*

(a) John 1. 20, 21.
(b) V. 23.
(c) V. 26.
(d) V. 27.
(e) V. 15, 27, 30.
(f) Chap. 3. 30.
(g) Matt. 3. 11.

2. This was the Character of his personal Prerogatives: but as yet no demonstration was made of his Person, till after the descent of the Holy Ghost upon *Jesus*; and then when-ever the Baptist saw *Jesus*, he points him out with his finger, *Behold the Lamb of God, which taketh away the sins of the World: This is he.* Then he shews him to *Andrew*, *Simon Peter*'s brother, with the same designation, and to another Disciple with him; who both *followed* Jesus, *and abode with him all night.* *Andrew* brings his brother *Simon* with him, and then *Christ* changes his name from *Simon* to *Peter*, or *Cephas*, which signifies *a Stone.* Then *Jesus* himself finds out *Philip* of *Bethsaida*, and bade him follow him; and *Philip* finds out *Nathanael*, and calls him to see. Thus persons bred

John 1. 29, 36.

V. 37, 39.

in

in a dark cell, upon their first ascent up to the chambers of light, all run staring upon the beauties of the Sun, and call the partners of their darkness to communicate in their new and stranger revelation.

3. When *Nathanael* was come to *Jesus*, *Christ* saw his heart, and gave him a testimony to be truly honest, and full of holy simplicity, *a true Israelite without guile.* And *Nathanael*, being overjoyed that he had found the *Messias*, believing out of love, and loving by reason of his joy, and no suspicion, took that for a proof and verification of his person, which was very insufficient to confirm a doubt, or ratifie a probability. But so we believe a story which we love, taking probabilities for demonstrations, and casual accidents for probabilities, and any thing creates vehement presumptions: in which cases our guides are not our knowing faculties, but our affections, and if they be holy, God guides them into the right persuasions; as he does little birds to make rare nests, though they understand not the mystery of operation, nor the design and purpose of the action.

4. But *Jesus* took his will and forwardness of affections in so good part, that he promised him greater things: and this gave occasion to the first Prophecy which was made by *Jesus*. For *Jesus said unto him, Because I said I saw thee under the Fig-tree, believest thou? Thou shalt see greater things then these.* And then he propheſied that he should see *Heaven open, and the Angels of God ascending and descending upon the Son of Man.* But, being a Doctour of the Law, *Christ* chose him not at all to the College of Apostles.

S. Aug. tra. 17. c. 1. in Joan.

5. Much about the same time there happened to be a Marriage in *Cana* of *Galilee*, in the vicinage of his dwelling, where *John* the Evangelist is by some supposed to have been the Bridegroom: (but of this there is no certainty:) and thither *Jesus* being with his Mother invited, he went to do civility to the persons espoused, and to do honour to the holy rite of Marriage. The persons then married were but of indifferent fortunes, richer in love of neighbours then in the fulness of rich possessions; they had more company then wine. For the Master of the Feast (whom, according to the order and piety of the Nation, they chose from the order of * Priests to be the president of the Feast, by the reverence of his person to restrain all inordination, by his discretion to govern and order the Circumstances, by his religious knowledge to direct the solemnities of Marriage, and to retain all the persons and actions in the bounds of prudence and modesty) complained to the Bridegroom that the Guests wanted wine.

* Gaudent. Brixian. *tra. 9. Hujusmodi fuerunt modesta illa Sertorii convivia quae describit* Plutarchus. Δεῖπνα πολλὴν ἔχοντα ἀιδῶ καὶ κόσμον· οὐδὲ ὀρθῶς τις ἂν αἰσχρῶν ὕτε ἀκίνην νομίζοι· ἀλλὰ καὶ πρὸς σωφρόνας συλλόγοις καὶ ἀνυβρίστοις παιδιαῖς χρῆσθαι καὶ φιλοφρονήσεσιν ἐθίζοι. Plut. *in Sertor.*

6. As soon as the Holy Virgin-Mother had notice of the want, out of charity, that uses to be imployed in supplying even the minutes and smallest articles of necessity, as well as the clamorous importunity of extremities and great indigencies, she complained to her Son by an indefinite address; not desiring him to make supply, for she knew not how he should: but either out of an habitual commiseration she complained without hoping for remedy; or else she looked on him who was a fountain of holiness and of plenty, as expecting a derivation from him either of discourses or Miracles. But *Jesus answered her, Woman, what have I to do with thee? mine hour is not yet come.* By this answer intending no denial to the purpose of his Mother's intimation, to whom he always bare a religious and pious reverence; but to signifie that he was not yet entred into his period and years of Miracles: and when he did, it must be not for respect of kindred or civil relations, but as it is a derivation of power from above, so it must be in pursuit of that service and design which he had received in charge together with his power.

7. And so his Mother understood him, giving express charge to the ministers to do whatsoever he commanded. *Jesus* therefore bade them *fill the water-pots* which stood there for the use of frequent washings, which the *Jews* did use in all publick meetings, for fear of touching pollutions, or contracting legal impurities: which they did with a curiousness next to superstition, washing the very beds and tables used at their Feasts. The ministers *filled them to the brim*, and, as they were commanded, *drew out, and bare unto the Governour of the Feast*; who *knew not of it*, till the Miracle grew publick, and like light shewed it self. For while they wondred at the œconomy of that Feast, in *keeping the best wine till the last*, it grew apparent that he who was the Lord of the Creatures, who in their first seeds have an obediential capacity to receive the impresses of what forms he pleases to imprint, could give new natures,

tures, and produce new qualities in that ſubject in which he chuſes to glorifie his Son.

8. *This beginning of miracles did Jeſus in Cana of Galilee.* For all thoſe Miracles which are reported to be done by *Chriſt* in his Infancy, and interval of his younger years, are Apocryphal and ſpurious, feigned by trifling underſtandings, (who think to ſerve God with a well-meant lie,) and promoted by the credulity of ſuch perſons *in whoſe hearts* eaſineſs, *folly* and credulity ar *bound up* and tied faſt with ſilken thread, and eaſie ſoftneſſes of religious affections, not made ſevere by the rigours of wiſedom and experience. This firſt Miracle manifeſted his Glory, and *his Diſciples believed in him.*

Ad

Ad SECT. X.

Conſiderations touching the Vocation of five Diſciples, and of the firſt Miracle of JESUS, *done at* Cana *in* Galilee.

Chriſt calling *Peter* and *Andrew*.

Matth. 4. 18, 19, 20. *Jeſus walking by the ſea of Galilee ſaw two brethren, Simon called Peter & Andrew his brother, caſting a net into the ſea, (for they were fiſhers) And he ſaith unto them, follow me, and I will make you fiſhers of men. And they ſtraightway left their nets, and followed him.*

Nathanael's coming to Chriſt.

John 1. 45, 46. *Philip findeth Nathanael & ſaith unto him, we have found him of whom Moſes in the law and the prophets did write, Jeſus of Nazareth, ſon of Joſeph. Nathanael ſaid unto him, can any good thing come out of Nazareth? Philip ſaith unto him, come and ſee. Jeſus ſaw Nathanael coming, & ſaid, Behold an Iſraelite indeed, etc.*

1. AS ſoon as ever *John* the Baptiſt was taught by the deſcent of the Holy Spirit that this was *Jeſus*, he inſtantly preaches him to all that came near him. For the Holy Ghoſt was his Commiſſion and inſtruction: and now he was a Miniſter Evangelical, and taught all thoſe that have the honour to be ſervants in ſo ſacred imployment, that they muſt not go till they be ſent, nor ſpeak till they be inſtructed, nor yet hold their peace when their Commiſſion is ſigned by the conſignation of the Spirit in ordinary Miniſtery. For *all power and all wiſedom is from above*, and in ſpiritual miniſtrations is a direct emanation from the Holy Spirit: that as no man is fit to ſpeak the Myſteries of Godlineſs, be his perſon never ſo holy, unleſs he derive wiſedom in order to ſuch miniſteries; ſo be he never ſo inſtructed by the aſſiſtence of art or infuſed knowledge, yet unleſs he alſo have derived power as well as skill, authority as well as knowledge from the ſame Spirit, he is not enabled to miniſter in publick in ordinary miniſtrations. The Baptiſt was ſent by a prime deſignation *to prepare the way* to *Jeſus*, and was inſtructed by the ſame Spirit which had ſanctified or conſecrated him in his Mother's womb to this holy purpoſe.

2. When the Baptiſt had ſhewed *Jeſus* to *Andrew* and another Diſciple, they immediately followed him with the diſtances and fears of the firſt approach, and the infirmities of new Converts: but *Jeſus* ſeeing them follow their firſt light, invited them to ſee the Sun. For God loves to cheriſh Infants in grace; and having ſown the immortal ſeed in their hearts, if it takes root downwards, and ſprings out into the verdure of a leaf, he ſtill waters it with the gentle rain of the Holy Spirit, in graces and new aſſiſtances, till it brings forth the fruits of a holy converſation. And God, who knows that Infants have need of pleaſant, and gentle, and frequent nutriment, hath given

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to them this comfort, that himself will take care of their first beginnings, and improve them to the strength of men, and give them the strengths of nature, and the wisedom of the Spirit, which ennoble men to excellencies and perfections. By the preaching of the Baptist they were brought to seek for *Christ*; and when they did, *Christ* found them, and brought them home, and made them *stay all night with him*: which was more favour then they look'd for. For so God usually dispenses his mercies, that they may run over our thoughts and expectations; and they are given in no proportion to us, but according to God's measures: he considering not what we are worthy of, but what is fit for him to give; he only requiring of us capacities to receive his favour, and fair reception and entertainment of his Graces.

3. When *Andrew* had found *Jesus*, he calls his Brother *Simon* to be partaker of his joys, which, as it happens in accidents of greatest pleasure, cannot be contained within the limits of the possessour's thoughts. But this calling of *Peter* was not to a beholding, but to a participation of his felicities. For he is strangely covetous who would enjoy the Sun, or the Air, or the Sea, alone: here was treasure for him and all the world: and by lighting his Brother *Simon*'s taper, he made his own light the greater and more glorious. And this is the nature of Grace, to be diffusive of its own excellencies; for here no envy can inhabit: the proper and personal ends of holy persons in the contract and transmissions of Grace are increased by the participation and communion of others. For our Prayers are more effectual, our aids increased our incouragement and examples more prevalent, God more honoured, and the rewards of glory have accidental advantages, by the superaddition of every new Saint and beatified person; the members of the mystical body, when they have received nutriment from God and his Holy Son, supplying to each other the same which themselves received, and live on, in the communion of Saints. Every new Star gilds the firmament, and increases its first glories: and those who are instruments of the Conversion of others, shall not only introduce new beauties, but when themselves *shine like the stars in glory*, they shall have some reflexions from the light of others, to whose fixing in the Orb of Heaven themselves have been instrumental. And this consideration is not only of use in the exaltations of the dignity Apostolical and Clerical, but for the enkindling even of private charities; who may do well to promote others interests of Piety, in which themselves also have some concernment.

4. These Disciples asked of *Christ where he dwelt. Jesus answered, Come and see.* It was an answer very expressive of our duty in this instance. It is not enough for us to understand where *Christ* inhabits, or where he is to be found; for our understandings may follow him afar off, and we receive no satisfaction unless it be to curiosity: but we must go where he is, eat of his meat, wash in his Lavatory, rest on his beds, and dwell with him. For the Holy *Jesus* hath no kind influence upon those who stand at distance, save only the affections of a Loadstone, apt to draw them nigher, that he may transmit his virtues by union and confederations: but if they persist in a sullen distance, they shall learn his glories as *Dives* understood the peace of *Lazarus*, of which he was never to participate. Although *the Son of man hath not where to lay his head*, yet he hath many houses where to convey his Graces; he hath nothing to cover his own, but he hath enough to sanctifie ours: and as he dwelt in such houses which the charity of good people then afforded for his entertainment; so now he loves to abide in places which the Religion of his servants hath vowed to his honour, and the advantages of Evangelical ministrations. Thither we must come to him, or any-where else where we may enjoy him. He is to be found in a Church, in his Ordinances, in the communion of Saints, in every religious duty, in the heart of every holy person: and if we go to him by the addresses of Religion in Holy places, by the ministery of Holy rites, by Charity, by the adherences of Faith, and Hope, and other combining Graces, the Graces of union and society, or prepare a lodging for him within us, that he may come to us; then shall we see such glories and interiour beauties, which none know but they that dwell with him. The secrets of spiritual benediction are understood only by them to whom they are conveyed, even by the children of his house. *Come and see.*

Secreta mea mihi & filiis domûs meæ. Clem. Alex. *Strom.*

5. S. *Andrew* was first called, and that by *Christ* immediately; his Brother *Simon* next, and that by *Andrew*: but yet *Jesus* changed *Simon*'s name, and not the other's; and by this change design'd him to an eminency of Office, at least in signification, principally above his Brother, or else separately and distinctly from him. To shew, that these Graces and favours which do not immediately co-operate to eternity, but are gifts and offices, or impresses of authority, are given to men irregularly, and without any order

der of prediſponent cauſes, or probabilities on our part, but are iſſues of abſolute predeſtination; and as they have efficacy from thoſe reaſons which God conceals, ſo they have ſome purpoſes as conceal'd as their cauſes: only if God pleaſes to make us veſſels of fair imployment and of great capacity, we ſhall bear a greater burthen, and are bound to glorifie God with ſpecial offices. But as theſe exterioùr and ineffective Graces are given upon the ſame good will of God which made this matter to be a humane Body, when, if God had ſo pleaſed, it was capable of being made a Fungus or a Sponge: ſo they are given to us with the ſame intentions as are our Souls, that we might glorifie God in the diſtinct capacity of Grace, as before of a reaſonable nature. And beſides that it teaches us to magnifie God's free mercy, ſo it removes every ſuch exalted perſon from being an object of envy to others, or from pleaſing himſelf in vainer opinions. For God hath made him of ſuch an imployment as freely and voluntarily as he hath made him a Man, and he no more co-operated to this Grace then to his own creation; and may as well admire himſelf for being born in *Italy*, or from rich parents, or for having two hands or two feet, as for having received ſuch a deſignation extraordinary. But theſe things are never inſtruments of reputation among ſevere underſtandings, and never but in the ſottiſh and unmanly apprehenſions of the vulgar. Only this, when God hath imprinted an authority upon a perſon, although the man hath nothing to pleaſe himſelf withal but God's grace, yet others are to pay the duty which that impreſſion demands: which duty becauſe it rapports to God, and touches not the man, but as it paſſes through him to the fountain of authority and grace, it extinguiſhes all pretences of opinion and pride.

6. When *Jeſus* eſpied *Nathanael* (who alſo had been called by the firſt Diſciples) coming towards him, he gave him an excellent character, calling him *a true Iſraelite in whom was no guile*, and admitted him amongſt the firſt Diſciples of the Inſtitution: by this character in one of the firſt of his Scholars hallowing Simplicity of ſpirit, and receiving it into his Diſcipline, that it might now become a Vertue and Duty Evangelical. For although it concerns us as a Chriſtian duty to be prudent, yet the Prudence of Chriſtianity is a duty of ſpiritual effect, and in inſtances of Religion with no other purpoſes then to avoid giving offence to thoſe that are without and within; that we cauſe no diſreputation to Chriſtianity; that we do nothing that may incourage enemies to the Religion; and that thoſe that are within the communion and obedience of the Church may not ſuffer as great inconveniences by the indiſcreet conduct of religious actions as by direct temptations to a ſin. Theſe are the purpoſes of private Prudence, to which in a greater meaſure and upon more variety of rules the Governours of Churches are obliged. But that which Chriſtian Simplicity prohibits is the mixing arts and unhandſome means for the purchace of our ends; witty counſels that are underminings of our neighbour, deſtroying his juſt intereſt to ſerve our own, ſtrategems to deceive, infinite and inſignificant anſwers with fraudulent deſign, unjuſt and unlawful concealment of our purpoſes, fallacious promiſes and falſe pretences, flattery and unjuſt and unreaſonable praiſe, ſaying one thing and meaning the contrary, pretending Religion to ſecular deſigns, breaking faith, taking falſe oaths and ſuch other inſtruments of humane purpoſes framed by the Devil, and ſent into the world to be perfected by Man. Chriſtian Simplicity ſpeaks nothing but its thoughts; and when it concerns Prudence that a thought or purpoſe ſhould be concealed, it concerns Simplicity that ſilence be its cover, and not a falſe vizor; it rather ſuffers inconvenience then a lie: it deſtroys no man's right, though it be inconſiſtent with my advantages; it reproves freely, palliates no man's wickedneſs; it intends what it ought, and does what is bidden, and uſes courſes regular and juſt, ſneaks not in corners, and walks always in the eye of God and the face of the world.

7. *Jeſus* told *Nathanael* that he *knew* him, when he *ſaw* him *under the Fig-tree*: and *Nathanael* took that to be probation ſufficient that he was the *Meſſias*, and believed rightly upon an inſufficient motive. Which becauſe *Jeſus* did accept, it gives teſtimony to us, that however Faith be produced, by means regular or by arguments incompetent, whether it be proved or not proved, whether by chance or deliberation, whether wiſely or by occaſion, ſo that Faith be produced by the inſtrument, and love by Faith, God's work is done, and ſo is ours. For if S. *Paul* rejoyced that *Chriſt was preached*, though *by the envy* of peeviſh perſons; certainly God will not reject an excellent product becauſe it came from a weak and ſickly parent. And he that brings good out of evil, and rejoyces in that good, having firſt triumphed upon the evil, will certainly take delight in the Faith of the moſt ignorant perſons, which his own grace hath produced out of innocent, though inſufficient, beginnings. It was folly in *Naaman*

to refuſe to be cured, becauſe he was to recover only by waſhing in *Jordan*. The more incompetent the means is, the greater is the glory of God, who hath produced waters from a rock, and fire from the colliſion of a ſponge and wool: and it is certain, the end, unleſs it be in products merely natural, does not take its eſtimate and degrees from the external means. Grace does miracles, and the productions of the Spirit in reſpect of its inſtruments are equivocal, extraordinary, and ſupernatural; and ignorant perſons believe as ſtrongly, though they know not why, and love God as heartily, as greater ſpirits and more excellent underſtandings: and when God pleaſes, or if he ſees it expedient, he will do to others as to *Nathanael*, give them greater arguments and better inſtruments for the confirmation and heightning of their Faith, then they had for the firſt production.

8. When *Jeſus* had choſen theſe few Diſciples to be witneſſes of ſucceeding accidents, every one of which was to be a probation of his Miſſion and Divinity, he entred into the theatre of the world at a Marriage-feaſt, which he now firſt hallowed to a Sacramental ſignification, and made to become myſterious. He now began to chuſe his Spouſe out from the communities of the world, and did mean to endear her by unions ineffable and glorious, and conſign the Sacrament by his blood, which he firſt gave in a ſecret repreſentment, and afterwards in letter and apparent effuſion. And although the Holy *Jeſus* did in his own perſon conſecrate Cœlibate, and Abſtinence, and Chaſtity in his Mother's: yet by his preſence he alſo hallowed *Marriage*, and made it *honourable*, not only in civil account and the rites of Heraldry, but in a ſpiritual ſenſe, he having new ſublim'd it by making it a Sacramental repreſentment of the union of *Chriſt* and his Spouſe the Church. And all married perſons ſhould do well to remember what the conjugal ſociety does repreſent, and not break the matrimonial bond, which is a myſterious ligament of *Chriſt* and his Church: for whoever diſſolves the ſacredneſs of the Myſtery, and unhallows the Vow by violence and impurity, he diſſolves his relation to *Chriſt*. To break faith with a Wife or Husband is a divorce from *Jeſus*, and that is a ſeparation from all poſſibilities of Felicity. In the time of the *Moſaical* Statutes, to violate Marriage was to do injuſtice and diſhonour and a breach to the ſanctions of Nature, or the firſt conſtitutions: But two bands more are added in the Goſpel, to make Marriage more ſacred. For now our *Bodies* are made *Temples of the Holy Ghoſt*, and the Rite of Marriage is made ſignificant and Sacramental, and every act of Adultery is Profanation and Irreligion, it deſecrates a Temple, and deflours a Myſtery.

9. The Married pair were holy, but poor, and they wanted wine; and the Bleſſed Virgin-Mother, pitying the affront of the young man, complained to *Jeſus* of the want: and *Jeſus* gave her an anſwer which promiſed no ſatisfaction to her purpoſes. For now that *Jeſus* had lived thirty years, and done in perſon nothing anſwerable to his glorious Birth and the miraculous accidents of his Perſon, ſhe longed till the time came in which he was to manifeſt himſelf by actions as miraculous as the Star of his Birth. She knew by the rejecting of his Trade, and his going abroad, and probably by his own diſcourſe to her, that the time was near; and the forwardneſs of her love and holy deſires poſſibly might go ſome minutes before his own preciſe limit. However *Jeſus* anſwered to this purpoſe, to ſhew, that the work he was to do was done not to ſatisfie her importunity, which is not occaſion enough for a Miracle, but to proſecute the great work of Divine deſignation. For in works ſpiritual and religious all exteriour relation ceaſes. The world's order, and the manner of our nature, and the infirmities of our perſon, have produced Societies, and they have been the parents of Relation; and God hath tied them faſt by the knots of duty, and made the duty the occaſion and opportunities of reward: But in actions ſpiritual, in which we relate to God, our relations are founded upon the Spirit; and therefore we muſt do our duties upon conſiderations ſeparate and ſpiritual, but never ſuffer temporal relations to impede our Religious duties. Chriſtian Charity is a higher thing then to be confined within the terms of dependence and correlation; and * thoſe endearments which leagues or nature or ſociety have made, paſs into ſpiritual, and, like Stars in the preſence of the Sun, appear not when the heights of the Spirit are in place. Where duty hath prepared ſpecial inſtances, there we muſt for Religion's ſake promote them; but even to our Parents or our Children the charities of Religion ought to be greater then the affections of Society. And though we are bound in all offices exteriour to prefer our Relatives before others, becauſe that is made a Duty; yet to purpoſes ſpiritual, all perſons eminently holy put on the efficacy of the ſame relations, and paſs a duty upon us of religious affections.

* Συγγένεια γὰρ οἰκειότερα ἢ πρὸς δικαιοσύνην καὶ πᾶσαν ἄλλην ἀρετὴν ὁμιλία. Philo *in expoſit. general.*

10. At

10. At the command of *Jesus* the Water-pots were filled with water, and the water was by his Divine power turned into wine. Where the different œconomy of God and the world is highly observable. *Every man sets forth good wine at first, and then the worse:* But God not only turns the water into wine, but into such wine that the last draught is most pleasant. The world presents us with fair language, promising hopes, convenient fortunes, pompous honours; and these are the outsides of the bole: but when it is swallowed, these dissolve in the instant, and there remains bitterness, and the malignity of Coloquintida. Every sin smiles in the first address, and carries light in the face, and hony in the lip: but *when we have well drunk, then comes that which is worse*, a whip with six strings, fears and terrours of Conscience, and shame and displeasure, and a caitive disposition, and diffidence in the day of death. But when after the manner of the purifying of the Christians we fill our Water-pots with water, watering our couch with our tears, and moistening our cheeks with the perpetual distillations of Repentance; then *Christ* turns our water into wine; first Penitents, and then Communicants; first waters of sorrow, and then the wine of the Chalice; first the justifications of Correction, and then the sanctifications of the Sacrament, and the effects of the Divine power, joy, and peace, and serenity, hopes full of confidence, and confidence without shame, and boldness without presumption. For *Jesus keeps the best wine till the last:* not only because of the direct reservations of the highest joys till the nearer approaches of glory; but also because our relishes are higher after a long fruition then at the first Essays: such being the nature of Grace, that it increases in relish as it does in fruition, every part of Grace being new Duty and new Reward.

The PRAYER.

O *Eternal and ever-Blessed* Jesu, *who didst chuse Disciples to be witnesses of thy Life and Miracles, so adopting Man into a participation of thy great imployment of bringing us to Heaven by the means of a holy Doctrine, be pleased to give me thy grace, that I may love and revere their Persons whom thou hast set over me, and follow their Faith, and imitate their Lives, while they imitate thee; and that I also in my capacity and proportion may do some of the meaner offices of spiritual building, by Prayers, and by holy Discourses, and fraternal Correption, and friendly Exhortations, doing advantages to such Souls with whom I shall converse. And since thou wert pleased to enter upon the stage of the World with the commencement of Mercy and a Miracle, be pleased to visit my Soul with thy miraculous Grace, turn my water into wine, my natural desires into supernatural perfections, and let my sorrows be turned into joys, my sins into vertuous habits, the weaknesses of humanity into communications of the Divine nature; that since thou* keepest the best unto the last, *I may by thy assistence grow from Grace to Grace, till thy Gifts be turned to Reward, and thy Graces to participation of thy Glory, O Eternal and ever-Blessed* Jesu. Amen.

DISCOURSE VII.

Of Faith.

1. NA*thanael*'s Faith was produced by an argument not demonstrative, not certainly concluding: *Christ* knew him when he saw him first, and he believed him to be the *Messias*. His Faith was excellent, what-ever the argument was. And I believe a GOD, because the Sun is a glorious body; or because of the variety of Plants, or the fabrick and rare contexture of a man's Eye: I may as fully assent to the Conclusion, as if my belief dwelt upon the Demonstrations made by the Prince of Philosophers in the 8. of his Physicks and 12. of his Metaphysicks. This I premise as an inlet into the consideration concerning the Faith of ignorant persons. For if we consider upon what easie terms most of us now are Christians, we may possibly suspect that either Faith hath but little excellence in it, or we but little Faith, or that we are mistaken generally

in its definition. For we are born of Christian Parents, made Christians at ten days old, interrogated concerning the Articles of our Faith by way of anticipation, even then when we understand not the difference between the Sun and a Tallow-candle: from thence we are taught to say our Catechism, as we are taught to speak, when we have no reason to judge, no discourse to discern, no arguments to contest against a Proposition, in case we be catechized into False doctrine; and all that is put to us we believe infinitely, and without choice, as children use not to chuse their language. And as our children are made Christians, just so are thousand others made *Mahumetans*, with the same necessity, the same facility. So that thus far there is little thanks due to us for believing the Christian Creed: it was indifferent to us at first, and at last our Education had so possest us, and our interest, and our no-temptation to the contrary, that as we were disposed into this condition by Providence, so we remain in it without praise or excellency. For as our beginnings are inevitable, so our progress is imperfect and insufficient; and what we begun by Education, we retain only by Custom. And if we be instructed in some slighter Arguments to maintain the Sect or Faction of our Country Religion as it disturbs the unity of Christendom; yet if we examine and consider the account upon what slight arguments we have taken up Christianity it self, (as that it is the Religion of our Country, or that our Fathers before us were of the same Faith, or because the Priest bids us, and he is a good man, or for something else, but we know not what,) we must needs conclude it the good providence of God, not our choice, that made us Christians.

2. But if the question be, Whether such a Faith be in it self good and acceptable that relies upon insufficient and unconvincing grounds; I suppose this case of *Nathanael* will determine us: and when we consider that Faith is an infused Grace, if God pleases to behold his own glory in our weakness of understanding, it is but the same thing he does in the instances of his other Graces. For as God enkindles Charity upon variety of means and instruments, by a thought, by a chance, by a text of Scripture, by a natural tenderness, by the sight of a dying or a tormented beast: so also he may produce Faith by arguments of a differing quality, and by issues of his Providence he may engage us in such conditions, in which as our Understanding is not great enough to chuse the best, so neither is it furnished with powers to reject any proposition; and to believe well is an effect of a singular predestination, and is a Gift in order to a Grace, as that Grace is in order to Salvation. But the insufficiency of an argument or disability to prove our Religion is so far from disabling the goodness of an ignorant man's Faith, that as it may be as strong as the Faith of the greatest Scholar, so it hath full as much excellency, not of nature, but in order to Divine acceptance. For as he who believes upon the only stock of Education made no election of his Faith; so he who believes what is demonstrably proved is forced by the demonstration to his choice. Neither of them did chuse, and both of them may equally love the Article.

3. So that since a small Argument in a weak understanding does the same work that a strong Argument in a more sober and learned, that is, it convinces and makes Faith, and yet neither of them is matter of choice; if the thing believed be good, and matter of duty or necessity, the Faith is not rejected by God upon the weakness of the first, nor accepted upon the strength of the latter principles. When we are once in, it will not be enquired by what entrance we passed thither: whether God leads us or drives us in, whether we come by Discourse or by Inspiration, by the guide of an Angel or the conduct of *Moses*, whether we be born or made Christians, it is indifferent, so we be there where we should be; for this is but the gate of Duty, and the entrance to Felicity. For thus far Faith is but an act of the Understanding, which is a natural Faculty, serving indeed as an instrument to Godliness, but of it self no part of it; and it is just like fire producing its act inevitably, and burning as long as it can, without power to interrupt or suspend its action: and therefore we cannot be more pleasing to God for understanding rightly, then the fire is for burning clearly. Which puts us evidently upon this consideration, that Christian Faith, that glorious Duty which gives to Christians a great degree of approximation to God by *Jesus Christ*, must have a great proportion of that ingredient which makes actions good or bad, that is, of choice and effect.

4. For the Faith of a Christian hath more in it of the Will then of the Understanding. Faith is that great mark of distinction which separates and gives formality to the Covenant of the Gospel, which is a *Law of Faith*. The Faith of a Christian is his Religion, that is, it is that whole conformity to the Institution or Discipline of *Jesus Christ* which distinguishes him from the believers of false Religions. And to be one of *the faithful* signifies the same with being a *Disciple*; and that contains Obedience as well

as

as Believing. For to the ſame ſenſe are all thoſe appellatives in Scripture, [*the Faithful, Brethren, Believers, the Saints, Diſciples*;] all repreſenting the duty of a Chriſtian. A *Believer* and a *Saint*, or a holy perſon, is the ſame thing: *Brethren* ſignifies Charity, and *Believers* Faith in the intellectual ſenſe: *the Faithful* and *Diſciples* ſignifie both; for beſides the conſent to the Propoſition, the firſt of them is alſo uſed for Perſeverance and Sanctity, and the greateſt of Charity mixt with a confident Faith up to the height of Martyrdom. *Be faithful unto the death*, (ſaid the Holy Spirit) *and I will give thee the Crown of life.* And when the Apoſtles by way of abbreviation expreſs all the Body of Chriſtian Religion, they call it *Faith working by Love*; which alſo S. *Paul* in a parallel place calls a *New creature*: it is *a keeping of the Commandments of God.* That is the Faith of a Chriſtian, into whoſe definition Charity is ingredient, whoſe ſenſe is the ſame with keeping of God's Commandments: ſo that if we define Faith, we muſt firſt diſtinguiſh it. The faith of a natural perſon, or the faith of Devils, is a mere believing a certain number of Propoſitions upon a conviction of the Underſtanding: But the Faith of a Chriſtian, the Faith that juſtifies and ſaves him, is *Faith working by Charity*, or *Faith keeping the Commandments of God.* They are diſtinct Faiths in order to different ends, and therefore of different conſtitution; and the inſtrument of diſtinction is Charity or Obedience.

Rev. 2. 10.

Gal. 5. 6. Ch. 6. 15. 1 Cor. 7. 19.

Gal. 5. 6.

5. And this great Truth is clear in the perpetual teſtimony of Holy Scripture. For *Abraham* is called the *Father of the Faithful*; and yet our Bleſſed Saviour told the *Jews*, that *if* they had been *the ſons of Abraham*, they *would have done the works of Abraham*; and therefore Good works are by the Apoſtle called the *footſteps of the Faith of our Father Abraham.* For Faith in every of its ſtages, at its firſt beginning, at its increment, at its greateſt perfection, is a Duty made up of the concurrence of the Will and the Underſtanding, when it pretends to the Divine acceptance; Faith and Repentance begin the Chriſtian courſe. *Repent and believe the Goſpel* was the ſumm of the Apoſtles Sermons; and all the way after it is, *Faith working by Love.* Repentance puts the firſt ſpirit and life into Faith, and Charity preſerves it, and gives it nouriſhment and increaſe; it ſelf alſo growing by a mutual ſupply of ſpirits and nutriment from Faith. Whoever does heartily believe a Reſurrection and Life eternal upon certain Conditions, will certainly endeavour to acquire the Promiſes by the purchace of Obedience and obſervation of the Conditions. For it is not in the nature or power of man directly to deſpiſe and reject ſo infinite a good. So that Faith ſupplies Charity with argument and maintenance, and Charity ſupplies Faith with life and motion: Faith makes Charity reaſonable, and Charity makes Faith living and effectual. And therefore the old *Greeks* called Faith and Charity *a miraculous Chariot* or Yoke, they bear the burthen of the Lord with an equal confederation: theſe are like *Hippocrates* twins, they live and die together. Indeed Faith is the firſt-born of the twins; but they muſt come both at a birth, or elſe they die, being ſtrangled at the gates of the womb. But if Charity, like *Jacob*, lays hold upon his elder brother's heel, it makes a timely and a proſperous birth, and gives certain title to the eternal Promiſes. For let us give the right of primogeniture to Faith, yet the Bleſſing, yea and the Inheritance too, will at laſt fall to Charity. Not that Faith is diſinherited, but that Charity only enters into the poſſeſſion. The nature of Faith paſſes into the excellency of Charity before they can be rewarded: and that both may have their eſtimate, that which juſtifies and ſaves us keeps the name of Faith, but doth not do the deed till it hath the nature of Charity. *For to think well, or to have a good opinion, or an excellent or a fortunate underſtanding, entitles us not to the love of God, and the conſequent inheritance: but to chuſe the ways of the Spirit, and to relinquiſh the paths of darkneſs, this is the way of the Kingdom, and the purpoſe of the Goſpel, and the proper work of Faith.

John 8. 39. Rom. 4. 12.

ζαυμασίως ζωωείδη.

* Τὸ ἀγαθὸς μὲ εἶ ἡμᾶς ἢ κακὸς, ὁ Θεὸς ἐκ ἐν τῇ γνώσει ἔθνεσι κεχωσκομένων, ἀλλὰ ἐν τῇ αἱρέσει τῆς αἰρεμένων. Just. M. Reſp. ad orthod. ἀλλ' ἐν πίστει ὑμῶν πίστεως, ἡ πολλὴ ἀρετὴ θεσπεσίως. Chryſ. l. 4. de Sacerd.

* Rom. 16. 26.

6. And if we conſider upon what ſtock Faith it ſelf is inſtrumental and operative of Salvation, we ſhall find it is in it ſelf acceptable, becauſe it is a Duty and commanded: and therefore it is an act of Obedience, a work of the Goſpel, a ſubmitting the Underſtanding, a denying the Affections, a laying aſide all intereſts, and a bringing our thoughts under the obedience of *Chriſt.* This the Apoſtle calls * *the Obediente of Faith.* And it is of the ſame condition and conſtitution with other Graces, all which equally relate to *Chriſt*, and are as firm inſtruments of union, and are waſhed by the Blood of *Chriſt*, and are ſanctified by his Death, and apprehend him in their capacity and degrees, ſome higher and ſome not ſo high. But Hope and Charity apprehend *Chriſt* in a meaſure and proportion greater then Faith, when it diſtinguiſhes from them. So that if Faith does the work of Juſtification, as it is a mere relation to *Chriſt*, then ſo alſo does Hope and Charity: or if theſe are Duties and good works, ſo alſo is Faith.

And they all being alike commanded in order to the ſame end, and encouraged by the ſame reward, are alſo accepted upon the ſame ſtock, which is, that they are acts of Obedience and relation too: they obey *Chriſt*, and lay hold upon *Chriſt*'s merits, and are but ſeveral inſtances of the great duty of a Chriſtian, but the actions of ſeveral faculties of the *new Creature*. But becauſe Faith is the beginning Grace, and hath influence and cauſality in the production of the other, therefore all the other, as they are united in Duty, are alſo united in their Title and appellative: they are all called by the name of *Faith*, becauſe they are parts of Faith, as Faith is taken in the larger ſenſe: and when it is taken in the ſtricteſt and diſtinguiſhing ſenſe, they are effects and proper products by way of natural emanation.

7. That a good life is the genuine and true-born iſſue of Faith, no man queſtions that knows himſelf the Diſciple of the Holy *Jeſus*: but that Obedience is the ſame thing with * Faith, and that all Chriſtian Graces are parts of its bulk and conſtitution, is alſo the doctrine of the Holy Ghoſt, and the Grammar of Scripture making Faith and Obedience to be terms coincident and expreſſive of each other. For Faith is not a ſingle Star, but a Conſtellation, a chain of Graces, called by S. *Paul the power of God unto ſalvation to every believer*; that is, Faith is all that great inſtrument by which God intends to bring us to Heaven: and he gives this reaſon, *In the Goſpel the righteouſneſs of God is revealed from Faith to Faith*, for *it is written, The juſt ſhall live by Faith.* Which diſcourſe makes Faith to be a courſe of Sanctity and holy habits, a continuation of a Chriſtian's duty, ſuch a duty as not only gives the firſt breach, but by which a man lives the life of Grace. *The juſt ſhall live by Faith*; that is, ſuch a Faith as grows from ſtep to ſtep, till the whole righteouſneſs of God be fulfilled in it. *From Faith to faith*, (ſaith the Apoſtle:) which S. *Auſtin* expounds, From Faith believing, to Faith obeying; from imperfect Faith, to Faith made perfect by the animation of Charity; that *he who is juſtified may be juſtified ſtill.* For as there are ſeveral degrees and parts of Juſtification, ſo there are ſeveral degrees of Faith anſwerable to it; that in all ſenſes it may be true, that *by Faith we are juſtified*, and *by Faith we live*, and *by Faith we are ſaved.* For if we proceed *from Faith to Faith*, from believing to obeying, from Faith in the Underſtanding to Faith in the Will, from Faith barely aſſenting to the revelations of God to Faith obeying the Commandments of God, from the body of Faith to the ſoul of Faith, that is, to Faith formed and made alive by Charity; then we ſhall proceed from Juſtification to Juſtification, that is, from Remiſſion of Sins to become the Sons of God, and at laſt to an actual poſſeſſion of thoſe glories to which we were here conſigned by the fruits of the Holy Ghoſt.

* *Fides (authore* Cicerone*) eſt firma opinio, & eſt fida mandatorum exſecutio. Dicta eſt autem* Fides *(ut ait idem* Cicero *de Officiis) à fio, quòd id fieri debeat quod dictum & promiſſum eſt.*

Rom. 1. 16, 17.

Ex fide annunciantium Evangelium in fidem obedientium Evangelio. S. Aug.

Heb. 12. 2.

8. And in this ſenſe the Holy *Jeſus* is called by the Apoſtle *the Authour and Finiſher of our Faith.* He is the principle, and he is the promoter; he begins our Faith in Revelations, and perfects it in Commandments; he leads us by the aſſent of our Underſtanding, and finiſhes the work of his grace by a holy life: which S. *Paul* there expreſſes by its ſeveral conſtituent parts; as, *laying aſide every weight and the ſin that ſo eaſily beſets us*, and *running with patience the race that is ſet before us, reſiſting unto blood, ſtriving againſt ſin:* for in theſe things *Jeſus* is therefore made our example, becauſe he is *the Authour and Finiſher of our Faith*; without theſe Faith is imperfect. But the thing is ſomething plainer yet, for S. *James* ſaith that Faith lives not but by Charity; and the life or eſſence of a thing is certainly the better part of its conſtitution, as the Soul is to a Man. And if we mark the manner of his probation, it will come home to the main point. For he proves that *Abraham's faith was* therefore *imputed to him for Righteouſneſs*, becauſe *he was juſtified by Works*; *Was not Abraham our Father juſtified by Works, when he offered up his ſon? And the Scripture was fulfilled, ſaying, Abraham believed God, and it was imputed to him for righteouſneſs.* For *Faith wrought with his Works, and made his Faith perfect.* It was a dead and imperfect Faith, unleſs Obedience gave it being, and all its integral or eſſential parts. So that Faith and Charity in the ſenſe of a Chriſtian are but one Duty, as the Underſtanding and the Will are but one reaſonable Soul: only they produce ſeveral actions in order to one another, which are but *divers operations, and the ſame ſpirit.*

Ibid. verſ. 1.
Verſ. 4.
Jam. 2. 20, 26.
Verſe 21.
Verſe 23.
Verſe 22.

9. Thus S. *Paul*, deſcribing the *(a) Faith* of the *Theſſalonians*, calls it that whereby they *turned from Idols*, and whereby they *ſerved the living God:* and the *(b) Faith* of the Patriarchs *believed the world's Creation, received the Promiſes, did Miracles, wrought Righteouſneſs*, and did and ſuffered ſo many things as make up the integrity of a holy life. And therefore *(c) diſobedience* and *unrighteouſneſs* is called *want of Faith*; and *(d) Hereſie*, which is oppoſed to Faith, is *a work of the fleſh*, becauſe Faith it ſelf is a work

(a) 1 Theſſ. 1. 8, 9.
(b) Heb. 11. *per totum.*
(c) Col. 3. 6. 2 Theſſ. 3. 2.
(d) Gal. 5. 20.

work of Righteouſneſs. And, that I may enumerate no more particulars, the thing is ſo known, that the word * ἀπείθεια, which in propriety of language ſignifies *miſperſuaſion* or *infidelity*, is rendred *diſobedience*; and the *not providing for our families* is an act of *infidelity*; by the ſame reaſon and analogy that Obedience or Charity and a holy life are the duties of a Chriſtian, of a juſtifying Faith. And although in the natural or philoſophical ſenſe Faith and Charity are diſtinct habits; yet in the ſenſe of a Chriſtian and the ſignification of duty they are the ſame: for we cannot believe aright, as Believing is in the Commandment, unleſs we live aright; for our Faith is put upon the account juſt as it is made precious by Charity; according to that rare ſaying of S. *Bartholomew*, recorded by the ſuppoſed S. *Denis*, *Charity is the greateſt and the leaſt Theologie*. All our Faith, that is, all our Religion, is compleated in the duties of univerſal Charity: as our Charity or our manner of living is, ſo is our Faith. If our life be unholy, it may be the faith of Devils, but not the Faith of Chriſtians. For this is the difference.

* Epſi. 2. 2. & 5. 6. 1 Tim. 5. 8.

ἡ ἀγάπη διάλογία πολλὴ καὶ ἐλαχίστη. c. 1. *de Myſt. Theol.*

10. The faith of the Devils hath more of the Underſtanding in it, the Faith of Chriſtians more of the Will: The Devils in their faith have better Diſcourſe, the Chriſtians better Affections: They in their faith have better Arguments, we more Charity. So the Charity or a good life is ſo neceſſary an ingredient into the definition of a Chriſtian's Faith, that we have nothing elſe to diſtinguiſh it from the faith of Devils: and we need no trial of our Faith, but the examination of our lives. If you *keep the Commandments of God*, then have you *the Faith of Jeſus* (they are immediate in S. *John*'s expreſſion:) but if you be *importune and ungodly*, you are in S. *Paul*'s liſt amongſt them that *have no Faith*. Every Vice that rules amongſt us, and ſullies the fair beauty of our Souls, is a conviction of Infidelity.

Apoc. 14. 12. 2 Theſſ. 3. 2.

11. For it was the Faith of *Moſes* that made him deſpiſe *the riches of Egypt*; the Faith of *Joſhua*, that made him valiant; the Faith of *Joſeph*, that made him chaſt: *Abraham*'s Faith made him obedient; S. *Mary Magdalen*'s Faith made her penitent; and the Faith of S. *Paul* made him travel ſo far, and ſuffer ſo much, till he became a prodigy both of zeal and patience. Faith is a Catholicon, and cures all the diſtemperatures of the Soul: it *(a) overcomes the World*, (ſaith S. *John*;) *(b)* it *works righteouſneſs*, (ſaith S. *Paul*;) it *(c) purifies the heart*, (ſaith S. *Peter?*) it *works Miracles*, (ſaith our Bleſſed Saviour:) Miracles in Grace always, as it did Miracles in nature at its firſt publication. And whatſoever is good, if it be a Grace, it is an act of Faith; if it be a Reward, it is the fruit of Faith. So that as all the actions of man are but the productions of the Soul, ſo are all the actions of the new man the effects of Faith. For Faith is the life of Chriſtianity, and a good life is the life of Faith.

(a) 1 John 5. 4. (b) Heb. 11. 33. (c) Acts 15. 9.

12. Upon the grounds of this diſcourſe we may underſtand the ſenſe of that Queſtion of our Bleſſed Saviour, *When the Son of man comes, ſhall he find Faith on earth?* Truly juſt ſo much as he finds Charity and holy living, and no more. For then only we can be confident that *Faith is* not *failed from among the Children of men*, when we feel the heats of the primitive Charity return, and the calentures of the firſt old Devotion are renewed; when it ſhall be accounted honourable to be a ſervant of *Chriſt*, and a ſhame to commit a ſin: then, and then only, our Churches ſhall be Aſſemblies of the faithful, and the Kingdoms of the world Chriſtian Countries. But ſo long as it is notorious that we have made Chriſtian Religion another thing then what the Holy *Jeſus* deſigned it to be; when it does not make us live good lives, but it ſelf is made a pretence to all manner of impiety, a ſtrategem to ſerve ends, the ends of covetouſneſs, of ambition and revenge; when the Chriſtian Charity ends in killing one another for Conſcience ſake, ſo that Faith is made to cut the throat of Charity, and our Faith kills more then our Charity preſerves; when the Humility of a Chriſtian hath indeed a name amongſt us, but it is like a mute perſon, talk'd of only, while Ambition and Rebellion, Pride and Scorn, Self-ſeeking and proud undertakings tranſact moſt of the great affairs of Chriſtendom; when the cuſtody of our Senſes is to no other purpoſes but that no opportunity of pleaſing them paſs away; when our Oaths are like the fringes of our diſcourſes, going round about them, as if they were ornaments and trimmings; when our Blaſphemies, Profanation, Sacrilege and Irreligion are become ſcandalous to the very *Turks* and *Jews*; while our Luſts are always habitual, ſometimes unnatural; will any wiſe man think that we believe thoſe Doctrines of Humility and Obedience, of Chaſtity and Charity, of Temperance and Juſtice, which the Saviour of the World made ſacred by his Sermon and Example, or indeed any thing he either ſaid or did, promiſed or threatned? For is it poſſible, a man with his wits about him, and believing that he ſhould certainly be damned, (that is, be eternally tormented in body and Soul

Luke 18. 8.

Τὸ ἀπιστεῖν ἡμῶν ἐνδολαῖς ἐστι τοῖς πρὸς τὸ σωτῆρον ἀκολουθοῦσι τὸ ἐνδολῶν γίνεται. S. Chryſoſt. ad Demetr.

with

with torments greater then can be in this world,) if he be a Swearer, or Liar, or Drunkard, or cheats his neighbour, that this man ſhould dare to do theſe things, to which the temptations are ſo ſmall, in which the delight is ſo inconſiderable, and the ſatisfaction ſo none at all.

13. We ſee by the experience of the whole world, that the belief of an honeſt man in a matter of temporal advantage makes us do actions of ſuch danger and difficulty, that half ſo much induſtry and ſufferance would aſcertain us into a poſſeſſion of all the Promiſes Evangelical. Now let any man be asked, whether he had rather be rich or be ſaved, he will tell you, without all doubt, Heaven is the better option by infinite degrees: for it cannot be that Riches, or Revenge, or Luſt ſhould be directly preferred, that is, be thought more eligible then the glories of Immortality. That therefore men neglect ſo great Salvation, and ſo greedily run after the ſatisfaction of their baſer appetites, can be attributed to nothing but want of Faith: they do not heartily believe that Heaven is worth ſo much; there is upon them a ſtupidity of ſpirit, and their Faith is dull, and its actions ſuſpended moſt commonly, and often interrupted, and it never enters into the Will; ſo that the Propoſitions are conſidered nakedly and preciſely in themſelves, but not as referring to us or our intereſts: there is nothing of Faith in it, but ſo much as is the firſt and direct act of Underſtanding; there is no conſideration nor reflexion upon the act, or upon the perſon, or upon the ſubject. So that even as it is ſeated in the Underſtanding, our Faith is commonly lame, mutilous and imperfect; and therefore much more is it culpable, becauſe it is deſtitute of all co-operation of the rational appetite.

14. But let us conſider the power and efficacy of worldly Belief. If a man believes that there is gold to be had in *Peru* for fetching, or Pearls and rich Jewels in *India* for the exchange of trifles, he inſtantly, if he be in capacity, leaves the wife of his boſom, and the pretty delights of children, and his own ſecurity, and ventures into the dangers of waters and unknown ſeas, and freezings and calentures, thirſt and hunger, Pirates and ſhipwrecks, and hath within him a principle ſtrong enough to anſwer all objections, becauſe he believes that Riches are deſirable, and by ſuch means likely to be had. Our Bleſſed Saviour, comparing the Goſpel to *a Merchant-man that found a pearl of great price*, and *ſold all to buy it*, hath brought this inſtance home to the preſent diſcourſe. For if we did as verily believe that in Heaven thoſe great Felicities which tranſcend all our apprehenſions are certainly to be obtained by leaving our Vices and lower deſires, what can hinder us but we ſhould at leaſt do as much for obtaining thoſe great Felicities as for the leſſer, if the belief were equal? For if any man thinks he may have them without Holineſs and Juſtice and Charity, then he wants Faith; for he be-
Heb. 12. 14. lieves not the ſaying of S. *Paul*, *Follow peace with all men, and Holineſs, without which no man ſhall ever ſee God.* If a man believes Learning to be the only or chiefeſt ornament and beauty of Souls, that which will ennoble him to a fair employment in his own time, and an honourable memory to ſucceeding Ages; this if he believes heartily, it hath power to make him endure Catarrhs, Gouts, Hypochondriacal paſſions, to reade till his eyes almoſt fix in their orbs, to deſpiſe the pleaſures of idleneſs or tedious ſports, and to undervalue whatſoever does not co-operate to the end of his faith, the deſire of Learning. Why is the *Italian* ſo abſtemious in his drinkings, or the *Helvetian* ſo valiant in his fight, or ſo true to the Prince that imploys him, but that they believe it to be noble ſo to be? If they believed the ſame, and had the ſame honourable thoughts of other Vertues, they alſo would be as national as theſe. For Faith will do its proper work. And when the Underſtanding is peremptorily and fully determined upon the perſuaſion of a Propoſition, if the Will ſhould then diſſent and chuſe the contrary, it were unnatural and monſtrous, and poſſibly no man ever does ſo: for that men do things without reaſon and againſt their Conſcience, is, becauſe they have put out their light, and diſcourſe their Wills into the election of a ſenſible good, and want faith to believe truly all circumſtances which are neceſſary by way of prediſpoſition for choice of the intellectual.

15. But when mens Faith is confident, their reſolution and actions are in proportion. For thus the Faith of *Mahumetans* makes them to abſtain from Wine for ever: and therefore, if we had the Chriſtian Faith, we ſhould much rather abſtain from
Epheſ. 5. 18. Drunkenneſs for ever; it being an expreſs Rule Apoſtolical, *Be not drunk with wine, wherein is exceſs.* The Faith of the *Circumcellians* made them to run greedily to violent and horrid deaths as willingly as to a Crown: for they thought it was the King's high-way to Martyrdom. And there was never any man zealous for his Religion, and of an imperious bold Faith, but he was alſo willing to die for it; and therefore alſo by as much

much reaſon to live in it, and to be a ſtrict obſerver of its preſcriptions. And the ſtories of the ſtrict Sanctity, and prodigious Sufferings, and ſevere Diſciplines, and expenſive Religion, and compliant and labourious Charity, of the Primitive Chriſtians, is abundant argument to convince us, that the Faith of Chriſtians is infinitely more fruitful and productive of its univocal and proper iſſues then the faith of Hereticks, or the falſe religions of Misbelievers, or the perſuaſions of Secular perſons, or the ſpirit of Antichriſt. And therefore when we ſee men ſerving their Prince with ſuch difficult and ambitious ſervices, becauſe they believe him able to reward them, though of his will they are not ſo certain, and yet ſo ſupinely negligent and incurious of their ſervices to God, of whoſe power and will to reward us infinitely there is certainty abſolute and irreſpective; it is certain probation that we believe it not: for if we believe there is ſuch a thing as Heaven, and that every ſingle man's portion of Heaven is far better then all the wealth in the world, it is morally impoſſible we ſhould prefer ſo little before ſo great profit.

16. I inſtance but once more. The faith of *Abraham* was inſtanced in the matter of confidence or truſt in the Divine Promiſes; and he being *the Father of the faithful*, we muſt imitate his Faith by a clear dereliction of our ſelves and our own intereſts and an intire confident relying upon the Divine goodneſs in all caſes of our needs or danger. Now this alſo is a trial of the verity of our Faith, the excellency of our condition, and what title we have to the glorious names of *Chriſtians*, and *Faithful*, and *Believers*. If our Fathers when we were in pupillage and minority, or a true and an able Friend when we were in need, had made promiſes to ſupply our neceſſities; our confidence was ſo great that our care determined. It were alſo well that we were as confident of God, and as ſecure of the event, when we had diſpoſed our ſelves to reception of the bleſſing, as we were of our Friend or Parents. We all profeſs that God is Almighty, that all his Promiſes are certain; and yet, when it comes to a pinch, we find that man to be more confident that hath ten thouſand pounds in his purſe, then he that reads God's Promiſes over ten thouſand times. *Men of a common ſpirit*, (ſaith S. *Chryſoſtome*) *of an ordinary Sanctity, will not ſteal, or kill, or lie, or commit Adultery; but it requires a rare Faith, and a ſublimity of pious affections, to believe that God will work a deliverance which to me ſeems impoſſible.* And indeed S. *Chryſoſtome* hit upon the right. He had need be a good man, and love God well, that puts his truſt in him. For thoſe we * love we are moſt apt to truſt. And although truſt and confidence is ſometimes founded upon experience, yet it is alſo begotten and increaſed by love, as often as by reaſon and diſcourſe. And to this purpoſe it was excellently ſaid by S. *Baſil*, *That the Knowledge which one man learneth of another is made perfect by continual Uſe and Exerciſe; but that which through the grace of God is ingraffed in the mind of man is made abſolute by Juſtice, Gentleneſs, and Charity.* So that if you are willing even in death not only to confeſs the Articles, but in affliction and death to truſt the Promiſes; if in the loweſt nakedneſs of Poverty you can cheriſh your ſelves with the expectation of God's promiſes and diſpenſation, being as confident of food and raiment and deliverance or ſupport when all is in God's hand, as you are when it is in your own; if you can be chearful in a ſtorm, ſmile when the world frowns, be content in the midſt of ſpiritual deſertions and anguiſh of ſpirit, expecting all ſhould work together for the beſt, according to the promiſe; if you can ſtrengthen your ſelves in God when you are weakeſt, believe when you ſee no hope, and entertain no jealouſies or ſuſpicions of God though you ſee nothing to make you confident: then, and then only, you have Faith, which in conjunction with its other parts is able to ſave your Souls. For in this preciſe duty of truſting God there are the rays of Hope, and great proportions of Charity and Reſignation.

Clarè cognoſceres non adeò eſſe facile Deo ſoli, re aliâ non aſſumptâ, credere, propter eam quæ in nobis eſt cum mortali compage cognationem. Ab his autem purgari omnibus —— uni autem Deo confidere, magni & cœleſtis animi eſt opus, & ejus qui nullis amplius capiatur rerum quas videmus rerum illecebris. Phil. Judæus, *libr. Quis rerum Div. hæres.*

* Ἐνεχ' ὧν τοῖς τῶδε τῷδε τυγχάνει νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. Æſchyl. Prometh.

17. The ſumm is that pious and moſt Chriſtian ſentence of the Authour of the ordinary Gloſs: *To believe in God* through Jeſus Chriſt *is, by believing to love him, to adhere to him, to be united to him by Charity and Obedience, and to be incorporated into* Chriſt's *myſtical body in the Communion of Saints.* I conclude this with a collation of certain excellent words of S. *Paul* highly to the preſent purpoſe: *Examine your ſelves, brethren, whether ye be in the Faith; prove your own ſelves. Know you not your own ſelves how that Jeſus Chriſt is in you, except ye be Reprobates?* There's the touchſtone of Faith. If *Jeſus Chriſt* dwells in us, then we are true Believers; if he does not, we are Reprobates, we have no Faith. But how ſhall we know whether

Credere in Deum eſt, credendo amare, credendo diligere, credendo in eum ire, & membris ejus incorporari. Gloſſ. ord. in Rom. 4.

2 Cor. 13. 5.

Chriſt

Rom. 8. 10. *Chriſt* be in us or no? Saint *Paul* tells us that too: *If Chriſt be in you, the body is dead, by reaſon of ſin; but the ſpirit is life, becauſe of righteouſneſs.* That's the Chriſtian's mark, and the Characteriſtick of a true Believer; *a death unto ſin,* and *a living unto righteouſneſs*; *a mortified body,* and *a quickned ſpirit.* This is plain enough, and by this we ſee what we muſt truſt to. A man of a wicked life does in vain hope to be ſaved by his Faith, for indeed his Faith is but equivocal and dead, which as to his purpoſe is juſt none at all; and therefore let him no more deceive himſelf. For (that I may ſtill uſe Titus 3. 8. the words of S. *Paul*) *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God might be careful to maintain good works.* For ſuch, and ſuch only, in the great ſcrutiny for Faith in the day of Doom, ſhall have their portion in the boſom of *faithful Abraham.*

The PRAYER.

I.

O Eternal GOD, fountain of all Truth and Holineſs, in whom to believe is life eternal, let thy Grace deſcend with a mighty power into my Soul, beating down every ſtrong hold and vainer imagination, and bringing every proud thought and my confident and ignorant underſtanding in to the obedience of Jeſus. *Take from me all diſobedience and refractorineſs of ſpirit, all ambition and private and baſer intereſts: remove from me all prejudice and weakneſs of perſuaſion; that I may wholly reſign my Underſtanding to the perſuaſions of Chriſtianity, acknowledging Thee to be the principle of Truth, and thy Word the meaſure of Knowledge, and thy Laws the rule of my life, and thy Promiſes the ſatisfaction of my hopes, and an union with thee to be the conſummation of Charity in the fruition of Glory.* Amen.

II.

Holy JESUS, make me to acknowledge thee to be my Lord and Maſter, and my ſelf a Servant and Diſciple of thy holy Diſcipline and Inſtitution: let me love to ſit at thy feet, and ſuck in with my ears and heart the ſweetneſs of thy holy Sermons. Let my Soul be ſhod with the preparation of the Goſpel of Peace, with a peaceable and docile diſpoſition. Give me great boldneſs in the publick Confeſſion of thy Name and the Truth of thy Goſpel, in deſpite of all hoſtilities and temptations. And grant I may always remember that thy Name is called upon me, and I may ſo behave my ſelf, that I neither give ſcandal to others, nor cauſe diſreputation to the honour of Religion; but that thou mayeſt be glorified in me, and I by thy mercies after a ſtrict obſervance of all the holy Laws of Chriſtianity. Amen.

III.

O Holy and ever-Bleſſed SPIRIT, let thy gracious influences be the perpetual guide of my rational Faculties. Inſpire me with Wiſdom and Knowledge, ſpiritual Underſtanding and a holy Faith; and ſanctifie my Faith, that it may ariſe up to the confidence of Hope, and the adherences of Charity, and be fruitful in a holy Converſation. Mortifie in me all peeviſhneſs and pride of ſpirit, all heretical diſpoſitions, and whatſoever is contrary to ſound Doctrine. That when the eternal Son of God, the Authour and Finiſher of our Faith, *ſhall come to make ſcrutiny and an inqueſt for Faith, I may receive the Promiſes laid up for them that believe in the Lord* Jeſus, *and wait for his coming in holineſs and purity: to whom with the Father and thee, O Bleſſed Spirit, be all honour and eternal adoration payed with all ſanctity and joy and Euchariſt now and for ever.* Amen.

SECT.

SECT. XI.

Of CHRIST's *going to* Jerusalem *to the Passeover the first time after his Manifestation, and what followed till the expiration of the Office of* John *the Baptist.*

The Visitation of the Temple.

Marke. v. 15. And Iesus went into ye Temple & began to cast out them that sold & bought in ye Temple, and overthrew the tables of the money changers.
16. And would not suffer that any man should carry any vessel through the Temple.

The Conference with Nicodemus.

John. 3. 9. Nicodemus answered & said unto him, How can these things be?
10. Iesus answered and sayd unto him, Art thou a Master of Israel, and knowest not these things?

1. IMmediately after this Miracle *Jesus* abode a few days in *Capernaum*, but because of the approach of the great Feast of Passeover he ascended to *Jerusalem*. And the first publick act of record that he did was an act of holy Zeal and Religion in behalf of the honour of the Temple. For divers Merchants and Exchangers of money made the Temple to be the Market and the Bank, and brought Beasts thither to be sold for sacrifice against the great Paschal Solemnity. At the sight of which, *Jesus*, being moved with zeal and indignation, *made a whip of cords, and drave the Beasts out of the Temple, overthrew the accounting Tables, and commanded them that sold the Doves to take them from thence.* For his anger was holy, and he would mingle no injury with it. And therefore the Doves, which if let loose would be detrimental to the owners, he caused to be fairly removed: and published the Religion of Holy places, establishing their Sacredness for ever by his first Gospel-Sermon that he made at *Jerusalem*. *Take these things hence: Make not my Father's House a house of merchandise*; for *it shall be called a house of Prayer to all Nations.* And being required to give *a sign* of his Vocation, (for this, being an action like the Religion of the Zelots among the *Jews*, if it was not attested by something extraordinary, might be abused into an excess of liberty,) he only foretold the Resurrection of his Body after three days death, but he expressed it in the metaphor of the Temple: *Destroy this Temple, and I will build it again in three days. He spake of the Temple of his Body*, and they understood him of the Temple at *Jerusalem*: and it was never rightly construed till it was accomplished.

2. At

2. At this publick Convention of the *Jewish* Nation *Jesus* did many Miracles, published himself to be the *Messias*, and perſuaded many Diſciples, amongſt whom was *Nicodemus*, a Doctour of the Law, and *a Ruler of the* Nation. He *came by night to Jeſus*, and affirmed himſelf to be convinced by the Miracles which he had ſeen; for *no man could do thoſe miracles, except God be with him.* When *Jeſus* perceived his underſtanding to be ſo far diſpoſed, he began to inſtruct him in the great ſecret and myſteriouſneſs of *Regeneration*, telling him "that every production is of the ſame nature and condition "with its parent; *from fleſh comes fleſh* and corruption, *from the Spirit comes ſpirit* and "life and immortality; and nothing from a principle of nature could arrive to a ſuper-"natural end; and therefore the only door to enter into the Kingdom of God was "*Water* by the manuduction of *the Spirit*; and by this Regeneration we are put into a "new capacity, of living a ſpiritual life in order to a ſpiritual and ſupernatural end.

3. This was ſtrange Philoſophy to *Nicodemus*; but *Jeſus* bade him "*not to wonder*: "for this is not a work of humanity, but a fruit of God's Spirit, and an iſſue of Prede-"ſtination. For *the Spirit bloweth where it liſteth*, and is as the wind, certain and no-"torious in the effects, but ſecret in the principle and in the manner of production. "And therefore this Doctrine was not to be eſtimated by any proportions to natural "principles or experiments of ſenſe, but to the ſecrets of a new Metaphyſick, and ab-"ſtracted, ſeparate Speculations. Then *Chriſt* proceeds in his Sermon, telling him "there are yet higher things for him to apprehend and believe; for this in reſpect of "ſome other myſteriouſneſs of his Goſpel, was but as *Earth* in compariſon of *Heaven*. "Then he tells of his own deſcent from Heaven, foretells his Death and Aſcenſion, "and the bleſſing of Redemption, which he came to work for mankind: he preaches "of the Love of the Father, the Miſſion of the Son, the rewards of Faith, and the glo-"ries of Eternity: he upbraids the unbelieving and impenitent, and declares the dif-"ferences of a holy and a corrupt Conſcience, the ſhame and fears of the one, the con-"fidence and ſerenity of the other. And this is the ſumm of his Sermon to *Nicodemus*, which was the fulleſt of myſtery and ſpeculation and abſtracted ſenſes of any that he ever made, except that which he made immediately before his Paſſion; all his other Sermons being more practical.

4. From *Jeruſalem Jeſus* goeth into the Country of *Judæa*, attended by divers Diſciples, whoſe underſtandings were brought into ſubjection and obedience to *Chriſt* upon confidence of the divinity of his Miracles. There his Diſciples did receive all comers, and baptized them, (as *John* at the ſame time did,) and by that Ceremony admitted them to the Diſcipline and Inſtitution; according to the cuſtom of the Doctours and great Prophets among the *Jews*, whoſe Baptizing their Scholars was the ceremony of their Admiſſion. As ſoon as *John* heard it, he acquitted himſelf in publick by renewing his former teſtimony concerning *Jeſus*, affirming him "to be the *Meſſias*; "and now the time was come that *Chriſt muſt increaſe*, and the Baptiſt *ſuffer diminuti-"on*: for *Chriſt came from above, was above all*; and the ſumm of his Doctrine was "*that which he had heard and ſeen* from the Father; *whom God ſent* to that purpoſe; to "whom God *had ſet his ſeal, that he was true*; who *ſpake the words of God*; whom *the* "*Father loved, to whom he gave the Spirit without meaſure*, and *into whoſe hands God had* "*delivered all things*: this was he, whoſe *teſtimony the world received not.* And that they might know not only what perſon they ſlighted, but how great Salvation alſo they neglected, he ſumms up all his Sermons and finiſhes his Miſſion with this ſaying,

John 3. 36. *He that believeth on the Son hath everlaſting life; and he that believeth not on the Son ſhall not ſee life, but the wrath of God abideth on him.*

5. For now that the Baptiſt had fulfilled his Office of bearing witneſs unto *Jeſus*, God was pleaſed to give him his writ of eaſe, and bring him to his reward upon this occaſion. *John*, who had ſo learned to deſpiſe the world and all its exteriour vanities and impertinent relations, did his duty juſtly, and ſo without reſpect of perſons, that as he reproved the people for their prevarications, ſo he ſpared not *Herod* for his, but abſtaining from all expreſſes of the ſpirit of ſcorn and aſperity, mingling no diſcontents, intereſts nor mutinous intimations with his Sermons, he told *Herod it was not lawful for him to have his* * *Brother's wife.* For which Sermon he felt the furies and malice of a woman's ſpleen, was caſt into priſon, and about a year after was ſacrificed to the ſcorn and pride of a luſtful woman and her immodeſt daughter, being at the end of the ſecond year of *Chriſt*'s Preaching beheaded by *Herod*'s command; who would not retract his promiſe, becauſe of his honour, and a raſh vow he made in the gayety of his

* *Montaniſtæ, & cum his* Tertul. *adv. Marcion. l.* 4. *c.* 34. *aiunt Philippum defunctum fuiſſe & indè probare ſatagunt ſecundas nuptias illicitas eſſe. Sed hoc tam apertâ fraude, ut agens adv. Catholicos Tertullianus abſtineat abs tam iniqua recitatione. Marcioni autem Evangelium neganti hoc obtrudere in facili erat.*

Luſt

Luſt and complacencies of his riotous dancings. His head was brought up in a diſh, and made a Feſtival-preſent to the young girl, (who gave it to her mother.) A Cruelty that was not known among the Barbariſms of the worſt of people, to mingle banquetings with blood and ſights of death. An inſolency and inhumanity for which the *Roman* Oratours accuſed *Q. Flaminius* of Treaſon, becauſe, to ſatisfie the wanton cruelty of *Placentia*, he cauſed a condemned ſlave to be killed at ſupper: and which had no precedent but in the furies of *Marius*, who cauſed the head of the Conſul *Antonius* to be brought up to him in his Feaſts, which he handled with much pleaſure and inſolency. Senec. *cont. l. 5.* Livius, *l. 39.* Plut. *in Mario.*

6. But God's Judgments, which ſleep not * long, found out *Herod*, and marked him for a Curſe. For the Wife of *Herod*, who was the Daughter of *Aretas* a King of *Arabia Petræa*, being repudiated by paction with *Herodias*, provoked her Father to commence a War with *Herod*; who prevailed againſt *Herod* in a great Battel, defeating his whole Army, and forcing him to an inglorions flight. Which the *Jews* generally expounded to be a Judgment on him for the unworthy and barbarous execution and murther of *John* the Baptiſt: God in his wiſedom and ſeverity making one ſin to be the puniſhment of another, and neither of them both to paſs without the ſignature of a Curſe. And *Nicephorus* reports, that the dancing Daughter of *Herodias* paſſing over a frozen lake, the ice brake, and ſhe fell up to the neck in water, and her head was parted from her body, by the violence of the fragments ſhaked by the water and its own fall, and ſo periſhed; God having fitted a Judgment to the Analogy and repreſentment of her Sin. *Herodias* her ſelf with her adulterous Paramour *Herod* were baniſhed to *Lions* in *France* by decree of the *Roman* Senate, where they lived inglorioufly and died miſerably; ſo paying dearly for her triumphal ſcorn ſuperadded to her crime of murther: for when ſhe ſaw the Head of the Baptiſt, which her Daughter *Salome* had preſented to her in a charger, ſhe thruſt the tongue through with a needle, as *Fulvia* had formerly done to *Cicero*. But her ſelf paid the charges of her triumph.

* Ὅσις ϑ ϑνητῶν μέμφεται τὰ ϑεῖ, ὅτι
Οὐκ εὐθὺς, ἀλλὰ πῆ χρόνῳ μεταχρᾶται
Τὰς μὴ δικαίας, πρόσεσιν ἐξακουσάτω.
Εἰ γὰ παραυτίκ' ἦσαν αἱ τιμωρίαι,
Πολλοὶ διὰ φόβον, κ' οὐ δι' εὐσεβῆ τρόπον,
Θεὸν σέβοιεν' ἂν· νῦν ϑ' ἡ τιμωρίας
Ἄπωθεν οὔσης, τῇ φύσει χρῶνται βροτοί.
Ὅταν ϑ φορτισθῶσιν, ἀφθόνοις κακοῖ
Τίνυσι ποινὰς ὑστεροῦσιν ἐν χρόνοις.
Theodect.

Ad SECT. XI.

Conſiderations upon the firſt Journey of the Holy Jeſus *to* Jeruſalem, *when he whipt the Merchants out of the Temple.*

1. WHen the Feaſt came, and *Jeſus* was aſcended up to *Jeruſalem*, the firſt place we find him in is the Temple, where not only was the *Area* and Court of Religion, but, by occaſion of publick Conventions, the moſt opportune ſcene for tranſaction of his Commiſſion and his Father's buſineſs. And thoſe Chriſtians who have been religious and affectionate even in the circumſtances of Piety have taken this for precedent, and accounted it a good expreſs of the regularity of their Devotion and order of Piety, at their firſt arrival to a City to pay their firſt viſits to God, the next to his ſervant the Preſident of Religious Rites: firſt they went into the Church and worſhipp'd; then to the Angel of the Church, to the Biſhop, and begg'd his bleſſing. And having thus commenced with the auſpiciouſneſs of Religion, they had better hopes their juſt affairs would ſucceed proſperouſly, which after the rites of Chriſtian Countries had thus been begun with Devotion and religious order.

2. When the Holy *Jeſus* entred the Temple, and eſpied a Mart kept in the Holy Sept, a Fair upon Holy ground, he, who ſuffered no tranſportations of Anger in matters and accidents temporal, was born high with an ecſtaſie of Zeal, and, according to the cuſtom of the Zelots of the Nation, took upon him the office of a private infliction of puniſhment in the cauſe of God, which ought to be dearer to every ſingle perſon then their own intereſt and reputation. What the exterminating Angel did to *Heliodorus*, who came into the Temple upon deſign of Sacrilege, that the meekeſt *Jeſus* did to them who came with acts of Profanation; he whipt them forth. And as uſually good Laws ſpring from ill Manners, and excellent Sermons are occaſioned by mens Iniquities; now alſo our great Maſter upon this accident aſſerted the Sacredneſs of Holy places in the words of a Prophet, which now he made a Leſſon Evangelical, *My Houſe ſhall be called a houſe of Prayer to all Nations.*

3. The Beaſts and Birds there ſold were brought for Sacrifice, and the Banks of money were for the advantage of the people that came from far, that their returns might be ſafe and eaſie when they came to *Jeruſalem* upon the employments of Religion. But they were not yet fit for the Temple. They who brought them thither purpoſed their own gain, and meant to paſs them through an unholy uſage, before they could be made *Anathemata*, Vows to God: and when Religion is but the purpoſe at the ſecond hand, it cannot hallow a Lay-deſign, and make it fit to become a Religious miniſtery, much leſs ſanctifie an unlawful action. When *Rachel* ſtole her Father's gods, though poſſibly ſhe might do it in zeal againſt her Father's Superſtition, yet it was occaſion of a ſad accident to her ſelf. For the *Jews* ſay that *Rachel* died in Child-birth of her ſecond Son, becauſe of that imprecation of *Jacob*, *With whomſoever thou findeſt thy gods, let him not live.* *Saul* pretended Sacrifice when he ſpared the fat cattel of *Amalek*; and *Micah* was zealous when he made him an Ephod and a Teraphim, and meant to make himſelf an Image for Religion when he ſtole his mother's money: but theſe are colours of Religion, in which not only the world but our ſelves alſo are deceived by a latent purpoſe, which we are willing to cover with a remote deſign of Religion, leſt it ſhould appear unhandſome in its own dreſſing. Thus ſome believe a Covetouſneſs allowable, if they greedily heap treaſure with a purpoſe to build Hoſpitals or Colleges; and ſiniſter acts of acquiring Church-livings are not ſo ſoon condemned, if the deſign be to prefer an able perſon; and actions of Revenge come near to Piety, if it be to the ruine of an ungodly man; and indirect proceedings are made ſacred, if they be for the good of the *Holy Cauſe*. This is profaning the Temple with Beaſts brought for Sacrifices, and diſhonours God by making himſelf acceſſary to his own diſhonour, as far as lies in them; for it diſſerves him with a pretence of Religion. And but that our hearts are deceitful, we ſhould eaſily perceive that the greateſt buſineſs of the Letter, is written in Poſtſcript: the great pretence is the leaſt purpoſe; and the latent Covetouſneſs or Revenge, or the ſecular appendix, is the main engine to which the end of Religion is made but inſtrumental and pretended. But men when they ſell a Mule, uſe to ſpeak of the Horſe that begat him, not of the Aſs that bore him.

Gen. 31. 32.

4. The Holy *Jeſus made a whip of cords*, to repreſent and to chaſtiſe the implications and enfoldings of ſin and the cords of vanity. 1. There are ſome ſins that of themſelves are a whip of cords: thoſe are the crying ſins, that by their degree and malignity ſpeak loud for vengeance; or ſuch as have great diſreputation, and are accounted the baſeſt iſſues of a caitive diſpoſition; or ſuch which are unnatural and unuſual; or which by publick obſervation are marked with the ſignature of Divine Judgments. Such are Murther, Oppreſſion of widows and orphans, detaining the Labourer's hire, Luſts againſt nature, Parricide, Treaſon, Betraying a juſt truſt in great inſtances and baſe manners, Lying to a King, Perjury in a Prieſt. Theſe carry *Cain*'s mark upon them, or *Judas*'s ſting, or *Manaſſes*'s ſorrow, unleſs they be made impudent by the ſpirit of Obduration. 2. But there are ſome ſins that bear ſhame upon them, and are uſed as correctives of pride and vanity; and if they do their cure, they are converted into inſtruments of good by the great power of the Divine grace: but if the ſpirit of the man grows impudent and hardned againſt the ſhame, that which commonly follows is the worſt ſtring of the whip, a direct conſignation to a reprobate ſpirit. 3. Other ſins there are for the chaſtiſing of which *Chriſt* takes the whip into his own hand; and there is much need; when ſins are the Cuſtoms of a Nation, and marked with no exteriour diſadvantage, or have ſuch circumſtances of encouragement that they are unapt to diſquiet a Conſcience, or make our beds uneaſie, till the pillows be ſoftned with penitential ſhowrs. In both theſe caſes the condition of a ſinner is ſad and miſerable. For *it is a fearful thing to fall into the hands of the living God:* his hand is heavy, and his ſword is ſharp, and *pierces to the dividing the marrow and the bones.* And he that conſiders the infinite diſtance between God and us muſt tremble, when he remembers that he is to feel the iſſues of that anger, which he is not certain whether or no it will deſtroy him infinitely and eternally. 4. But if the whip be given into our hands, that we become executioners of the Divine wrath, it is ſometimes worſe: for we ſeldom ſtrike our ſelves for emendation, but add ſin to ſin, till we periſh miſerably and inevitably. God ſcourges us often into Repentance: but when a Sin is the whip of another ſin, the rod is put into our hands, who like blind men ſtrike with a rude and undiſcerning hand, and, becauſe we love the puniſhment, do it without intermiſſion or choice, and have no end but ruine.

5. When the Holy *Jeſus* had whipt the Merchants in the Temple, they took away all the inſtruments of their ſin. For a Judgment is uſually the commencement of Repen-

Repentance: Love is the laſt of Graces, and ſeldom at the beginning of a new life; but is reſerved to the perfections and ripeneſs of a Chriſtian. We begin in Fear; *The Fear of the Lord is the beginning of Wiſedom: When he ſmote them, then they turned, and enquired early after God.* And afterwards the impreſſes of Fear continue like a hedge of thorns about us, to reſtrain our diſſolutions within the awfulneſs of the Divine Majeſty, that it may preſerve what was from the ſame principle begun. This principle of their emendation was from God, and therefore innocent and holy: and the very purpoſe of Divine Threatnings is, that upon them, as upon one of the great hindges, the Piety of the greateſt part of men ſhould turn; and the effect was anſwerable: but ſo are not the actions of all thoſe who follow this precedent in the tract of the letter. For indeed there have been ſome reformations which have been ſo like this, that the greateſt alteration which hath been made was, that they carried all things out of the Temple, the Money, and the Tables, and the Sacrifice; and the Temple it ſelf went at laſt. But theſe mens ſcourge is to follow after; and *Chriſt*, the Prince of the Catholick Church, will provide one of his own contexture, more ſevere then the ſtripes which *Heliodorus* felt from the infliction of the exterminating Angel. But the Holy Spirit of God, by making proviſion againſt ſuch a Reformation, hath prophetically declared the aptneſſes which are in pretences of religious alterations to degenerate into ſacrilegious deſires: *Thou that abhorreſt Idols, doſt thou commit ſacrilege?* In this caſe there is no amendment, only one ſin reſigns to another, and the perſon ſtill remains under its power and the ſame dominion.

Pſal. 78. 33.

Rom. 2. 22.

The PRAYER.

O *Eternal* Jeſu, *thou bright Image of thy Father's glories, whoſe light did ſhine to all the world, when thy heart was inflamed with zeal and love of God and of Religion, let a coal from thine Altar, fanned with the wings of the Holy Dove, kindle in my Soul ſuch holy flames, that I may be zealous of thy honour and glory, forward in Religious duties, earneſt in their purſuit, prudent in their managing, ingenuous in my purpoſes, making my Religion to ſerve no end but of thy glories, and the obtaining of thy promiſes: and ſo ſanctifie my Soul and my Body, that I may be a holy Temple, fit and prepared for the inhabitation of thy ever-Bleſſed Spirit; whom grant that I may never grieve by admitting any impure thing to deſecrate the place, and unhallow the Courts of his abode; but give me a pure Soul in a chaſt and healthful Body, a ſpirit full of holy ſimplicity, and deſigns of great ingenuity, and perfect Religion, that I may intend what thou commandeſt, and may with proper inſtruments proſecute what I ſo intend, and by thy aids may obtain the end of my labours, the rewards of obedience and holy living, even the ſociety and inheritance of* Jeſus *in the participation of the joys of thy Temple, where thou dwelleſt and reigneſt with the Father and the Holy Ghoſt, O Eternal* Jeſu. Amen.

DISCOURSE VIII.

Of the Religion of Holy Places.

1. THE Holy *Jeſus* brought a Divine warrant for his Zeal. The ſelling Sacrifices, and the exhange of Money, and every Lay-employment, did violence and diſhonour to the Temple, which was hallowed to Eccleſiaſtical miniſteries, and ſet apart for Offices of Religion, for the uſe of holy things; for it was God's Houſe: and ſo is every houſe by publick deſignation ſeparate for Prayer or other uſes of Religion, it is God's Houſe. [*My houſe:*] God had a propriety in it, and had ſet his mark on it, even his own Name. And therefore it was in the *Jews* Idiome of ſpeech called *the Mountain of the Lord's Houſe*, and *the Houſe of the Lord* by *David* frequently. God had put *his Name* into all places appointed for ſolemn Worſhip; *In all places where I record my Name, I will come unto thee, and bleſs thee.* For God, who was never viſible to mortal eye, was pleaſed to make himſelf preſential by ſubſtitution

Exod. 20. 24.

of his Name; that is, in certain places he hath appointed that his Name ſhall be called upon, and by promiſing and imparting ſuch Bleſſings which he hath made conſequent to the invocation of his Name, hath made ſuch places to be a certain determination of ſome ſpecial manner of his Preſence. For God's Name is not a diſtinct thing from himſelf, not an *Idea*, and it cannot be put into a place in literal ſignification; the expreſſion is to be reſolved into ſome other ſenſe. God's name is that whereby he is known, by which he is invocated, that which is the moſt immediate publication of his Eſſence, nearer then which we cannot go unto him: and becauſe God is eſſentially preſent in all places, when he makes himſelf preſent in one place more then another, it cannot be underſtood to any other purpoſe, but that in ſuch places he gives ſpecial Bleſſings and Graces, or that in thoſe places he appoints his Name, that is, Himſelf, ſpecially to be invocated.

2. So that when God *puts his Name* in any place by a ſpecial manner, it ſignifies that there himſelf is in that manner: But in ſeparate and hallowed places God hath expreſſed that he puts his Name with a purpoſe it ſhould be called upon: Therefore in plain ſignification it is thus, In Conſecrate places God himſelf is preſent to be invok'd, that is, there he is moſt delighted to hear the Prayers we make unto him. For all the expreſſions of Scripture, of *God's Houſe, the Tabernacle of God, God's Dwelling, putting his name there, his Sanctuary*, are reſolved into that ſaying of God to *Solomon*, who prayed that he would hear the Prayers of neceſſitous people in that place: God granting the requeſt expreſſed it thus, *I have ſanctified the Houſe which thou haſt built:* that is, The Houſe which thou haſt deſigned for my Worſhip, I have deſigned for your Bleſſing; what you have dedicated, I have accepted; what you have conſecrated, I have hallowed; I have taken it to the ſame purpoſe to which your deſires and deſignation pretended it in your firſt purpoſes and expence. So that ſince the purpoſe of man in ſeparating places of Worſhip is, that thither by order and with convenience and in communities of men God may be worſhipped and prayed unto, God having declared that he accepts of ſuch ſeparate places to the ſame purpoſes, ſays, that there he will be called upon, that ſuch places ſhall be places of advantage to our Devotions, in reſpect of humane order, and Divine acceptance and benediction.

1 King. 9. 3.

3. Now theſe are therefore God's Houſes, becauſe they were given by men, and accepted by God, for the ſervice of God and the offices of Religion. And this is not the effect or reſult of any diſtinct Covenant God hath made with Man in any period of the world, but it is merely a favour of God, either hearing the Prayer of Dedication, or complying with humane order or neceſſities. For there is nothing in the Covenant of *Moſes*'s Law that by virtue of ſpecial ſtipulation makes the aſſignment of a houſe for the ſervice of God to be proper to *Moſes*'s Rite. Not only becauſe God had memorials and determinations of this manner of his Preſence before *Moſes*'s Law, as at *Bethel*, where *Jacob* laid the firſt ſtone of the Church, (nothing but a Stone was God's memorial,) and the beginning and firſt rudiments of a Temple; but alſo becauſe after *Moſes*'s Law was given, as long as the Nation was ambulatory, ſo were their places and inſtruments of Religion. And although the Ark was not confined to a place till *Solomon*'s time, yet God was pleaſed in this manner to confine himſelf to the Ark: and in all places where-ever his Name was put, even in Synagogues and Oratories and Threſhing-floors, when they were hallowed with an Altar and Religion, thither God came, that is, there he heard them pray, and anſwered and bleſſed accordingly, ſtill in proportion to that degree of Religion which was put upon them. And thoſe places, when they had once entertained Religion, grew ſeparate and ſacred for ever. For therefore *David* bought the Threſhing-floor of *Araunah*, that it might never return to common uſe any more: for it had been no trouble or inconvenience to *Araunah* to have uſed his floor for one ſolemnity; but he offered to give it, and *David* reſolved to buy it, becauſe it muſt of neceſſity be aliened from common uſes, to which it could never return any more when once it had been the inſtrument of a religious ſolemnity. And yet this was no part of *Moſes*'s Law, that every place of a temporary Sacrifice ſhould be *holy for ever*. *David* had no guide in this but right Reaſon and the Religion of all the world. For ſuch things which were great inſtruments of publick ends, and things of higheſt uſe, were alſo in all ſocieties of men of greateſt honour, and immured by reverence and the ſecurity of Laws. For honour and reputation is not a thing inherent in any creature, but depends upon the eſtimate of God or men, who either in diffuſion or repreſentation become fountains of a derivative honour. Thus ſome Men are honourable; that is, thoſe who are fountains of Honour in civil account have commanded that they ſhall be honoured. And ſo Places and Things are made honourable; that

Nec fortuitum ſpernere cæſpitem Leges ſinebant, oppida publico Sumptu jubentes, & Deorum Templa novo decorare ſaxo. Hor. *l. 2. od. 15.*

that as honourable Perſons are to be diſtinguiſhed from others by honourable uſages and circumſtances proper to them, ſo alſo ſhould Places and Things (upon ſpecial reaſon ſeparate) have an uſage proper to them, when by a publick Inſtrument or Miniſter they are ſo ſeparated. No common uſage then; ſomething proper to tell what they are, and to what purpoſes they are deſigned, and to ſignifie their ſeparation and extraordinarineſs. Such are the Perſon of the Prince, the Archives and Records of a Kingdom, the Walls and great Defences of the Imperial City, the Eagles and Enſigns of war amongſt the *Romans*, and above all things, though not above all perſons, the Temples and Altars, and all the inſtruments of Religion. And there is much reaſon in it. For thus a ſervant of a King, though his employment be naturally mean, yet is more honourable, becauſe he relates to the moſt excellent perſon: and therefore much more thoſe things which relate to God. And though this be the reaſon why it ſhould be ſo; yet for this and other reaſons they that have power, that is, they who are acknowledged to be the fountains and the chanels of Honour, I mean the Supreme power, and publick Fame, have made it actually to be ſo. For whatſoever all wiſe men, and all good men, and all publick Societies, and all ſupreme Authority hath commanded to be honoured or rever'd, that is honourable and reverend; and this Honour and Reverence is to be expreſſed according to the Cuſtoms of the Nation, and inſtruments of honour proper to the nature of the thing or perſon reſpectively. Whatſoever is eſteemed ſo, is ſo; becauſe Honour and Noble ſeparations are relative actions and terms, creatures and productions of Fame, and the voice of Princes, and the ſenſe of people: and they who will not honour thoſe things or thoſe perſons which are thus decreed to be honourable, have no communications with the civilities of humanity, or the guiſes of wiſe Nations; they do not *give honour to whom honour belongs*. Now that which in civil account we call [*honourable*,] the ſame in religious account we call [*ſacred*:] for by both theſe words we mean things or perſons made ſeparate and retired from common opinion and vulgar uſages, by reaſon of ſome excellency really inherent in them, (ſuch as are excellent Men;) or for their relation to excellent perſons, or great ends, publick or * religious, (and ſo ſervants of Princes, and Miniſters of Religion, and its Inſtruments and Utenſils, are made honourable or ſacred.) And the expreſſions of their honour are all thoſe actions and uſages which are contrary to deſpite, and above the uſage of vulgar Things or Places. (a) Whatſoever is ſacred, that is honourable for its religious relation; and whatſoever is honourable, that alſo is ſacred (that is, ſeparate from the vulgar uſages and account) for its civil excellency or relation. The reſult is this, That when publick Authority, or the conſent (b) of a Nation, hath made any Place ſacred for the uſes of Religion, we muſt eſteem it ſacred, juſt as we eſteem Perſons honourable who are ſo honoured. And thus are Judges, and the very places of Judicature, the King's Preſence-chamber, the Chair of State, the Senate-houſe, the royal Enſigns of a Prince: whoſe Gold and purple in its natural capacity hath in it no more dignity then the Money of the bank, or the Cloath of the Mart; but it hath much more for its ſignification and relative uſe. And it is certain, theſe things whoſe excellency depends upon their relation muſt receive the degree of their Honour in that proportion they have to their term and foundation; and therefore what belongs to God (as holy Places of Religion) muſt riſe higheſt in this account; I mean higher then any other places. And this is beſides the Honour which God hath put upon them by his preſence and his title to them, which in all Religions he hath ſignified to us.

* *Religioſum eſt quod propter ſanctitatem alicujus remotum ac ſepoſitum à nobis eſt: verbum à* relinquendo *dictum, tanquam* Ceremonia à carendo. Gel. *l.* 4. *c.* 9.

(a) *Ceremoniæ Deorum, ſanctitas Regum. Jul. Cæſar apud* Sueton.

(b) *Ex lege civitatis jubentur Dii coli. Dictum* ς *Sanient. apud* Xenophon. Σπένδειν ϑ᾽ ἁγνὸν χρὴ τὰ πάτρια ἐκάστοις πεφάνθαι. Epict. *c.* 38.

4. Indeed among the *Jews*, as God had confined his Church and the rites of Religion to be uſed only in communion and participation with that Nation; ſo alſo he had limited his Preſence, and was more ſparing of it then in the time of the Goſpel his Son declared he would be. *It was ſaid of old, that at Jeruſalem men ought to worſhip*, that is, by a ſolemn, publick and great addreſs in the capital expreſſes of Religion, in the diſtinguiſhing rites of Liturgy: for elſe it had been no new thing. For in ordinary Prayers God was then, and long before, pleaſed to hear *Jeremy* in the dungeon, *Manaſſes* in priſon, *Daniel* in the Lion's den, *Jonas* in the belly of the deep, others in the offices yet more ſolemn in the *Proſeuchæ*, in the Houſes of prayer which the *Jews* had, not only in their Diſperſion, but even in *Paleſtine*, for their diurnal and nocturnal offices. But when the Holy *Jeſus* had *broken down the partition-wall*, then the moſt ſolemn Offices of Religion were as unlimited as their private Devotions were before: for where-ever a Temple ſhould be built, thither God would come, if he were *worſhipped ſpiritually*

and in truth, that is according to the rites of *Chriſt*, (who is *Grace and Truth*,) and the dictate of *the Spirit*, and analogy of the Goſpel. All places were now alike to build Churches in, or Memorials for God, God's houſes. And that our Bleſſed Saviour diſcourſes of places of publick Worſhip to the woman of *Samaria* is notorious, becauſe the whole queſtion was concerning the great addreſſes of *Moſes*'s rites, whether at *Jeruſalem* or Mount *Gerizim*, which were the places of the right and the ſchiſmatical Temple, the confinements of the whole Religion: and in antitheſis *Jeſus* ſaid, Nor here nor there ſhall be the ſolemnities of addreſs to God, but in all places you may build a Temple, and God will dwell in it.

5. And this hath deſcended from the firſt beginnings of Religion down to the conſummation of it in the perfections of the Goſpel. For the Apoſtles of our Lord carried the Offices of the Goſpel into the Temple of *Jeruſalem*, there they preached and prayed, and payed Vows, but never, that we reade of, offered Sacrifice: which ſhews, that the Offices purely Evangelical were proper to be done in any of God's proper places, and that thither they went not in compliance with *Moſes*'s Rites, but merely for Goſpel-duties, or for ſuch Offices which were common to *Moſes* and *Chriſt*, ſuch as were Prayers and Vows. While the Temple was yet ſtanding they had peculiar places for the Aſſemblies of the faithful, where either by accident, or obſervation, or Religion, or choice, they met regularly. And I inſtance in the houſe of *John* ſurnamed *Mark*, which, as *Alexander* reports in the life of S. *Barnabas*, was conſecrated by many actions of Religion, by our Bleſſed Saviour's eating the Paſſeover, his Inſtituion of the holy Euchariſt, his Farewel-Sermon; and the Apoſtles met there in the Octaves of *Eaſter*, whither *Chriſt* came again, and hallowed it with his preſence; and there, to make up the relative Sanctification complete, the Holy Ghoſt deſcended upon their heads in *the Feaſt of Pentecoſt*. And this was erected into a fair fabrick, and is mentioned as a famous Church by S. *Jerom* and Ven. *Bede*; in which, as *Adricomius* adds, S. *Peter* preached that Sermon which was miraculouſly proſperous in the Converſion of three thouſand: there S. *James* Brother of our Lord was conſecrated firſt Biſhop of *Jeruſalem*; S. *Stephen* and the other ſix were there ordained Deacons; there the Apoſtles kept their firſt Council, and compiled their Creed: by theſe actions and their frequent conventions ſhewing the ſame reaſon, order and prudence of Religion in aſſignation of ſpecial places of Divine Service, which were ever obſerved by all the Nations, and Religions, and wiſe men of the world. And it were a ſtrange imagination, to fanſie that in Chriſtian Religion there is any principle contrary to that wiſedom of God and all the World, which for order, for neceſſity, for convenience, for the ſolemnity of Worſhip, hath ſet apart Places for God and for Religion. Private Prayer had always an unlimited reſidence and relation, even under *Moſes*'s Law; but the publick ſolemn Prayer of Sacrifice in the Law of *Moſes* was reſtrained to one Temple. In the Law of Nature it was not confined to one, but yet determined to publick and ſolemn places. And when the Holy *Jeſus* diſparked the incloſures of *Moſes*, we all returned to the permiſſions and liberty of the Natural Law, in which although the publick and ſolemn Prayers were confined to a Temple, yet the Temple was not confined to a place; but they might be any-where, ſo they were at all; inſtruments of order, conveniences of aſſembling, reſidences of Religion. And God, who always loved order, and was apt to hear all holy and prudent Prayers, (and therefore alſo the Prayers of Conſecration,) hath often declared that he loves ſuch Places, that he will dwell in them: not that they are advantages to him, but that he is pleaſed to make them ſo to us. And therefore all Nations of the world built publick Houſes for Religion: and ſince all Ages of the Church * did ſo too, it had need be a ſtrong and a convincing argument that muſt ſhew they were deceived. And *if any man liſt to be contentious*, he muſt be anſwered with S. *Paul*'s reproof, *We have no ſuch cuſtom, nor the Churches of God.*

Epiſt. 27. *De locis Sanct.* *cap.* 3. *In deſcrip. Hieroſ. n.* 6.

Φήμη δ' ἔστις πάμπαν ἀπόλλυσι ἥντινα πολλοὶ Λαοὶ ἐνιμίζωσι. Heſiod.

* *Omnes ad orandum in idem loci convenite: ſit una communis precatio, una mens, una ſpes in charitate & fide inculpata in Chriſtum Jeſum; quo nihil eſt præſtantius. Omnes velut unus quiſpiam ad Templum Dei concurrite, velut ad unum altare, ad unum Jeſum Chriſtum,* &c. S. Ignat. *ad Magneſ.*

1 Cor. 11. 22. 6. Thus S. *Paul* reproved the *Corinthians* for *deſpiſing the Church of God* by ſuch uſes, which were therefore unfit for God's, becauſe they were proper for their own, that is, for common houſes. And although they were at firſt and in the deſcending Ages ſo afflicted by the tyranny of enemies, that they could not build many Churches; yet ſome they did, and the Churches themſelves ſuffered part of the perſecution. For ſo *Euſebius* reports, that when under *Severus* and *Gordianus*, *Philip* and *Galienus*, the Chriſtian affairs were in a tolerable condition, they built Churches in great number

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and expence. But when the Perſecution waxed hot under *Diocletian*, down went the Churches, upon a deſign to extinguiſh or diſadvantage the Religion. *Maximinus* gave leave to re-build them. Upon which Reſcript (ſaith the ſtory) the Chriſtians were overjoyed, and raiſed them up to an incredible height and * incomparable beauty. This was Chriſtian Religion then, and ſo it hath continued ever ſince; and, unleſs we ſhould have new reaſon and new revelation, it muſt continue ſo till our Churches are exchanged for Thrones, and our Chappels for ſeats placed before the Lamb in the eternal Temple of the celeſtial *Jeruſalem*.

* Καὶ δὴ διὰλθομεν σπηλαίας τε πύλας ϗ χαλκᾶς ὡδὸς· ἀναβάθρας ϗ πλοίσιος ἀειπυλωσάμενοι, εἰς χρυσοφορον εἶχον ἀνήλθομεν, οἷον Ὅμηρ ϗ Μενελάῳ φησί. Lucian. *Philopat. de templo Chriſtiano.*

7. And to this purpoſe it is obſerved, that the Holy *Jeſus* firſt ejected the Beaſts of Sacrifice out of the Temple, and then proclaimed the Place holy, and the ſcene of repreſenting Prayers; which in type intimates the ſame thing which is involved in the expreſſion of the next words, *My Houſe ſhall be called the Houſe of Prayer to all Nations.* Now and for ever, to the *Jews* and to the *Gentiles*, in all circumſtances and variety of Time and Nation, God's Houſes are holy in order to holy uſes; the time as unlimited as the * Nations were indefinite and univerſal. Which is the more obſervable, becauſe it was of the outward Courts, not whither *Moſes*'s Rites alone were admitted, but the natural Devotion of *Jews* and Gentile-Proſelytes, that *Chriſt* affirmed it to be holy, to be the Houſe of God, and the place of Prayer. So that the Religion of publick places of Prayer is not a Rite of *Levi*, but a natural and prudent circumſtance and advantage of Religion, in which all wiſe men agree; who therefore muſt have ſome common principle with influence upon all the World which muſt be the univocal cauſe of the conſent of all men: which common principle muſt either be a dictate of natural or prime Reaſon, or elſe ſome Tradition from the firſt Parents of mankind; which becauſe it had order in it, beauty, Religion, and confirmation from Heaven, and no reaſon to conteſt againſt it, it hath ſurpriſed the underſtanding and practices of all Nations. And indeed we find that even in Paradiſe God had that which is analogical to a Church, a diſtinct place where he manifeſted himſelf preſent in proper manner. For *Adam* and *Eve*, when they had ſinned, *hid themſelves from the Preſence of the Lord*: and this was the word in all deſcent of the Church, for the being of God in holy places, *the Preſence of the Lord was there.* And probably when *Adam* from this intimation, or a greater direction, had taught *Cain* and *Abel* to offer ſacrifice to God in a certain place, where they were obſerved of each in their ſeveral Offerings, it became one of the rules of Religion which was derived to their poſterity by tradition, the only way they had to communicate the dictates of Divine commandment.

* *Quod ab omnibus gentibus obſervatum eſt, id non niſi à Deo ſancitum eſt.* Socrates.

Χείρω κεχλῆθαι ϗ γίνεσθαι ϗ θρησκείαν ἰσχύειν. Nicet. Τῶν ἀνθρώπων ἀσφαλέστατα τίθεσι οἰκεῖν, οἳ ἂν τοῖς πατρίοις ἤθεσι ϗ νόμοις, ἢν ϗ χείρω ᾖ, ἥκιστα διαφόρως πολιτεύωσι. *Alcibiad. apud* Thucyd. *l.* 6.

8. There is no more neceſſary to be added in behalf of Holy Places, and to aſſert them into the family and relatives of Religion: our eſtimate and deportment towards them is matter of practice, and therefore of proper conſideration. To which purpoſe I conſider, that Holy Places being the reſidence of God's Name upon earth, there where he hath put it, that by fiction of Law it may be the * ſanctuary and the laſt reſort in all calamities and need, God hath ſent his Agents to poſſeſs them in perſon for him. Churches and Oratories are regions and courts of Angels; and they are there not onely to miniſter to the Saints, but alſo they poſſeſs them in the right of God. There they are: ſo the greateſt and Prince of Spirits tells us, the Holy Ghoſt; *I ſaw the Lord ſitting upon his throne, and his train filled the Temple; Above it ſtood the Seraphim*: that was God's train. And therefore holy *David* knew that his addreſſes to God were in the preſence of Angels: *I will praiſe thee with my whole heart, before the gods will I ſing praiſe unto thee*: * before the *Angels*, ſo it is in the Septuagint. And that we might know where or how the Kingly worſhipper would pay this adoration, he adds, *I will worſhip towards thy holy Temple.* And this was ſo known by him, that it became expreſſive of God's manner of preſence in Heaven: *The Chariots of God are twenty thouſand, even thouſands of Angels; and the Lord is among them as in Sinai, in the holy place.* God in the midſt of Angels, and the Angels in the midſt of *the holy place*; and God in Heaven in the midſt of that holy circle, as ſure as he is amongſt Angels in the receſſes of his Sanctuary. Were the rudiments of the Law worthy of an attendance of Angels? and are the memorials of the Goſpel deſtitute of ſo brave a retinue? Did the beatified Spirits wait upon the Types? and do they decline the office at the miniſtration of the ſubſtance? Is the nature of Man made worſe ſince the

Pſal. 27. 4, 5, 6.

Iſa. 6. 1, 2.

Pſal. 138. 1, 2.

* Ἐναντίον ἀγγέλων, LXX. Μασθόμαι ϗ ἐγὼ μὲν ὑμῖν τὰ ἄγια, ϗ τῷ ἱερὲς ἀγγέλους τῷ Θεῷ. *Orat. Agrip. apud* Joſeph. *l. c.* 16. *de Bello Judaic.*

Pſal. 68. 17.

the Incarnation of the Son of God? and have the Angels purchaſed an exemption from their miniſtery ſince *Chriſt* became our Brother? We have little reaſon to think ſo. And therefore S. *Paul* ſtill makes uſe of the argument to preſs women to modeſty and humility in Churches, *becauſe of the Angels.* And upon the ſame ſtock * S. *Chryſoſtome* chides the people of his Dioceſe for walking, and laughing, and prating in Churches: *The Church is not a ſhop of manufactures or merchandiſe, but the place of Angels and of Arch-angels, the Court of God, and the image or repreſentment of Heaven it ſelf.*

* *Homil.* 16. *in* 1 *Cor. & de Sacerd.* τότε ἡ ἄγγελοι παρεστήκασι τῷ ἱερεῖ, *&c.*

S. Ambroſ. *in c.* 1. *Lucæ. Non dubites aſſiſtere Angelum quando Chriſtus aſſiſtit, Chriſtus immolatur.* R. Canutus *in Leg. Ecc. c.* 4. *Angeli ſiquidem circumfuſi ſacra cuſtodiunt, & divinâ freti potentiâ ſacerdoti ſubſerviunt.*

9. For if we conſider that Chriſtianity is ſomething more then ordinary, that there are Myſteries in our Religion and in none elſe, that God's *Angels are miniſtring ſpirits for our good,* and eſpecially about the conveyances of our Prayers; either we muſt think very low of Chriſtianity, or that greater things are in it then the preſence of Angels in our Churches. And yet if there were no more, we ſhould do well to behave our ſelves there with the thoughts and apprehenſions of Heaven about us; always remembring, that our buſineſs there is an errand of Religion, and God is the object of our Worſhippings. And therefore although by our weakneſs we are fixt in the lowneſs of men; yet becauſe God's infinity is our object, it were very happy if our actions did bear ſome few degrees of a proportionable and commenſurate addreſs.

10. Now that the Angels are there in the right of God, and are a manner and an exhibition of the Divine Preſence, is therefore certain, becauſe when-ever it is ſaid in the Old Teſtament that God appeared, it was by an Angel: and *the Law* it ſelf, in the midſt of all the glorious terrours of its manifeſtation, *was ordaind by Angels,* and *a word ſpoken by Angels*; and yet God is ſaid to have deſcended upon the Mount. And in the greateſt glory that ever ſhall be revealed till the conſummation of all things, the inſtrument of the Divine ſplendour is the apparition of Angels: for when the Holy *Jeſus ſhall come in the glory of his Father,* it is added by way of explication, that is, *with an hoaſt of Angels.*

Lev. 19. 30. 11. The reſult is thoſe words of God to his people, *Reverence my Sanctuary.* For what God loves in an eſpecial manner, it is moſt fit we ſhould eſteem accordingly.
Pſal. 87. 2. *God loves the gates of Sion more then all the dwellings of Jacob.* The leaſt turf of hallowed glebe is with God himſelf of more value then all the Champain of common poſſeſſion;
Matth. 23. 17. it is better in all ſenſes. *The Temple is better then gold,* ſaid our Bleſſed Saviour: and therefore it were well we ſhould do that which is expreſſed in the command of giving reverence to it; for we are too apt to pay undue devotions to gold. Which precept the holieſt of that Nation expreſſed by worſhipping towards the Sanctuary, by * pulling off their ſhoes when they went into it, by making it the determination of their Religious addreſſes, by falling down low upon the earth in their acceſſes, by opening their windows towards it in their private Devotions, by calling it the *glory* of their Nation; as is certain in the inſtances of *David, Daniel,* and the wife of *Phinehas.* I ſhall not need to ſay, that the devouter Chriſtians in the firſt Ages did worſhip God with ſolemnities of addreſs whenever they entred into their Oratories. It was a civility *Jeſus* commanded his Diſciples to uſe to common houſes, *When ye enter into a houſe, ſalute it:* I ſuppoſe he means the dwellers in it. And it is certain, what-ever thoſe devouter people did in their religious approaches, they deſigned it to God, who was the *Major-domo,* the Maſter of thoſe Aſſemblies. And thus did the convinced Chriſtians in S. *Paul*'s diſcourſe, when he came into the Church where they were propheſying in a known
1 Cor. 14. 25. language; *The ſecrets of his heart are made manifeſt, and ſo falling down on his face he will worſhip God.*

* Ἀνυποδήτους θύειν καὶ πρόσχωσιν, *dixit* Pythagoras. Maimonides *ait niſas fuiſſe Judæis calceatis ingredi Sanctuarium, aut veſtitis veſtibus opificum.* Juſtin. Martyr *ait Gentes in Sacris* ἀπολύεσθαι. *Intramus Templa compoſiti, ad Sacrificium acceſſuri vultum ſubmittimus, togam adducimus, in omne argumentum modeſtiæ fingimur.* Sen. *Extemplo illo te ducam ubi non deſpuas.* Nævius *in Triphallo. Quo ore Thurarius Chriſtianus, ſi per Templa tranſibit fumantes aras deſpuet?* Tert. *de Idol. c.* 1. Con. Gang. *c.* 5.

12. It was no unhandſome expreſſion of reverencing God's Sanctuary, that pious people ever uſed, in beſtowing coſtly and fair Ornaments upon it: for ſo all the Chriſtians did; as ſoon as themſelves came from contempt and ſcorn, they raiſed Chriſtian Oratories to an equal portion of their honour: and by this way they thought they did honour to God, who was the *Numen* of the place. Not that a rich Houſe or coſtly Offertory is better in reſpect of God, for to him all is alike, ſave that in equal abilities

Περὶς γὰρ ἐκατόμβας θύσαντα μὴ μεῖζον σεβῆς γνώμης, ἢ πωθανόμενον ἔτι πεφιλοτιμημένῳ τὰ παρ' αὐτῆ δῶρα, πολειτείαι [Πυθίᾳ,] Ἀλλά μοι ἔλαθι χόνδρῳ ἀγαλλόμενος· Ἐμαιοῦτο τὸ εὐσελέσταλον προσείνων ἡ τοσαύτης πολυτελείας, ὅ, τι δὴ θεοσεβείας γνώμη κεκόσμηται· μεῖζον αὐτῆς γὰρ πάντα θυσιῶν, ἢ ἄθυτα ταῦτα ἤδη θεῷ φίλον ἂν ποιῆ ἡδοίμην. Hierocl. *in Pyth.*

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our Devotion is diſtinguiſhed by them; and be the Offering never ſo contemptible, it is a rich Devotion that gives the beſt we have: becauſe (although if all the wealth of the *Levant* were united into a Preſent, it were ſhort of God's infinity; yet) ſuch an Offertory, or any beſt we have, makes demonſtration, that if we had an Offering infinitely better, we ſhould give it, to expreſs our love and our belief of God's infinite merit and perfection. And therefore let not *the widow's two mites* become a Precedent to the inſtance and value of our Donation; and becauſe ſhe, who gave no more, was accepted, think that two farthings is as fit to be caſt into the Corban as two thouſand pound. For the reaſon why our Bleſſed Saviour commended the Widow's oblation was for the greatneſs of it, not the ſmalneſs: *ſhe gave all ſhe had, even all her living*, therefore ſhe was accepted. And indeed ſince God gives to us more then enough, beyond our neceſſities, much for our conveniency, much for eaſe, much for repute, much for publick compliances, for variety, for content, for pleaſure, for ornament; we ſhould deal unworthily with God Almighty, if we limit and reſtrain our returns to him, by confining them within the narrow bounds of mere neceſſity. Certainly beggarly ſervices and cheapneſs is not more pleaſing to God then a rich and magnificent addreſs. To the beſt of Eſſences the beſt of Preſents is moſt proportionable. And although the ſervice of the Soul and Spirit is moſt delectable and eſteemed by God: yet becauſe our Souls are ſerved by things periſhing and material, and we are of that conſtitution, that by the Body we ſerve the Spirit, and by both we ſerve God; as the Spirit is chiefly to be offered to God, becauſe it is better then the Body, ſo the richeſt Oblation is the beſt in an equal power and the ſame perſon, becauſe it is the beſt of things material: and although it hath not the excellency of the Spirit, it hath an excellency that a cheap Oblation hath not; and beſides the advantage of the natural value, it can no otherwiſe be ſpoiled then a meaner Offering may, it is always capable of the ſame commendation from the Piety of the preſenter's ſpirit, and may be as much purified and made holy as the cheaper or the more contemptible. God hath no-where expreſſed that he accepts of a cheaper Offering, but when we are not able to give him better. When the people brought Offerings more then enough for the Tabernacle, *Moſes* reſtrained their forwardneſs, by ſaying *it was enough*; but yet commended the diſpoſition highly, and wiſhed it might be perpetual. But God chid the people when they let his Houſe lie waſte without reparation of its decaying beauty; and therefore ſent famines upon the Land, and a curſe into their eſtate, becauſe they would not by giving a portion to Religion ſanctifie and ſecure all the reſt. For the way for a man to be a ſaver by his Religion is, to depoſite one part of his eſtate in the Temple, and one in the hands of the Poor; for theſe are God's treaſury and ſtewards reſpectively. And this is *laying up treaſures in Heaven*: and beſides that it will procure bleſſing to other parts, it will help to ſave our Souls; and that's good husbandry, that's worth the ſaving.

Plebs devota veni, pérque hæc commercia diſce
Terreno cenſu regna ſuperna peti.
Simplicius P. *in expoſitione Eccleſiæ S. Adrianæ in Roma.*

Delicta Majorum immeritus lues,
Romane, donec templa refeceris,
Ædéſque labentes Deorum, &
Fœda nigro ſimulachra fumo.
Hor. *l.* 3. *od.* 6. *Impietatis notatur Zeno, quòd dixerit* ἱερὰ θεῶν μὴ οἰκοδομεῖν. *Et Barbarorum Gentium mos erat aras Diis ponere in lucis, nemoribus, & montium jugis, ubi quod Deos Templis includendos non eſſe dixerant.*

13. For I conſider that thoſe riches and beauties in Churches and Religious ſolemnities, which add nothing to God, add much Devotion to us, and much honour and efficacy to Devotion. For ſince impreſſion is made upon the Soul by the intervening of corporal things, our Religion and Devotion of the Soul receives the addition of many degrees by ſuch inſtruments. Inſomuch that we ſee perſons of the greateſt fancy, and ſuch who are moſt pleaſed with outward fairneſſes, are moſt Religious. Great Underſtandings make Religion laſting and reaſonable; but great Fancies make it more ſcrupulous, ſtrict, operative, and effectual. And therefore it is ſtrange, that we ſhall beſtow ſuch great expences to make our own houſes convenient and delectable, that we may entertain our ſelves with complacency and appetite; and yet think that Religion is not worth the ornament, nor our fancies fit to be carried into the choice and proſecution of religious actions with ſweetneſs, entertainments, and fair propoſitions. If we ſay that God is not the better for a rich Houſe or a coſtly ſervice: we may alſo remember that neither are we the better for rich Cloaths; and the Sheep will keep us as modeſt, as warm, and as clean, as the Silk-worm; and a Gold chain or a carkenet of Pearl does no more contribute to our happineſs then it does to the ſervice of Religion. For if we reply, that they help to the eſteem and reputation of our Perſons, and the diſtinction of them from the vulgar, from the ſervants of the lot of *Iſſachar*, and add reverence and veneration to us: how great a ſhame is it, if we ſtudy by great expences to get reputation and accidental advantages to our ſelves, and not by the ſame means to purchaſe

τὰ αἰσθήσεις καλὰ, ἐς νοήσεις καλῶν αἰτίους. Philo.

reverence

reverence and eſteem to Religion; ſince we ſee that Religion, amongſt perſons of ordinary underſtandings, receives as much external and accidental advantages by the acceſſion of exteriour ornaments and accommodation, as we our ſelves can by rich cloaths and garments of wealth, ceremony and diſtinction? And as in Princes Courts the reverence to Princes is quickened and encreaſed by an outward ſtate and glory; ſo alſo it is in the ſervice of God. Although the Underſtandings of men are no more ſatisfied by a pompous magnificence then by a cheap plainneſs; yet the Eye is, and the Fancy, and the Affections, and the Senſes: that is, many of our Faculties are more pleaſed with Religion, when Religion by ſuch inſtruments and conveyances pleaſes them. And it was noted by *Sozomen* concerning *Valens* the *Arrian* Emperour, that when he came to *Cæſarea* in *Cappadocia*, he praiſed S. *Baſil* their Biſhop, and upon more eaſie terms revoked his Baniſhment, * becauſe he was a grave perſon, and did his holy Offices with reverent and decent addreſſes, and kept his Church-aſſemblies with much ornament and ſolemnity.

* *Quòd cum tanto ornatu támque decenter ſacerdotio fungeretur, conventúſque ageret.*

Ἐκκλησία ὅδιν ἐφ' ὑψηλοῦ ὄντι θεῷ.

14. But when I conſider that ſaying of S. *Gregory*, that the Church is Heaven within the Tabernacle, Heaven dwelling among the ſons of men; and remember that God hath ſtudded all the Firmament and paved it with ſtars, becauſe he loves to have his Houſe beautious, and highly repreſentative of his glory; I ſee no reaſon we ſhould not do as *Apollinaris* ſays God does, *In earth do the works of Heaven.* For he is the God of beauties and perfections, and every excellency in the Creature is a portion of influence from the Divinity, and therefore is the beſt inſtrument of conveying honour to him, who made them for no other end but for his own honour, as the laſt reſort of all other ends for which they were created.

Ἔργον τὸ μέγα, καὶ καλὸν τίμιον· τῷ γὰρ τοιούτῳ ἡ θεία θαυμαστή. Ariſt.

15. But the beſt manner to reverence the Sanctuary is, by the continuation of ſuch actions which gave it the firſt title of Holineſs. *Holineſs becometh thine Houſe for ever*, ſaid *David*. *Sancta ſanctis*, Holy perſons and holy rites in holy places. That as it had the firſt relation of Sanctity by the conſecration of a holy and reverend Miniſter and Preſident of Religion; ſo it may be perpetuated in holy Offices, and receive the daily conſecration by the aſſiſtence of ſanctified and religious perſons. *Foris canes*, Dogs and criminal perſons are unfit for Churches: the beſt ornament and beauty of a Church is a holy Prieſt and a ſanctified people. * For ſince Angels dwell in Churches, and God hath made his Name to dwell there too; if there alſo be a holy people, that there be Saints as well as Angels, it is a holy fellowſhip and a bleſſed communion. But to ſee a Devil there, would ſcare the moſt confident and bold fancy, and diſturb the good meeting: and ſuch is every wicked and graceleſs perſon. *Have I not choſen twelve of you, and one of you is a Devil?* An evil Soul is an evil ſpirit; and ſuch are no good ornaments for Temples. And it is a ſhame that a goodly Chriſtian Church ſhould be like an *Egyptian* Temple; without, goodly buildings, within, a Dog or a Cat for the Deity they adore. It is worſe, if in our addreſſes to Holy Places and Offices we bear our Luſts under our garments. For Dogs and Cats are of God's making, but our Luſts are not, but are God's enemies: and therefore, beſides the Unholineſs, it is an affront to God to bring them along, and it defiles the place in a great degree.

Gravitas honeſta, diligentia attonita, cura ſolicita, apparitio devota, & proceſſio modeſta. Tert. *de præſcript. Confluunt ad Eccleſiam caſtâ celebritate, honeſtâ utriuſque ſexûs diſcretione.* S. Aug. *l. 2. c. 28. de Civit. Dei.*

* Τὰ γὰρ κατ' πόλεως πρόσωπα τί ἕτερόν ὅδιν ἢ διδασκαλία φρονήσεως καὶ ἀνδρείας, καὶ σωφροσύνης καὶ δικαιοσύνης, ἐυσεβείας τε καὶ ὁσιότητος, καὶ συμπάσης ἀρετῆς; Philo *legat. ad Caium.* Μόνῳ γὰρ οἶδε τιμᾶν ὁ περιγεγραμμένως ἱερὸν ἑαυτὸν παρέχων, καὶ ἄγαλμα θεῖον τεχλαίνων ἐν ἑαυτῷ ψυχὴν, καὶ ναὸν εἰς ὑποδοχὴν τῷ θείῳ φωτὸς τὸν ἑαυτῷ παρασκευάζων νῦν. Hier. *in Pyth.* Ψυχῆς καθαρᾶς τόπον οἰκειότερον ὅδὲ γῆς θεὸς οὐκ ἔχει· οἷς καὶ ὁ Πύθιος συμφέρεται, λέγων Εὐσεβέσιν ἢ βαρβάροις γάνυμαι τόσον ἄνον ὀλύμπῳ. Idem.

Quin demus id ſuperis——
Compoſitum jus ſáſque animis, ſanctóſque receſſus
Mentis, & incoctum generoſo pectus honeſto:
Hæc ſedo ut admoveam templis, & farre litabo.
Perſ. Sat. 2.

16. For there is a defiling of a Temple by inſinuation of impurities, and another by direct and poſitive profanation, and a third by expreſs Sacrilege: This *defiles a Temple* to the ground. Every ſmall ſin is an unwelcome gueſt, and is a *ſpot* in thoſe *Feaſts of Charity* which entertain us often in God's Houſes: but there are ſome (and all great crimes are ſuch) which deſecrate the place, unhallow the ground, as to our particulars, ſtop the aſcent of our Prayers, obſtruct the current of God's bleſſing, turn Religion into bitterneſs, and Devotion into gall; ſuch as are marked in Scripture with a diſtinguiſhing character, as enemies to the peculiar diſpoſitions of Religion. And ſuch are Unchaſtity, which defiles the Temples of our Bodies; Covetouſneſs, which ſets up an Idol in ſtead of God; and Unmercifulneſs, which is a direct enemy to the Mercies of God, and the fair return of our Prayers. He that ſhews not the mercies of Alms, of Forgiveneſs, and Comfort, is forbid to hope for comfort, relief or forgiveneſs from the hands of God.

* A pure Mind is the beſt manner of worſhip, and the impurity of a crime is the greateſt contradiction to the honour and religion of Holy Places. And therefore let us imitate the Precedent of the moſt religious of Kings, *(a) I will waſh my hands in innocency, O Lord, and ſo will I go to thine Altar:* always remembring thoſe decretory and final words of *(b)* S. *Paul, He that defiles a Temple, him will God deſtroy.*

* *Animadverto gratiorem exiſtimari qui de labris Deorum puram caſtámque mentem, quàm qui medi-*

tatum carmen intulerit. Plin. Sec. *Pan. Trajan.* Ἁγνὸν δὲ ναοῖο θυώδεϊ ἔνδον ἰόντα Ἔμφαιδρ· ἀγνείη δ' ἔδει, φρονεῖν ὅσια. Porphyr. *de Non eſu animal. l. 2. Optimus animus pulcherrimus cultus.* Μὴ καθαρῷ καθαρῶς ἐφάπτεσθαι ὃ μὴ θεμιτόν.

(a) Pſal. 26. 6. *(b)* 1 Cor. 3. 17.

The PRAYER.

O *Eternal God, who* dwelleſt not in Temples made with hands, the Heaven of Heavens is not able to contain thee, *and yet thou art pleaſed to manifeſt thy preſence amongſt the ſons of men by ſpecial iſſues of thy favour and benediction. Make my Body and Soul to be a Temple pure and holy, apt for the entertainments of the Holy* Jeſus, *and for the habitation of the Holy Spirit. Lord, be pleaſed with thy rod of paternal diſcipline to caſt out all impure Luſts, all worldly affections, all covetous deſires, from this thy Temple; that it may be a place of Prayer and Meditation, of holy appetites and chaſt thoughts, of pure intentions and zealous deſires of pleaſing thee; that I may become alſo a Sacrifice as well as a Temple, eaten up with the zeal of thy glory, and conſumed with the fire of love; that not one thought may be entertained by me but ſuch as may be like perfume breathing from the Altar of Incenſe, and not a word may paſs from me but may have the accent of Heaven upon it, and ſound pleaſantly in thy ears. O deareſt God, fill every Faculty of my Soul with impreſſes, diſpoſitions, capacities and aptneſſes of Religion: and do thou hallow my Soul, that I may be poſſeſt with zeal and religious affections, loving thee above all things in the world, worſhipping thee with the humbleſt adorations and frequent addreſſes, continually feeding upon the apprehenſions of thy Divine ſweetneſs, and conſiderations of thy infinite excellencies, and obſervations of thy righteous Commandments, and the feaſt of a holy Conſcience, as an antepaſt of Eternity, and conſignation to the joys of Heaven, through* Jeſus Chriſt *our Lord.* Amen.

SECT.

SECT. XII.

Of JESUS's departure into Galilee; *his manner of Life, Miracles, and Preaching; his calling of Disciples; and what happened until the Second Passeover.*

The Woman of Samaria.

John. 4. 7. There cometh a woman of Samaria to draw water. Iesus saith unto her, giue me to drink.
9. Then saith the Woman of Samaria unto him, How is it, that thou being a Iew, askest drink of me, which am a woman of Samaria?

The great draught of Fishes.

Luk. 5. 4, 5. etc. *He said unto Simon, Let down your nets for a draught. And they enclosed a great multitude of fishes: and when Simon Peter saw it he fell down at Jesus knees, for he was astonished, & all that were with him, at the draught of the fishes. And Jesus said to Simon, Fear not, from henceforth thou shalt catch men.*

1. WHen *Jesus understood that John was cast into prison*, and that the Pharisees were envious at him for the great multitudes of people that resorted to his Baptism, which he ministred not in his own person, but by the deputation of his Disciples, they finishing the ministration which himself began, (who, as *Euodius* Bishop of *Antioch* reports, baptized the Blessed Virgin his Mother and *Peter* only, and *Peter* baptized *Andrew*, *James* and *John*, and they others,) *he left Judæa, and came into Galilee*: and in his passage he must touch *Sychar* a City of *Samaria*, where in the heat of the day and the wearinesse of his journy he sate himself down upon the margin of *Jacob*'s Well; whither, when *his Disciples were gone to buy meat, a Samaritan woman cometh to draw water*, of whom *Jesus* asked some to cool his thirst, and refresh his wearinesse. Matth. 4. 12. Euthym. c. 3. *in Joan.* Apud Niceph. l. 2. c. 3. *hist.*

2. Little knew the woman the excellency of the person that asked so small a charity; neither had she been taught, that *a cup of cold water given to a Disciple should be rewarded*, and much rather such a present to the Lord himself. But she prosecuted * the spite of her Nation, and the interest and quarrel of the Schism; and instead of washing *Jesus*'s feet, and giving him drink, demanded, *why* he, *being a Jew, should ask water of a Samaritan: for the Jews have no intercourse with the Samaritans.*

* *Non monstrare vias eadem nisi Sacra colenti; Quæsitum ad fontem solos deducere verpos.* Juven. Sat. 14.

3. The ground of the quarrel was this. In the sixth year of *Hezekiah Salmanasar* King of *Assyria* sacked *Samaria*, transported the *Israelites* to *Assyria*, and planted an *Assyrian* Colony in the Town and Country, who by Divine vengeance were de-

stroyed by Lions, which no power of man could restrain or lessen. The King thought the cause was, their not serving the God of *Israel* according to the Rites of *Moses*; and therefore sent a *Jewish* captive-Priest to instruct the remanent inhabitants in the *Jewish* Religion; who so learned and practised it, that they still retained the Superstition of the Gentile rites; till *Manasses*, the Brother of *Jaddi* the High Priest at *Jerusalem*, married the daughter of *Sanballat*, who was the Governour under King *Darius*. *Manasses* being reproved for marrying a stranger, the daughter of an uncircumcised Gentile, and admonished to dismiss her, flies to *Samaria*, persuades his Father-in-law to build a Temple in Mount *Gerizim*, introduces the Rites of daily Sacrifice, and makes himself High priest, and began to pretend to be the true successour of *Aaron*, and commences a Schism in the time of *Alexander* the Great. From whence the Question of Religion grew so high, that it begat disaffections, anger, animosities, quarrels, bloudshed and murthers, not only in *Palestine*, but where-ever a *Jew* and *Samaritan* had the ill fortune to meet. Such being the nature of men, that they think it the greatest injury in the world when other men are not of their minds; and that they please God most when they are most furiously zealous; and no zeal better to be expressed then by hating all those whom they are pleased to think God hates. This Schism was prosecuted with the greatest spite that ever any was, because both the people were much given to Superstition: and this was helped forward by the constitution of their Religion, consisting much in externals and Ceremonials, and which they cared not much to hallow and make moral by the intertexture of spiritual senses and Charity. And therefore the *Jews* called the *Samaritans accursed*; the *Samaritans* at the Paschal solemnity would at midnight, when the *Jews* Temple was open, scatter dead mens bones to profane and desecrate the place; and both would fight, and eternally dispute the Question: sometimes referring it to Arbitratours, and then the conquered party would decline the Arbitration after sentence; which they did at *Alexandria* before *Ptolemæus Philometor*, when *Andronicus* had by a rare and exquisite Oration procured sentence against *Theodosius* and *Sabbæus*, the *Samaritan* Advocates. The sentence was given for *Jerusalem*, and the Schism increased, and lasted till the time of our Saviour's conference with this woman.

Josep. *Ant. lib.* 18. *cap.* 3. διαῤῥιψιν ἀνθρώπων ὀστῶν εἰς ἅγια ποιῆσαι.

4. And it was so implanted and woven in with every understanding, that when the woman *perceived Jesus to be a Prophet*, she undertook this Question with him: *Our Fathers worshipped in this mountain*; *and ye say that Jerusalem is the place where men ought to worship*. *Jesus* knew the Schism was great enough already, and was not willing to make the rent wider. And though he gave testimony to the truth, by saying, *Salvation is of the Jews*; and, *We know what we worship, ye do not*: yet because the subject of this Question was shortly to be taken away, *Jesus* takes occasion to preach the Gospel, to hasten an expedient, and by way of anticipation to reconcile the disagreeing interests, and settle a revelation to be verified for ever; Neither here nor there by way of confinement, not in one Country more then another, but where-ever any man shall call upon God *in spirit and truth*, there he shall be heard.

5. But all this while the Holy *Jesus* was a-thirst, and therefore hastens at least to discourse of water, though as yet he got none. He tells her of *living water*, of eternal satisfactions, of *never thirsting again*, of her own personal condition, of matrimonial relation, and professes himself to be the *Messias*: And then was interrupted by the coming of his Disciples, who *wondred* to see him alone *talking with a woman*, besides his custom and usual reservation. But the Woman full of joy and wonder left her water-pot, and ran to the City, to publish the *Messias*: and immediately *all the City came out* to see; and *many believed on him upon the testimony of the Woman, and more when they heard his own discourses*. They invited him to the Town, and received him with hospitable civilities for *two days*, after which he departed to his own *Galilee*.

6. *Jesus* therefore came into the Country, where he was received with respect and fair entertainment, because of the Miracles which the *Galilæans* saw done by him at the Feast. And being at *Cana*, where he wrought the first Miracle, a Noble personage, a little King say some, a Palatine says S. *Hierome*, a Kingly person certainly, came to *Jesus* with much reverence, and desire that he would be pleased to come to his house, and cure his Son now ready to die: which he seconds with much importunity, fearing lest his Son be dead before he get thither. *Jesus*, who did not do his Miracles by natural operations, cured the child at distance, and dismissed the Prince, telling him his Son lived: which by narration of his servants he found to be true, and that he recovered at the same time when *Jesus* spake these salutary and healing words. Upon which accident he and all his house became Disciples.

7. And

7. And now *Jesus* left *Nazareth*, and came to *Capernaum*, a maritime Town, and of great resort, chusing that for his scene of Preaching, and his place of dwelling. For now the time was fulfilled, the office of the Baptist was expired, and the Kingdom of God was at hand. He therefore preached the summ of the Gospel, Faith and Repentance, *Repent ye, and believe the Gospel.* and what that Gospel was the, summ and series of all his Sermons afterwards did declare.

8. The work was now grown high and pregnant, and *Jesus* saw it convenient to chuse Disciples to his ministery and service in the work of Preaching, and to be *witnesses of all that he should say, do, or teach*, for ends which were afterwards made publick and excellent. *Jesus* therefore, *as he walked by the Sea of Galilee*, called *Simon* and *Andrew*; who knew him before by the preaching of *John*, and now *left all*, their ship and *their net, and followed him. And when he was gone a little farther, he calls the two sons of Zebedee, James and John*; *and they went after him.* And with this family he goes up and down the whole *Galilee*, preaching the Gospel of the Kingdom, healing all manner of diseases, curing Demoniacks, cleansing Lepers, and giving strength to Paralyticks and lame people.

9. But when *the people pressed on him to hear the word of God, he stood by the Lake of Genesareth*, and presently *entring into Simon's ship*, commanded him *to launch into the deep*; and *from thence he taught the people*, and there wrought a Miracle: for, being Lord of the Creatures, he commanded the fishes of the sea, and they obeyed. For when *Simon*, who had *fished all night in vain, let down his net at the command of* Jesus, *he inclosed so great a multitude of fishes, that the net brake*, and the fishermen *were amazed* and fearful *at* so prodigious a *draught*. But beyond the Miracle it was intended, that a representation should be made of the plenitude of the Catholick Church, and multitudes of Believers who should be taken by *Simon* and the rest of the Disciples, whom by that Miracle he consign'd to become *fishers of men*, who by their artifices of prudence and holy Doctrine might gain Souls to God; that when the Net should be drawn to shore, and separation made by the Angels, they and their Disciples might be differenced from the reprobate portion.

10. But the light of the Sun uses not to be confined to a Province or a Kingdom; so great a Prophet, and so divine a Physician, and so great Miracles, created a fame loud as thunder, but not so full of sadness and presage. Immediately the *fame of Jesus went into all Syria, and there came to him multitudes from Galilee, Decapolis, Jerusalem and Judæa.* And all that had any *sick with divers diseases brought them to him*; and he laid his hands on every one of them, *and healed them.* And when he cured the *Lunaticks and persons possessed with evil spirits*, the Devils *cried out*, and confessed him to be *CHRIST the Son of God.* But *he sufferd them not*; chusing rather to work Faith in the persuasions of his Disciples by moral arguments and the placid demonstrations of the Spirit, that there might in Faith be an excellency in proportion to the choice, and that it might not be made violent by the conviction and forced testimonies of accursed and unwilling spirits.

11. But when *Jesus* saw his assembly was grown full, and his audience *numerous*, he *went up into a mountain*: and when his Disciples came unto him, he made that admirable Sermon, called *the Sermon upon the Mount*; (which is a Divine repository of most excellent Truths and mysterious Dictates of secret Theology, and contains a Breviary of all those Precepts which integrate the Morality of Christian Religion;) pressing the Moral Precepts given by *Moses*, and enlarging their obligation by a stricter sense and more severe exposition, that their *righteousness* might *exceed the righteousness of the Scribes and Pharisees.* "He preaches Perfection, and the doctrines of Meek-
"ness, Poverty of spirit, Christian mourning, desire of holy things, Mercy and Purity,
"Peace and toleration of injuries; affixing a special promise of blessing to be the guer-
"don and inheritance of those Graces and spiritual Excellencies. He explicates some
"parts of the Decalogue, and adds appendices and precepts of his own. He teaches
"his Disciples to Pray, how to Fast, how to give Alms, Contempt of the world,
"not to judge others, forgiving injuries, an indifferency and incuriousness of tempo-
"ral provisions, and a seeking of the Kingdom of God and its appendent righteous-
"ness.

13. When *Jesus* had finished his Sermon, and descended from the mountain, a poor leprous person came and worshipped, and begged to be cleansed: which *Jesus* soon granted, engaging him not to publish it where he should go abroad, but sending him to the Priest to offer an oblation according to the Rites of *Moses*'s Law; and then came directly to *Capernaum*, and *taught in their Synagogues upon the Sabbath-days.* Where in

his Sermons he expressed the dignity of a Prophet, and the authority of a person sent from God; not inviting the people by the soft arguments and insinuations of Scribes and Pharisees, but by demonstrations and issues of Divinity. There he cures a Demoniack in one of their Synagogues, and by and by after going abroad he heals *Peter*'s wife's mother of a Fever; insomuch that he grew the talk of all men and their wonder: till they flocked so to him to see him, to hear him, to satisfie their curiosity and their needs, that after he had healed those multitudes which beset the house of *Simon*, where he cured his Mother of the Fever, he retired himself into a desart place very early in the morning; that he might have an opportunity to pray, free from the oppressions and noises of the multitude.

13. But neither so could he be hid, but, like a light shining by the fringes of a curtain, he was soon discovered in his solitude: for the multitude found him out, imprisoning him in their circuits and undeniable attendences. But *Jesus* told them plainly, he must *preach* the Gospel *to other Cities also*; and therefore resolved to pass to the other side of the Lake of *Genesareth*, so to quit the throng. Whither as he was going, a Scribe offered himself a Disciple to his Institution; till *Jesus* told him his condition to be worse then *foxes and birds*, for whom an habitation is provided, but none for him, no *not a place where to bow his head* and find rest. And what became of this forward Professour afterward we find not. Others that were Probationers of this fellowship *Jesus* bound to a speedy profession, not suffering one to go home to bid his Friends farewel, nor another so much as to *bury his dead*.

14. By the time *Jesus* got to the Ship it was late, and he, heavy to *sleep*, *rested on a pillow*, and slept soundly as weariness, meekness and innocence could make him; insomuch that *a violent storm*, the chiding of the winds and waters, which then happened, could not awake him; till the ship being almost covered with broken billows and the impetuous dashings of the waters, the men already sunk in their spirits, and the ship like enough to sink too, the Disciples awaked him and called for help: *Master, carest thou not that we perish?* *Jesus* arising reproved their infidelity, commanded the wind to be still and the seas peaceable, *and* immediately *there was a great calm*; and they presently arrived in the land of the *Gergesenes* or *Gerasenes*.

15. In the land of *Gergesites* or *Gergesenes*, which was the remaining name of an extinct people, being one of the Nations whom the sons of *Jacob* drave from their inheritance, there were two Cities; *Gadara* from the tribe of *Gad*, to whom it fell by lot in the Division of the Land; (which, having been destroyed by the *Jews*, was rebuilt by *Pompey* at the request of *Demetrius Gadarensis*, *Pompey*'s freed man;) and near to it was *Gerasa*, as *Josephus* reports. Which diversity of Towns and names is the cause of the various recitation of this story by the Evangelists. Near the City of *Gadara* there were many Sepulchres in the hollowness of rocks, where the dead were buried, and where many superstitious persons used *Memphitick* and *Thessalick* rites, invocating evil spirits; insomuch that at the instant of our Saviour's arrival in the Country *there met him two possessed with Devils from these tombs, exceeding fierce*, and so had been long, *insomuch that no man durst pass that way*.

Joseph. *de bel. Jud. l.* 1. *c.* 5. & *l.* 3. *c.* 2. & *l.* 5. *c.* 3. Epiph. *contr. Eb. hæres.* 30.

16. *Jesus* commanded the Devils out of the possessed persons. But there were certain men feeding swine, which though extremely abominated by the *Jewish* Religion, yet for the use of the *Roman* armies and quarterings of souldiers they were permitted, and divers privileges * granted to the Masters of such herds: and because *Gadara* was a *Greek* City, and the company mingled of *Greeks*, *Syrians* and *Jews*, these last in all likelihood not making the greatest number. The Devils therefore besought *Jesus*, he would not send them into the abysse, but *permit them to enter into the Swine*. He gave them leave: *and the swine ran violently down a steep place into the* hot baths, which were at the foot of the hill on which *Gadara* was built, (which smaller congregation of waters the *Jews* used to call [*Sea*,]) or else, as others think, into the Lake of *Genesareth*, *and perished in the waters*. But this accident so troubled the inhabitants, that they came and *intreated Jesus to depart out of their coasts*. And he did so; leaving *Galilee of the Gentiles*, he came to the lesser *Galilee*, and so again to the City of *Capernaum*.

* Cod. Theod. *de Suariis.* Joseph. *l.* 2. *de bel. Jud. c.* 33.

Ut Marcæneum, vas templi ad aquarum receptionem.

17. But when he was come thither, he was met by divers *Scribes and Pharisees*, who came *from Jerusalem*, and *Doctours of the Law from Galilee*: and while they were sitting in a house, which was encompassed with multitudes, that no business or necessity could be admitted to the door, a poor Paralytick was brought to be cured, and they were fain to *uncover the tiles of the house, and let him down in his bed* with cords *in the midst before Jesus* sitting in conference with the Doctours. *When Jesus saw their Faith, he said, Man, thy sins be forgiven thee.* At which saying the Pharisees being troubled,

troubled, thinking it to be blasphemy, and that *none but God could forgive sins*; *Jesus* was put to verifie his absolution: which he did in a just satisfaction and proportion to their understandings. For the *Jews* did believe that all afflictions were punishments for sin; *(Who sinned, this man or his Father, that he was born blind?)* and that removing of the punishment was forgiving of the sin. And therefore *Jesus*, to prove that his sins were forgiven, removed that which they supposed to be the effect of his sin, and by curing the Palsie prevented their farther murmur about the Pardon: *That ye might know the Son of man hath power on earth to forgive sins, (he saith to the sick of the Palsie,) Arise, take up thy bed, and walk. And the man arose,* was healed, *and glorified God.*

18. A while after *Jesus* went again toward the Sea; and on his way, *seeing Matthew* the Publican *sitting at the receit of custom* he bade him *follow him. Matthew* first feasted *Jesus*, and then became his Disciple. But the Pharisees that were with him began to be troubled that he *ate with Publicans and sinners.* For the office of Publican, though amongst the *Romans* it was honest and of great account, and * *the flower of the Roman Knights, the ornament of the City, the security of the Commonwealth, was accounted to consist in the society of Publicans*; yet amongst both the *(a) Jews* and *Greeks* the name was odious, and the persons were accursed: not only because they were strangers that were the chief of them, who took in to them some of the Nation where they were imployed; but because the *Jews* especially stood upon the Charter of their Nation and the privilege of their Religion, that none of them should pay tribute; and also because they exercised great injustices and *(b)* oppressions, having a power unlimited, and a covetousness wide as hell, and greedy as the fire or the grave. But *Jesus* gave so fair an account concerning his converse with these persons, that the Objection turned to be his Apology. For therefore he conversed with them, because they were sinners; and it was as if a Physician should be reproved for having so much to do with sick persons: for therefore was he *sent, not to call the righteous, but sinners, to Repentance*, to advance the reputation of Mercy above the rites of Sacrifice.

* Cicero ep. fam. l. 13. & in Orat. pro Plancio.

(a) Idem ad Quint. Fratrem de regimine præfecturæ Asiæ.

(b) *Vita Publicanorum aperta est violentia, impunita rapina, negotiatio nullâ ratione constans, inverecunda mercatura.* Suidas, *V. Publicanus,* πάντες τελῶναι πάντες εἰσὶν ἅρπαγες.

Apud Hebræum textum D. Matthæi, Publicani dicti Parisim, *nomine proprio latronibus qui sepes & macuriam dirimunt, licèt propriè dicti* Gabaim; *unde fortasse* Gabella.

19. But as the little bubbling and gentle murmurs of the water are presages of a Storm, and are more troublesome in their prediction then their violence: so were the arguings of the Pharisees symptoms of a secret displeasure and an ensuing war. Though at first represented in the civilities of Question and scholastical discourses, yet they did but fore-run vigorous objections and bold calumnies, which were the fruits of the next Summer. But as yet they discoursed fairly, asking him *why John's Disciples fasted often, but the Disciples of* Jesus *did not fast. Jesus* told them, it was because these were the days in which the *Bridegroom* was come in person to espouse the Church unto himself; and therefore for *the children of the bride-chamber to fast* then, was like the bringing of a dead corps to the joys of a Bride or the pomps of Coronation: *the days should come, that the Bridegroom should retire* into his chamber and draw the curtains; *and then they should fast in those days.*

20. While *Jesus* was discoursing with the Pharisees, *Jairus, a Ruler of the Synagogue, came to him*, desiring he would help his Daughter, who lay in the confines of death ready to depart. Whither as he was going, *a woman* met him *who had been diseased with an issue of blood twelve years*, without hope of remedy from art or nature: and therefore she runs to *Jesus*, thinking, without precedent, upon the confident persuasions of a holy Faith, *that if she did but touch the hem of his garment, she should be whole.* She came *trembling*, and full of hope and reverence, and *touched his garment*; *and immediately the fountain of her* unnatural emanation *was stopped*, and reverted to its natural course and offices. S. *Ambrose* says that this woman was *Martha.* But it is not likely that she was a *Jewess*, but a Gentile, because of that return which she made in memory of her cure and honour of *Jesus* according to the Gentile rites. For *(a) Eusebius* reports that himself saw at *Cæsarea Philippi* a Statue of brass representing a woman kneeling at the feet of a goodly personage, who held his hand out to her in a posture of granting her request, and doing favour to her; and the inhabitants said it was erected by the care and cost of this woman: adding, (whether out of truth or easiness is not certain,) that at the pedestal of this Statue an usual plant did grow, which when it was come up to that maturity and height as to arrive at the fringes of the brass monument, it was medicinal in many dangerous diseases. So far *Eusebius.* Concerning which story I shall make no censure but this, that since S. *Mark* and S. *Luke* affirm that

(a) *Lib. 7. hist. c. 14.* Ἔπίσημον Χειτῶ ἄγαλμα, & τῆ Χειτῶ ἀνδειάσθαι *apud* Sozomen. *l. 5. c. 20.* Johan. Damas. *de imagin. orat. 3. ex Chronico* Johan. Melalæ *Antioch. Episc. ait, supplicem libellum oblatum Philippo, Tetrarchæ Trachonitidis regionis, ut liceret statuas erigere in memoriam accepti beneficii.*

Mark 5. 26. Luke 8. 43. this woman before her cure *had spent all her substance upon Physicians*, it is not easily imaginable how she should become able to dispend so great a summ of mony as would purchase two so great Statues of brass. And if she could, yet it is still more unlikely that the Gentile Princes and Proconsuls, who searched all places publick and private, and were curiously diligent to destroy all honorary monuments of Christianity, should let this alone: and that this should escape not only the diligence of the Persecutours, but the fury of such Wars and changes as happened in *Palestine*, and that for three hundred years together it should stand up in defiance of all violences and changeable fate of all things. However it be, it is certain that the Book against Images, published by the command of *Charles* the Great 850 years ago, gave no credit to the story. And if it had been true, it is more then probable that *Justin Martyr*, who was born and bred in *Palestine*, and *Origen*, who lived many years in *Tyre*, in the neighbourhood of the place where the Statue is said to stand, and were highly diligent to heap together all things of advantage and reputation to the Christian cause, would not have omitted so notable an instance. It is therefore likely that the Statues which *Eusebius* saw, and concerning which he heard such stories, were first placed there upon the stock of a heathen story or Ceremony; and in process of time, for the likeness of the figures, and its capacity to be translated to the Christian story, were by the Christians in after-Ages attributed by a fiction of fancy, and afterwards by credulity confidently applied, to the present Narrative.

Lib. 4. de Imagin. cap. 15.

21. *When Jesus was come to the Ruler's house*, he found the *minstrels* making their funeral noises for the death of *Jairus*'s daughter; and his servants had met him, and acquainted him of *the death of the child*. Yet *Jesus turned out* the minstrels, and *entred with the parents of the child into her chamber, and taking her by the hand called her*, and awakened her from her sleep of death, and *commanded them to give her to eat*, and enjoined them *not to publish* the Miracle. But as flames suppressed by violent detentions break out and rage with a more impetuous and rapid motion: so it happened to *Jesus*, who endeavouring to make the noises and reports of him less popular, made them to be Oecumenical. For not only we do that most greedily from which we are most restrained; but a great merit enamell'd with humility, and restrained with modesty, grows more beautious and florid, up to the heights of wonder and glories.

22. As he came from *Jairus*'s house, he cured two blind men upon their petition, and confession that they did believe in him, and cast out a dumb Devil, so much to the wonder and amazement of the people, that the Pharisees could hold no longer, being ready to burst with envy, but said, *he cast out Devils by help of the Devils*: Their malice being, as usually it is, contradictory to its own design, by its being unreasonable; nothing being more sottish then for the Devil to divide his kingdom upon a plot, to ruine his certainties upon hopes future and contingent. But this was but the first eruption of their malice: all the year last past, which was the first year of *Jesus*'s Preaching, all was quiet, neither the *Jews* nor the *Samaritans* nor the *Galileans* did malign his Doctrine or Person, but he preached with much peace on all hands; for this was the year which the Prophet *Isaiah* called in his prediction *the acceptable Year of the Lord*.

Epiphan. *in Pan. lib. 2. tom. 1. hæres. 51.*

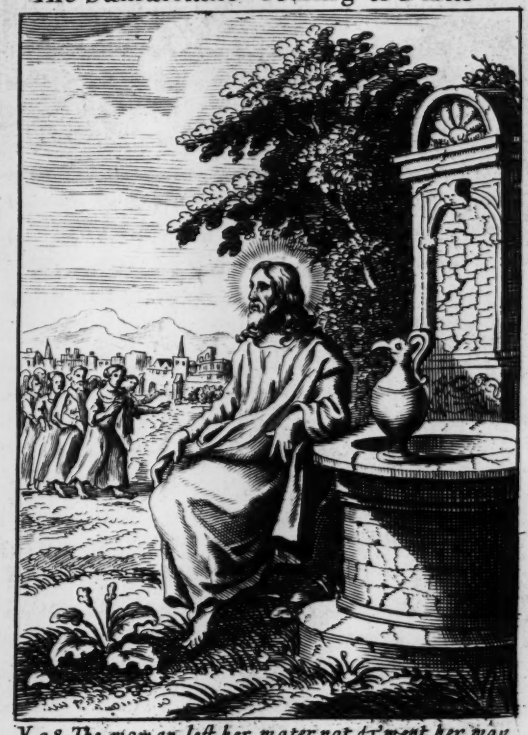
Ad SECT. XII.

Conſiderations upon the Intercourſe happening between the Holy Jeſus *and the Woman of* Samaria.

Jeſus and the Woman of Samaria.

Joh. 4. 5, 6. 7. *He cometh to a City of Samaria called Sychar: now Iacob's well was there. There cometh a woman of Samaria to draw water. Ieſus ſaith* etc. *For his diſciples were gone into the city to buy meat V. 27. His diſciples came & marvelled he talked with the woman, yet no man ſaid, what ſeekeſt thou? or, why talkeſt thou with her?*

The Samaritans coming to Jeſus



V. 28. The woman left her water pot & went her way into the city, & ſaith to the men, Come ſee a man which told me all things that ever I did: is not this the Chriſt? Then they went out of the city, & came unto him. V. 39. Many of the Samaritans beleived on him, for the ſaying of the woman; & when they were come to him, many more believed because of his own word.

1. WHen the Holy *Jeſus*, perceiving it unſafe to be at *Jeruſalem*, returned to *Galilee*, where the largeſt ſcene of his Prophetical Office was to be repreſented, he journeyed on foot through *Samaria*; and being weary and faint, hungry and thirſty, he ſate down by a Well, and begged water of a *Samaritan* woman that was a Sinner; who at firſt refuſed him with ſome incivility of language. But he, in ſtead of returning anger and paſſion to her rudeneſs, which was commenced upon the intereſt of a miſtaken * Religion, preached the coming of the *Meſſias* to her, unlock'd the ſecrets of her heart, and let in his Grace, and made *a fountain of living water to ſpring up* in her Soul, to extinguiſh the impure flames of Luſt which had ſet her on fire, burning like Hell ever ſince the death of her ‖ fifth Husband, ſhe then becoming a Concubine to the ſixth. Thus *Jeſus* tranſplanted Nature into Grace, his hunger and thirſt into religious appetites, the darkneſs of the *Samaritan* into a clear revelation, her Sin into Repentance and Charity, and ſo quenched his own thirſt by relieving her needs: and as *it was meat to him to do his Father's will*, ſo it was drink to him to bring us to drink of *the fountain of living water*. For thus God declared it to be a delight to him to ſee us live, as if he were refreſhed by thoſe felicities which he gives to us as communications of his grace, and inſtances of mercy, and conſignations to Heaven. Upon which we can look with no eye but ſuch as ſees and admires the excellency of the Divine Charity; which being an emanation from the mercies and eſſential compaſſion of Eternity, God cannot chuſe but rejoyce in it, and love the works of his Mercy, who was ſo well pleaſed in the works of his Power. He that was delighted in the Creation, was highly pleaſed in the nearer conveyances of himſelf, when he ſent the Holy *Jeſus* to bear his image, and

* *Apud ipſos fides obſtinata, miſericordia in promptu, adverſus omnes alios hoſtile odium.* Tacit.

‖ *Quæ nubit toties non nubit, adultera Lege eſt. Offendor mœchâ ſimpliciore minus.* Martial. *ep.*

and his mercies, and his glories, and offer them to the use and benefit of Man. For this was the chief of the works of God; and therefore the Blessed Master could not but be highliest pleased with it, in imitation of his Heavenly Father.

2. The woman observing our Saviour to have come with his face from *Jerusalem*, was angry at him upon the quarrel of the old Schism. The *Jews* and the *Samaritans* had differing Rites, and the zealous persons upon each side did commonly dispute themselves into Uncharitableness: and so have Christians upon the same confidence, and zeal, and mistake. For although *righteousness hath no fellowship with unrighteousness, nor Christ with Belial*; yet the consideration of the crime of Heresie, which is a spiritual wickedness, is to be separate from the person, who is material. That is, no spiritual communion is to be endured with Heretical persons, when it is certain they are such, when they are convinced by competent authority and sufficient argument: But the persons of the men are to be pitied, to be reproved, to be redargued and convinced, to be wrought upon by fair compliances and the offices of civility, and invited to the family of Faith by the best arguments of Charity, and the instances of a holy life. *Having your conversation honest among men, that they may, beholding your good works, glorifie God in the day when he shall visit them.* Indeed if there be danger, that is, a weak understanding may not safely converse in civil society with a subtle Heretick; in such cases they are to be avoided, not saluted. But as this is only when the danger is by reason of the unequal capacities and strengths of the person; so it must be only when the article is certainly Heresie, and the person criminal, and interest is the ingredient in the persuasion, and a certain and a necessary Truth destroyed by the opinion. We read that S. *John*, spying *Cerinthus* in a Bath, refused to wash there where the enemy of God and his Holy Son had been. This is a good precedent for us when the case is equal. S. *John* could discern the spirit of *Cerinthus*, and his Heresie was notorious, fundamental, and highly criminal, and the Apostle a person assisted up to infallibility. And possibly it was done by the whisper of a Prophetick spirit, and upon a miraculous design: for immediately upon his retreat the Bath fell down, and crushed *Cerinthus* in the ruines. But such acts of aversation as these are not easily by us to be drawn into example, unless in the same or the parallel concourse of equally-concluding accidents. We must not quickly, nor upon slight grounds, nor unworthy instances, call *Heretick*: there had need be a long process, and a high conviction, and a competent Judge, and a necessary Article, that must be ingredients into so sad and decretory definitions, and condemnation of a person or opinion. But if such instances occurr, come not near the danger nor the scandal. And this advice S. *Cyprian* gave to the Lay-people of his Diocese: *Let them decline their discourses, whose Sermons creep and corrode like a Cancer; let there be no colloquies, no banquets, no commerce with such who are excommunicate and justly driven from the Communion of the Church.* "For such persons (as S. *Leo* descants "upon the Apostle's expression of heretical discourses) creep in humbly, and with "small and modest beginnings, they catch with flattery, they bind gently, and kill "privily. Let therefore all persons who are in danger secure their persons and Persuasions by removing far from the infection. And for the scandal, S. *Herminigilda* gave an heroick example, which in her persuasion, and the circumstances of the Age and action, deserved the highest testimony of zeal, religious passion, and confident persuasion. For she rather chose to die by the mandate of her tyrant-Father *Leonigildus* the *Goth*, then she would at the Paschal solemnity receive the blessed Sacrament at the hand of an *Arrian* Bishop.

1 Pet. 2. 12.

Tit. 2. 10. 2 Epist. John 10.

Irenæ. *l.* 3. *c.* 3. Euseb. *l.* 3. *c.* 13.

Lib. 1. *ep.* 3.

Serm. 5. *de Jejun. decimi mensis.*

Gregor. *l.* 3. *dial.* 3. 13.

3. But excepting these cases, which are not to be judged with forwardness, nor rashly taken measure of, we find that conversing charitably with persons of differing Persuasions hath been instrumental to their Conversion and God's glory. *The believing wife* may *sanctify the unbelieving husband*: and we find it verified in Church-story. S. *Cecily* converted her husband *Valerianus*; S. *Theodora* converted *Sisinius*; S. *Monica* converted *Patricius*, and *Theodelinda Agilulphus*; S. *Clotilda* perswaded King *Clodoveus* to be a Christian; and S. *Natolia* persuaded *Adrianus* to be a Martyr. For they, having their conversation honest and holy amongst the unbelievers, shined like virgin-Tapers in the midst of an impure prison, and amused the eyes of the sons of darkness with the brightness of the flame. For the excellency of a holy life is the best argument of the inhabitation of God within the Soul: and who will not offer up his understanding upon that Altar, where a Deity is placed as the President and authour of Religion? And this very intercourse of the Holy *Jesus* with the Woman is abundant argument, that it were well we were not so forward to refuse Communion with dissenting persons upon the easie and confident mistakes of a too-forward zeal. They that call Heretick may themselves

ſelves be the miſtaken perſons; and by refuſing to communicate the civilities of hoſpitable entertainment, may ſhut their doors upon Truth, and their windows againſt Light, and refuſe to let Salvation in. For ſometimes Ignorance is the only parent of our Perſuaſions; and many times Intereſt hath made an impure commixture with it, and ſo produced the iſſue.

4. The Holy *Jeſus* gently inſinuates his diſcourſes. *If thou hadſt known who it is that asks thee water, thou wouldeſt have asked water of him.* Oftentimes we know not the perſon that ſpeaks, and we uſually chuſe our Doctrine by our affections to the man: but then if we are uncivil upon the ſtock of prejudice, we do not know that it is *Chriſt* that calls our underſtandings to obedience, and our affections to duty and compliances. The Woman little thought of the glories which ſtood right againſt her. He that ſate upon the Well had a Throne placed above the heads of Cherubims. In his arms who there reſted himſelf was the Sanctuary of reſt and peace, where wearied Souls were to lap their heads, and diſpoſe their cares, and there to turn them into joys, and to gild their thorns with glory. That holy tongue which was parched with heat ſtreamed forth rivulets of holy Doctrine, which were to water all the world, to turn our Deſarts into Paradiſe. And though he begged water at *Jacob*'s Well, yet *Jacob* drank at his: For at his charge all *Jacob*'s flocks and family were ſuſtained, and by him *Jacob*'s poſterity were made honourable and redeemed. But becauſe this *Well was deep*, and the woman *had nothing to draw water with*, and of her ſelf could not fathom ſo great a depth, therefore ſhe refuſed him: juſt as we do, when we refuſe to give drink to a thirſty Diſciple. *Chriſt* comes in that humble manner of addreſs, under the veil of poverty or contempt, and we cannot ſee *Chriſt* from under that robe, and we ſend him away without an alms: little conſidering, that when he begs an alms of us in the inſtance of any of his poor relatives, he asks of us but to give him occaſion to give a bleſſing for an alms. Thus do the Miniſters of Religion ask ſupport; but when the Laws are not more juſt then many of the people are charitable, they ſhall fare as their Maſter did: they ſhall preach, but, unleſs they can draw water themſelves, they ſhall not drink. But, *ſi ſcirent*, if men did but know who it is that asks them, that it is *Chriſt* either in his Miniſters or *Chriſt* in his poor ſervants, certainly they could not be ſo obſtructed in the iſſues of their Juſtice and Charity; but would remember, that no honour could be greater, no love more fortunate, then to meet with an opportunity to be expreſſed in ſo noble a manner, that God himſelf is pleaſed to call his own relief.

5. When the Diſciples had returned from the Town, whither they went to buy proviſion, they *wondred to ſee* the Maſter *talking* alone *with the woman*. They knew he never did ſo before, they had obſerved him to be of a reſerved deportment, and not only innocent, but ſecure from the dangers of malice and ſuſpicion in the matter of Incontinence. The *Jews* were a jealous and froward people: and as nothing will more blaſt the reputation of a Prophet then effeminacy and wanton affections; ſo he knew no crime was ſooner objected or harder cleared then that. Of which, becauſe commonly it is acted in privacy, men look for no probation, but pregnant circumſtances and arguments of ſuſpect: ſo nothing can waſh it off, until a man can prove a negative; and if he could, yet he is guilty enough in the eſtimate of the vulgar for having been accuſed. But then, becauſe nothing is ſo deſtructive of the reputation of a Governour, ſo contradictory to the authority and dignity of his perſon, as the low and baſer appetites of Uncleanneſs, and the conſequent ſhame and ſcorn; (inſomuch that *David*, having faln into it, prayed God to confirm or eſtabliſh him *ſpiritu principali*, with the ſpirit of a Prince, the ſpirit of Luſt being uningenuous and ſlaviſh;) the Holy *Jeſus*, who was to eſtabliſh a new Law in the authority of his perſon, was highly curious ſo to demean himſelf, that he might be a perſon uncapable of any ſuch ſuſpicions, and of a temper apt not only to anſwer the calumny, but alſo to prevent the jealouſie. But yet, now he had a great deſign in hand, he meant to reveal to the *Samaritans* the coming of the *Meſſias*; and to this his diſcourſe with the Woman was inſtrumental. And in imitation of our great Maſter, Spiritual perſons and the Guides of others have been very prudent and reſerved in their ſocieties and intercourſe with Women. Hereticks have ſerved their ends upon the impotency of the Sex, and having *led captive ſilly women*, led them about as triumphs of Luſt; and knew no ſcandal greater then the ſcandal of Hereſie, and therefore ſought not to decline any, but were infamous in their unwary and luſtful mixtures. *Simon Magus* had his *Helena* partner of his Luſt and Hereſie; the Authour of the Sect of the *Nicolaitans* (if S. *Hieron* was not miſinformed) had whole troups of women; *Marcion* ſent a woman as his Emiſſary to *Rome*; *Apelles* had his *Philomene*; *Montanus*, *Priſca* and *Maximilla*; *Donatus* was ſerved by *Lucilla*, *Helpidius*

pidius by *Agape*, *Priſcillian* by *Galla*; and *Arrius* ſpreads his nets by opportunity of his converſation with the Prince's Siſter, and firſt he corrupted her, then he ſeduced the world.

6. But Holy perſons, Preachers of true Religion and holy Doctrines, although they were careful by publick Homilies to inſtruct the female Diſciples, that they who are heirs together with us of the ſame Hope may be ſervants in the ſame Diſcipline and Inſtitution; yet they remitted them to *their* * *Husbands* and Guardians to be *taught at home*. And when any perſonal tranſactions concerning the needs of their ſpirit were of neceſſity to intervene between the Prieſt and a woman, the action was done moſt commonly under publick teſt; or if in private, yet with much caution and obſervation of circumſtance, which might as well prevent ſuſpicion, as preſerve their innocence. Converſation and frequent and familiar addreſs does too much riſle the ligaments and reverence of Spiritual authority, and amongſt the beſt perſons is matter of danger. When the Cedars of *Libanus* have been obſerved to fall, when *David* and *Solomon* have been diſhonoured, he is a bold man that will venture farther then he is ſent in errand by neceſſity, or invited by charity, or warranted by prudence. I deny not but ſome perſons have made holy friendſhips with Women; S. *Athanaſius* with a devout and religious Virgin, S. *Chryſoſtome* with *Olympia*, S. *Hierome* with *Paula Romana*, S. *John* with the Elect Lady, S. *Peter* and S. *Paul* with * *Petronilla* and *Tecla*. And therefore it were a jealouſie beyond the ſuſpicion of Monks and Eunuchs, to think it impoſſible to have a chaſt converſation with a diſtinct Sex. 1. A pure and right intention, 2. an intercourſe not extended beyond neceſſity or holy ends, 3. a ſhort ſtay, 4. great modeſty, 5. and the buſineſs of Religion, will by God's grace hallow the viſit, and preſerve the friendſhip in its being ſpiritual, that it may not degenerate into carnal affection. And yet theſe are only advices uſeful when there is danger in either of the perſons, or ſome ſcandal incident to the Profeſſion, that to ſome perſons and in the conjunction of many circumſtances are oftentimes not conſiderable.

1 Cor. 14. 35.

* *Quam B. Petri filiam naturalem non fuiſſe rectè probat Baronius.*

7. When *Jeſus* had reſolved to reveal himſelf to the Woman, he firſt gives her occaſion to reveal her ſelf to him, fairly inſinuating an opportunity to confeſs her ſins, that, having purged her ſelf from her impurity, ſhe might be apt to entertain the article of the revelation of the *Meſſias*. And indeed a crime in our Manners is the greateſt indiſpoſition of our Underſtanding to entertain the Truth and Doctrine of the Goſpel: eſpecially when the revelation conteſts againſt the Sin, and profeſſes open hoſtility to the Luſt. For Faith being the gift of God and an illumination, the Spirit of God will not give this light to them that prefer their darkneſs before it: either the Will muſt open the windows, or the light of Faith will not ſhine into the chamber of the Soul. *How can ye believe*, (ſaid our Bleſſed Saviour) *that receive honour one of another?* Ambition and Faith, believing God and ſeeking of our ſelves, are incompetent and totally incompoſſible. And therefore *Serapion* Biſhop of *Thmuis* ſpake like an Angel, (ſaith *Socrates*) ſaying, *that the Mind which feedeth upon ſpiritual knowledge muſt throughly be cleanſed. The Iraſcible faculty muſt firſt be cured with brotherly Love and Charity, and the Concupiſcible muſt be ſuppreſſed with Continency and Mortification.* Then may the Underſtanding apprehend the myſteriouſneſs of Chriſtianity. For ſince Chriſtianity is a holy Doctrine, if there be any remanent affections to a ſin, there is in the Soul a party diſaffected to the entertainment of the Inſtitution, and we uſually believe what we have a mind to. Our Underſtandings, if a crime be lodged in the Will, being like icterical eyes, tranſmitting the ſpecies to the Soul with prejudice, diſaffection, and colours of their own framing. If a Preacher ſhould diſcourſe that there ought to be a Parity amongſt Chriſtians, and that their goods ought to be in common; all men will apprehend that not Princes and rich perſons, but the poor and the ſervants, would ſooneſt become Diſciples, and believe the Doctrines, becauſe they are the only perſons likely to get by them: and it concerns the other not to believe him, the Doctrine being deſtructive of their intereſts. Juſt ſuch a perſuaſion is every perſevering love to a vicious habit; it having poſſeſſed the Underſtanding with fair opinions of it, and ſurpriſed the Will with paſſion and deſires, whatſoever Doctrine is its enemy will with infinite difficulty be entertained. And we know a great experience of it in the Article of the *Meſſias* dying on the Croſs, which though infinitely true, yet becauſe *to the Jews it was a ſcandal, and to the Greeks fooliſhneſs*, it could not be believed, they remaining in that indiſpoſition; that is, unleſs the Will were firſt ſet right, and they willing to believe any Truth, though for it they muſt diſclaim their intereſt. Their underſtanding was blind, becauſe the Heart was hardened,

John 5. 44.

L. 4. Hiſt. c. 23.

Lurida præterea fiunt quæcunque tuentur
Arquati———
Multâque ſunt oculis in eorum denique miſta,
Quæ contage ſuâ palloribus omnia pingunt.
Lucret. *lib.* 4.

dened and could not receive the impreſſion of the greateſt moral demonſtration in the world.

8. The Holy *Jeſus* asked water of the Woman, unſatisfying water; but promiſed that himſelf, to them that ask him, would give waters of life, and ſatisfaction infinite: ſo diſtinguiſhing the pleaſures and appetites of this world from the deſires and complacencies ſpiritual. Here we labour, but receive no benefit; we ſow many times, and reap not; or reap, and do not gather in; or gather in, and do not poſſeſs; or poſſeſs, but do not enjoy; or if we enjoy, we are ſtill unſatisfied, it is with anguiſh of ſpirit and circumſtances of vexation. A great heap of riches makes neither our cloaths warm, nor our meat more nutritive, nor our beverage more pleaſant; and it feeds the eye, but never fills it, but, like drink to an hydropick perſon, increaſes the thirſt, and promotes the torment. But the Grace of God, though but like a grain of muſtard-ſeed, fills the furrows of the heart; and as the capacity increaſes, it ſelf grows up in equal degrees, and never ſuffers any emptineſs or diſſatisfaction, but carries content and fulneſs all the way: and the degrees of augmentation are not ſteps and near approaches to ſatisfaction, but increaſings of the capacity: the Soul is ſatisfied all the way, and receives more, not becauſe it wanted any, but that it can now hold more, is more receptive of felicities. And in every minute of ſanctification there is ſo excellent a condition of joy and high ſatisfaction, that the very calamities, the afflictions and perſecutions of the world are turned into felicities by the activity of the prevaliing ingredient: like a drop of water falling into a tun of wine, it is aſcribed into a new family, loſing its own nature by a converſion into the more noble. For now that all paſſionate deſires are dead, and there is nothing remanent that is vexatious, the peace, the ſerenity, the quiet ſleeps the evenneſs of ſpirit, and contempt of things below, remove the Soul from all neighbourhood of diſpleaſure, and place it at the foot of the throne, whither when it is aſcended, it is poſſeſſed of Felicities eternal. Theſe were the waters which were given to us to drink, when with the rod of God the Rock *Chriſt Jeſus* was ſmitten. *The Spirit* of God *moves* for ever *upon theſe waters:* and when the Angel of the Covenant hath ſtirred the pool, who-ever deſcends hither ſhall find health and peace, joys ſpiritual, and the ſatisfactions of Eternity.

The PRAYER.

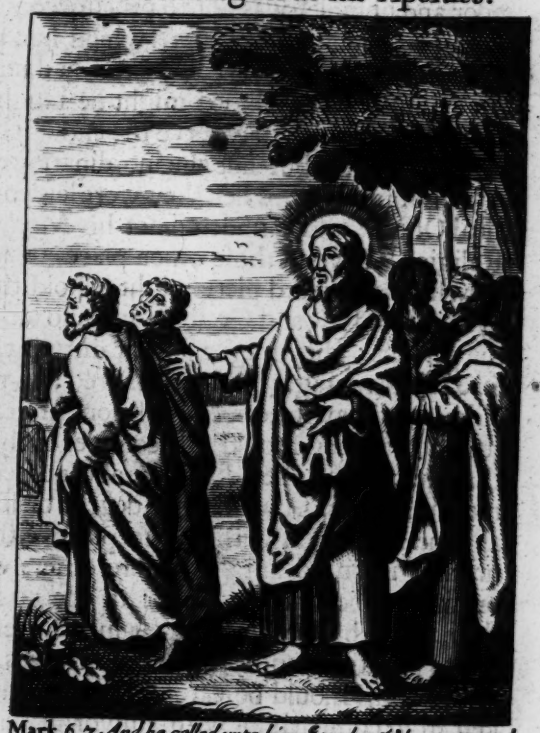
O *Holy* Jeſus, *Fountain of eternal life, thou Spring of joy and ſpiritual ſatisfactions, let the holy ſtream of Blood and Water iſſuing from thy ſacred Side cool the thirſt, ſoften the hardneſs and refreſh the barrenneſs of my deſart Soul; that I thirſting after thee, as the wearied Hart after the cool ſtream may deſpiſe all the vainer complacencies of this world, refuſe all ſocieties but ſuch as are ſafe, pious and charitable, mortifie all ſottiſh appetites, and may deſire nothing but thee, ſeek none but thee, and reſt in thee with intire dereliction of my own caitive inclinations; that the deſires of Nature may paſs into deſires of Grace, and my thirſt and my hunger may be ſpiritual, and my hopes placed in thee, and the expreſſes of my Charity upon thy relatives, and all the parts of my life may ſpeak my love and obedience to thy Commandments: that thou poſſeſſing my Soul and all its Faculties during my whole life, I may poſſeſs thy glories in the fruition of a bleſſed Eternity; by the light of thy Goſpel here and the ſtreams of thy Grace being guided to thee the Fountain of life and glory, there to be inebriated with the waters of Paradiſe, with joy and love and contemplation, adoring and admiring the beauties of the Lord for ever and ever.* Amen.

Conſiderations upon Chriſt's *firſt Preaching, and the Accidents happening about that time.*

Jeſus preaching to the people.

Matth. 4. 17. *From that time Jeſus began to preach & ſaying, Repent, for the Kingdom of heaven is at hand.*
V. 29. *And he went about all Galilee teaching & preaching the Goſpel of the kingdom, and healing all manner of ſickneſs, &c.*
V. 25. *And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jeruſalem,* etc.

Chriſt ſending forth his Apoſtles.



Mark. 6. 7. *And he called unto him ye twelve & began to ſend them forth by two and two and gave them power over unclean ſpirits. And commanded them that they ſhould take nothing for their journey,* etc.
V. 12 *And they went out, and preached that men ſhould repent.*

1. WHen *John was caſt into priſon*, then *began Jeſus to preach*: not only becauſe the Miniſtery of *John* by order of Divine deſignation was to precede the Publication of *Jeſus*; but alſo upon prudent conſiderations and deſigns of Providence, leſt two great perſonages at once upon the theatre of *Paleſtine* might have been occaſion of divided thoughts, and theſe have determined upon a Schiſm, ſome profeſſing themſelves to be of *Chriſt*, ſome of *John*. For once an offer was made of a dividing Queſtion by the ſpite of the Phariſees, *Why do the Diſciples of John faſt often, and thy Diſciples faſt not?* But when *John* went off from the ſcene, then *Jeſus* appeared like the Sun in ſucceſſion to the Morning-Sar; and there were no divided intereſts upon miſtake, or the fond adherences of the Followers. And although the Holy *Jeſus* would certainly have cured all accidental inconveniences which might have happened in ſuch accidents: yet this may become a precedent to all Prelates, to be prudent in avoiding all occaſions of a Schiſm, and rather then divide a people, ſubmit and relinquiſh an opportunity of Preaching to their inferiours, as knowing that God is better ſerved by Charity then a Homily; and if my modeſty made me reſign to my inferiour, the advantages of honour to God by the ceſſions of Humility are of greater conſideration then the ſmaller and accidental advantages of better-penned and more accurate diſcourſes. But our Bleſſed Lord, deſigning to gather Diſciples, did it in the manner of the more extraordinary perſons and Doctours of the *Jews*, and particularly of the Baptiſt; he initiated them into the Inſtitution by the ſolemnity of a Baptiſm: but yet he was pleaſed not to miniſter it in his own perſon. His Apoſtles were baptized in *John*'s Baptiſm, ſaid *Tertullian*; or elſe, S. *Peter* only was baptized by his Lord, and he baptized the reſt. However, the Lord was pleaſed to depute the miniſtery of his ſervants, that ſo he might conſtitute a Miniſtery; that he might reſerve it to himſelf as a ſpecialty to *baptize with the Spirit*, as his ſervants did *with water*; that he might declare that the efficacy of the Rite did not depend upon the Dignity of the Miniſter, but his own Inſtitution,

Lib. de Baptiſm.

ſtitution, and the holy Covenant; and laſtly, leſt they who were baptized by him in perſon might pleaſe themſelves above their brethren whoſe needs were ſerved by a lower miniſtery.

2. The Holy *Jeſus*, the great Phyſician of our Souls, now entring upon his Cure and the Dioceſe of *Paleſtine*, which was afterwards enlarged to the pale of the Catholick Church, was curious to obſerve all advantages of prudence for the benefit of Souls, by the choice of place; by quitting the place of his education, which, becauſe it had been poor and humble, was apt to procure contempt to his Doctrine, and deſpite to his Perſon; by fixing in *Capernaum*, which had the advantage of popularity, and the opportunity of extending the benefit, yet had not the honour and ambition of *Jeruſalem*: that the Miniſters of Religion might be taught to ſeek and deſire imployment in ſuch circumſtances which may ſerve the end of God, but not of Ambition; to promote the intereſt of Souls, but not the inordination of lower appetites. *Jeſus* quitted his natural and civil intereſts, when they were leſs conſiſtent with the end of God and his Prophetical Office; and conſidered not his Mother's houſe and the vicinage in the accounts of Religion, beyond thoſe other places in which he might better do his Father's work. In which a forward piety might behold the inſinuation of a duty to ſuch perſons, who by rights of Law and Cuſtome were ſo far inſtrumental to the cure of Souls, as to deſign the perſons: they might do but duty if they firſt conſidered the intereſts of Souls before the advantages of their kindred and relatives. And although, if all things elſe be alike, they may in equal diſpoſitions prefer their own before ſtrangers: yet it were but reaſon that they ſhould firſt conſider ſadly if the men be equal, before they remember that they are of their kindred, and not let this conſideration be ingredient into the former judgment. And another degree of liberty yet there is: if our kindred be perſons apt and holy, and without exceptions either of Law, or Prudence, or Religion, we may do them advantages before others who have ſome degrees of Learning and improvement beyond the other: or elſe no man might lawfully prefer his kindred, unleſs they were abſolutely the ableſt in a Dioceſe or Kingdom; which doctrine were a ſnare apt to produce ſcruples to the Conſciences, rather then advantages to the Cure. But then alſo Patrons ſhould be careful that they do not account their Clerks by an eſtimate taken from compariſon with unworhy Candidates, ſet up on purpoſe, that when we chuſe our kindred, we may abuſe our conſciences, by ſaying, We have fulfilled our truſt, and made election of the more worthy. In theſe and the like caſes let every man who is concerned deal with juſtice, nobleneſs and ſincerity, with the ſimplicity of a Chriſtian, and the wiſdom of a man, without tricks and ſtrategems, to diſadvantage the Church by doing temporal advantages to his friend or family.

3. The Bleſſed Maſter began his Office with a Sermon of Repentance, as his Deceſſour *John* the Baptiſt did in his Miniſtration; to tell the world, that the New Covenant, which was to be eſtabliſhed by the Mediation and Office of the Holy *Jeſus*, was a Covenant of grace and favour, not eſtabliſhed upon Works, but upon Promiſes, and remiſſion of right on God's part, and remiſſion of ſins on our part. The Law was *a Covenant of Works*, and who-ever prevaricated any of its Sanctions in a conſiderable degree, he ſtood ſentenced by it without any hopes of reſtitution ſupplyed by the Law. And therefore it was the *Covenant of Works*, not becauſe Good works were then required more then now, or becauſe they had more efficacy then now; but becauſe all our hopes did rely upon the perfection of Works and Innocence, without the ſuppletories of Grace, Pardon, and Repentance. But the Goſpel is therefore *a Covenant of Grace*, not that Works are excluded from our duty, or from co-operating to Heaven; but that, becauſe there is in it ſo much mercy, the imperfections of the Works are made up by the grace of *Jeſus*, and the defects of Innocence are ſupplied by the ſubſtitution of Repentance. Abatements are made for the infirmities and miſeries of humanity; and if we do our endeavour now after the manner of men, the Faith of *Jeſus Chriſt*, that is, conformity to his Laws, and ſubmiſſion to his Doctrine, entitles us to the grace he hath purchaſed for us, that is, our ſins for his ſake ſhall be pardoned. So that the Law and the Goſpel are not oppoſed barely upon the title of Faith and Works, but as the *Covenant of Faith* and the *Covenant of Works*. In the Faith of a Chriſtian Works are are the great ingredient and the chief of the conſtitution; but the Goſpel is not *a Covenant of Works*, that is, it is not an agreement upon the ſtock of Innocence without allowances of Repentance, requiring Obedience in rigour and ſtricteſt eſtimate. But the Goſpel requires the Holineſs of a Chriſtian, and yet after the manner of a man: for, always provided that we do not allow to our ſelves a liberty, but endeavour with all our ſtrength, and love with all our Soul, that which, if it were upon our allowance, would be required at our hands, now that it is

againſt

againſt our will, and highly conteſted againſt, is put upon the ſtock of *Chriſt*, and allowed to us by God in the accounts of Pardon by the merits of *Jeſus*, by the Covenant of the Goſpel. And this is the Repentance and Remiſſion of ſins which *John* firſt preached upon the approximation of the Kingdom, and *Chriſt* at the firſt manifeſtation of it, and the Apoſtles afterward in the name of *Jeſus*.

4. *Jeſus* now having begun his Preaching, began alſo to gather his Family; and firſt called *Simon* and *Andrew*, then *James* and *John*; at whoſe vocation he wrought a Miracle, which was a ſignification of their Office, and the ſucceſs of it; a draught of fiſhes ſo great and prodigious, that it convinc'd them that he was a perſon very extraordinary, whoſe voice the Fiſhes heard, and came at his call: and ſince he deſigned them to become *fiſhers of men*, although themſelves were as unlikely inſtruments to perſuade men as the voice of the Son of man to command fiſhes, yet they ſhould prevail in ſo great numbers, that the whole world ſhould run after them, and upon their Summons come into the Net of the Goſpel, becoming Diſciples of the glorious *Nazarene*. S. *Peter* the firſt time that he threw his net, at the deſcent of the Holy Ghoſt in Pentecoſt, catched three thouſand men; and at one Sermon ſometimes the Princes of a Nation have been converted, and the whole Land preſently baptized; and the multitudes ſo great, that the Apoſtles were forced to deſign ſome men to the miniſtration of Baptiſm by way of peculiar office: and it grew to be work enough, the eaſineſs of the miniſtery being made buſie and full of imployment where a whole Nation became Diſciple. And indeed the Doctrine is ſo holy, the Principle ſo Divine, the Inſtruments ſo ſupernatural, the Promiſes ſo glorious, the Revelations ſo admirable, the Rites ſo myſterious, the whole fabrick of the Diſcipline ſo full of wiſedome, perſuaſion and energy, that the infinite number of the firſt Converſions were not ſo great a wonder, as that there are ſo few now: every man calling himſelf *Chriſtian*, but few having that *power of godlineſs* which diſtinguiſhes *Chriſtian* from a word and an empty name. And the Word is now the ſame, and the arguments greater, (for ſome have been growing ever ſince, as the Prophecies have been fulfilled,) and the Sermons more, and *the Spirit the ſame*; and yet ſuch *diverſity of operations*, that we hear and reade the Sermons and Dictates Evangelical as we do a Romance, but that it is with leſs paſſion, but altogether as much unconcerned as with a ſtory of *Salmanaſar* or *Ibrahim Baſſa*. For we do not leave one vice, nor reject one Luſt, nor deny one impetuous Temptation the more for the four Goſpels ſake, and all S. *Paul*'s Epiſtles mingled in the argument. And yet all think themſelves fiſhes within *Chriſt*'s Net, and the prey of the Goſpel. And it is true they are ſo; for *the Kingdom is like unto a Net, which incloſed fiſhes good and bad:* but this ſhall be of ſmall advantage when the Net ſhall be drawn to the ſhore, and the ſeparation made.

5. When *Jeſus* called thoſe Diſciples, they had been *fiſhing all night and caught nothing*; but when *Chriſt* bade them *let down the Net*, they took multitudes: to ſhew to us, that the ſucceſs of our endeavours is not in proportion to our labours, but the Divine aſſiſtence and benediction. It is not the excellency of the Inſtrument, but the capacity of the Subject, nor yet this alone, but the aptneſs of the application, nor that without an influence from Heaven, can produce the fruits of a holy Perſuaſion and Converſion. *Paul may plant, and Apollo may water; but God gives the increaſe.* Indeed when we let down the Nets at the Divine appointment, the ſucceſs is the more probable, and certainly God will bring benefit to the place, or Honour to himſelf, or Salvation to them that will obey, or Conviction to them that will not: But what-ever the fruit be in reſpect of others, the reward ſhall be great to themſelves. And therefore S. *Paul* did not ſay he had profited, but, *he had laboured more then they all*, as knowing the Divine acceptance would take its account in proportion to our endeavours and intendments; not by commenſuration to the effect, which being without us, depending upon God's bleſſing and the co-operation of the recipients, can be no ingredient into our account. But this alſo may help to ſupport the wearineſs of our hopes, and the protraction and deferring of our expectation, if a laborious Prelate and an aſſiduous Preacher have but few returns to his many cares and greater labours. A whole night a man may labour, (the longeſt life is no other,) and yet catch nothing; and then the Lord may viſit us with his ſpecial preſence, and more forward aſſiſtence, and the harveſt may grow up with the ſwiftneſs of a Gourd, and the fruitfulneſs of Olives, and the plaiſance of the Vine, and the ſtrength of Wheat; and whole troups of Penitents may ariſe from the darkneſs of their graves at the call of one Sermon, even when he pleaſes: and till then we muſt be content that we do our duty, and lay the conſideration of the effect at the feet of *Jeſus*.

6. In the days of the Patriarchs the Governours of the Lord's people were called *Shepherds*; ſo was *Moſes*, and ſo was *David*. In the days of the Goſpel, they are *Shepherds* ſtill, but with the addition of a new appellative, for now they are called *Fiſhers*. Both the callings were honeſt, humble and laborious, watchful and full of trouble: but now that both the titles are conjunct, we may obſerve the ſymbol of an implicit and folded duty. There is much ſimplicity and care in the Shepherd's Trade; there is much craft and labour in the Fiſher's: and a Prelate is to be both full of Piety to his Flock, careful of their welfare; and, becauſe in the political and ſpiritual ſenſe too *feeding* and *governing* are the ſame duty, it concerns them that have cure of Souls to be diſcreet and wary, obſervant of advantages, laying ſuch baits for the people as may entice them into the nets of *Jeſus*'s Diſcipline. *But being crafty I caught you*, ſaith S. *Paul*; for he was a Fiſher too. And ſo muſt Spiritual perſons be Fiſhers to all ſpiritual ſenſes of watchfulneſs and care and prudence: only they muſt not fiſh for preferment and ambitious purpoſes, but muſt ſay with the King of *Sodom*, *Date nobis animas, cætera vobis tollite*; which S. *Paul* renders, *We ſeek not yours, but you.* And in order to ſuch acquiſt, the purchace of Souls, let them have the diligence and the craft of Fiſhers, the watchfulneſs and care of Shepherds, the prudence of Politicks, the tenderneſs of Parents, the ſpirit of Government, the warineſs of Obſervation, great knowledge of the diſpoſitions of their people, and experience of ſuch advantages by means of which they may ſerve the ends of God and of Salvation upon their Souls.

7. When *Peter* had received the fruits of a rich Miracle in the prodigious and proſperous draught of fiſhes, he inſtantly *falls down at the feet of Jeſus*, and confeſſes himſelf *a ſinner*, and unworthy of the preſence of *Chriſt*. In which confeſſion I not only conſider the conviction of his Underſtanding by the teſtimony of the Miracle, but the modeſty of his ſpirit, who in his exaltation, and the joy of a ſudden and happy ſucceſs, retired into Humility and conſideration of his own unworthineſs; leſt, as it happens in ſudden joys, the laviſhneſs of his ſpirit ſhould tranſport him to intemperance, to looſer affections, to vanity and gariſhneſs, leſs becoming the ſeverity and government of a Diſciple of ſo great a Maſter. For in ſuch great and ſudden accidents men uſually are diſſolved and melted into joy and inconſideration, and let fly all their ſevere principles and diſcipline of manners, till, as *Peter* here did, though to another purpoſe, they ſay to *Chriſt*, *Depart from me, O Lord:* as if ſuch excellencies of joys, like the leſſer Stars, did diſappear at the preſence of him who is the fountain of all joys regular and juſt. When the ſpirits of the Body have been bound up by the cold Winter air, the warmth of the Spring makes ſo great an aperture of the paſſages, and by conſequence ſuch diſſolution of ſpirits, in the preſence of the Sun, that it becomes the occaſion of Fevers and violent diſeaſes. Juſt ſuch a thing is a ſudden Joy, in which the ſpirits leap out from their cells of auſterity and ſobriety, and are warmed into Fevers and wildneſſes, and forfeiture of all judgment and vigorous underſtanding. In theſe accidents the beſt advice is, to temper and allay our joys with ſome inſtant conſideration of the vileſt of our ſins, the ſhamefulneſs of our diſgraces, the moſt dolorous accidents of our lives, the worſt of our fears, with meditation of Death, or the terrours of Dooms-day, or the unimaginable miſeries of damned and accurſed ſpirits. For ſuch conſiderations as theſe are good inſtruments of Sobriety, and are correctives to the malignity of exceſſive Joys or temporal proſperities, which, like Minerals, unleſs allayed by art, prey upon the ſpirits, and become the union of a contradiction, being turned into mortal medicines.

Simul & quod gaudes & quod times contrahit. Seneca.

8. At this time *Jeſus preached to the people from the Ship*, which in the fancies and tropical diſcourſings of the old Doctours ſignifies the Church, and declares that the Homilies of order and authority muſt be delivered from the Oracle: they that preach muſt be ſent, and God hath appointed Tutours and Inſtructours of our Conſciences by ſpecial deſignation and peculiar appointment. If they that preach do not make their Sermons from the Ship, their diſcourſes either are the falſe murmurs of Hereticks and falſe Shepherds, or elſe of Thieves and invaders of Authority, or corrupters of Diſcipline and Order. For God, that loves to hear us in ſpecial places, will alſo be heard himſelf by ſpecial perſons: and ſince he ſent his Angels Miniſters to convey his purpoſes of old, then when *the Law was ordained by Angels*, as *by the hands of a Mediatour*; now alſo he will ſend his ſervants the ſons of men, ſince the new Law was ordained by the Son of man, who is the Mediatour between God and Man in the New Covenant. And therefore in the Ship *Jeſus* preach'd, but he had firſt cauſed it *to put off from land*; to repreſent to us, that the Ship in which we preach muſt be put off from the vulgar communities of men, * ſeparate

Gal. 3. 19.

* Χωρῶν γὰρ τὸ ὅμοιον πρὸς ὅμοιον· ὅθεν ἡ μὲν ἱερὰς ὁ σοφὸς λέγεται, μόνῳ θεοφιλὴς, μόνῳ οἰκὸς εὔξασθαι· μόνῳ γὰρ οἶδε τιμᾶν, ὁ τὴν ἀξίαν μὴ συγχέων οἷς τιμωμένοις, ἢ ὁ πανηγυρικὸς ἱερῶν ἑαυτὸν προσκήνιον. Hierocl. *in Pythag.*

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from the people, by the designation of special appointment and of special Holiness: that is, they neither must be common men, nor of common lives, but consecrated by order, and hallowed by holy living; lest the Person want authority in destitution of a Divine Character, and his Doctrine lose its energy and power when the life is vulgar, and hath nothing in it holy and extraordinary.

9. The Holy *Jesus* in the choice of his Apostles was resolute and determined to make election of persons bold and confident; (for so the *Galilæans* were observed naturally to be, and *Peter* was the boldest of the Twelve, and a good Sword-man, till the spirit of his Master had fastened his sword within the scabbard, and charmed his spirit into quietness;) but he never chose any of the Scribes and Pharisees, none of the Doctours of the Law, but persons ignorant and unlearned. Which, in designs and institutions whose divinity is not demonstrated from other Arguments, would seem an art of concealment and distrust. But in this, which derives its rays from the fountain of wisedom most openly and infallibly, it is a contestation against the powers of the world upon the interests of God, that he who does all the work might have all the glory, and in the productions in which he is fain to make the instruments themselves, and give them capacity and activity, every part of the operation and causality and effect may give to God the same honour he had from the Creation, for his being the only workman; with the addition of those degrees of excellency which in the work of Redemption of Man are beyond that of his Creation and first being.

The PRAYER.

O *Eternal* Jesu, *Lord of the Creatures, and Prince of the Catholick Church, to whom all Creatures obey in acknowledgment of thy supreme Dominion, and all according to thy disposition co-operate to the advancement of thy Kingdom, be pleased to order the affairs and accidents of the world, that all things in their capacity may do the work of the Gospel, and co-operate to the good of the Elect, and retrench the growth of Vice, and advance the interests of Vertue. Make all the states and orders of men Disciples of thy holy Institution: Let Princes worship thee and defend Religion; let thy Clergy do thee honour by personal zeal, and vigilancy over their Flocks; let all the world submit to thy Scepter, and praise thy Righteousness, and adore thy Judgments, and revere thy Laws. And in the multitudes of thy people within the enclosure of thy Nets let me also communicate in the offices of a strict and religious duty, that I may know thy voice, and obey thy call, and entertain thy Holy Spirit, and improve my talents; that I may also communicate in the Blessings of the Church; and when the Nets shall be drawn to the shore, and the Angels shall make separation of the good Fishes from the bad, I may not be rejected, or thrown into those Seas of fire which shall afflict the enemies of thy Kingdom, but be admitted into the societies of Saints, and the everlasting communion of thy Blessings and Glories, O Blessed and Eternal* Jesu. Amen.

DISCOURSE IX.

Of Repentance.

1. THE whole Doctrine of the Gospel is comprehended by the Holy Ghost in these two Summaries, *Faith* and *Repentance*; that those two potent and imperious Faculties which command our lower powers, which are the fountain of actions, the occasion and capacity of Laws, and the title to reward or punishment, the Will and the Understanding, that is, the whole man considered in his superiour Faculties, may become subjects of the Kingdom, servants of *Jesus*, and heirs of glory. Faith supplies our imperfect conceptions, and corrects our Ignorance, making us to distinguish good from evil, not only by the proportions of Reason and Custome and old Laws, but by the new standard of the Gospel; it teaches us all those Duties which were enjoyned us in order to a participation of mighty glories; it brings our Understanding into subjection, Acts 20. 21.

making us apt to receive the Spirit for our Guide, *Chriſt* for our Maſter, the Goſpel for our Rule, the Laws of Chriſtianity for our meaſure of good and evil: and it ſuppoſes us naturally ignorant, and comes to ſupply thoſe defects which in our Underſtandings were left after the ſpoils of Innocence and Wiſedom made in Paradiſe upon *Adam*'s prevarication, and continued and encreaſed by our neglect, evil cuſtoms, voluntary deceptions, and infinite prejudices. And as Faith preſuppoſes our Ignorance, ſo Repentance preſuppoſes our Malice and Iniquity. The whole deſign of *Chriſt*'s coming and the Doctrines of the Goſpel being to recover us from a miſerable condition, from Ignorance to ſpiritual Wiſedom, by the conduct of Faith; and from a vicious habitually-depraved life and ungodly manners to the purity of the Sons of God, by the inſtrument of Repentance.

2. And this is a loud publication of the excellency and glories of the Goſpel, and the felicities of man over all the other inſtances of Creation. The Angels, who were more excellent Spirits then humane Souls, were not comprehended and made ſafe within a Covenant and Proviſions of Repentance. Their firſt act of volition was their whole capacity of a bliſsful or miſerable Eternity: they made their own ſentence when they made their firſt Election; and having ſuch excellent Knowledge, and no weakneſſes to prejudge and trouble their choice, what they firſt did was not capable of Repentance; becauſe they had at firſt in their intuition and ſight all which could afterwards bring them to Repentance. But weak Man, who knows firſt by elements, and after long ſtudy learns a ſyllable, and in good time gets a word, could not at firſt know all thoſe things which were ſufficient or apt to determine his choice, but as he grew to underſtand more, ſaw more reaſons to reſcind his firſt elections. The Angels had a full peremptory Will and a ſatisfied Underſtanding at firſt, and therefore were not to mend their firſt act by a ſecond contradictory. But poor Man hath a Will always ſtrongeſt when his Underſtanding is weakeſt, and chuſeth moſt when he is leaſt able to determine; and therefore is moſt paſſionate in his deſires, and follows his object with greateſt earneſtneſs, when he is blindeſt, and hath the leaſt reaſon ſo to doe. And therefore God, pitying Man, begins to reckon his choices to be criminal juſt in the ſame degree as he gives him Underſtanding. The violences and unreaſonable actions of Childhood are no more remembred by God then they are underſtood by the Child. The levities and paſſions of Youth are not aggravated by the imputation of Malice, but are ſins of a lighter dye, becauſe Reaſon is not yet impreſſed and marked upon them with characters and tincture in grain. But he who (when he may chuſe, becauſe he underſtands) ſhall chuſe the evil, and reject the good, ſtands marked with a deep guilt, and hath no excuſe left to him, but as his degrees of Ignorance left his choice the more imperfect. And becauſe every *ſinner* in the ſtyle of Scripture is *a fool*, and hath an election as imperfect as is the action, that is, as great a declenſion from Prudence as it is from Piety, and the man underſtands as imperfectly as he practiſes: therefore God ſent his Son to *take upon him (not the nature of Angels, but) the ſeed of Abraham*, and to propound Salvation upon ſuch terms as were poſſible, that is, upon ſuch a Piety which relies upon experience, and trial of good and evil; and hath given us leave, if we chuſe amiſs at firſt, to chuſe again, and chuſe better; *Chriſt* having undertaken to pay for the iſſues of our firſt follies, to make up the breach made by our firſt weakneſſes and abuſed underſtandings.

Heb. 2. 16.

3. But as God gave us this mercy by *Chriſt*, ſo he alſo revealed it by him. He firſt uſed the Authority of a Lord and a Ceatour and a Law-giver: he required Obedience indeed upon reaſonable terms, upon the inſtance of but a few Commandments at firſt, which when he afterwards multiplied, he alſo appointed ways to expiate the ſmaller irregularities; but left them eternally bound without remedy who ſhould doe any great violence or a crime. But then he bound them but to a Temporal death. Onely this, as an Eternal death was alſo tacitly implied, ſo alſo a remedy was ſecretly miniſtred, and Repentance particularly preached by Homilies diſtinct from the Covenant of *Moſes*'s Law. The Law allowed no Repentance for greater crimes; *he that was convicted of Adultery was to die without mercy*: but God pitied the miſeries of man, and the inconveniences of the Law, and ſent *Chriſt* to ſuffer for the one, and remedy the other. *For ſo it behoved Chriſt to ſuffer, and to riſe from the dead, and that Repentance and Remiſſion of ſins ſhould be preached in his Name among all Nations.* And now this is the laſt and onely hope of Man, who in his natural condition is imperfect, in his cuſtoms vicious, in his habits impotent

Lev. 20, 10.

Luke 24. 46, 47.

tent and criminal. Becauſe Man did not remain innocent, it became neceſſary he ſhould be penitent, and that this Penitence ſhould by ſome means be made acceptable, that is, become the inſtrument of his Pardon, and reſtitution of his hope. Which becauſe it is an act of favour, and depends wholly upon the Divine dignation, and was revealed to us by *Jeſus Chriſt*, who was made not only the Prophet and Preacher, but the Mediatour of this New Covenant and mercy; it was neceſſary we ſhould become Diſciples of the Holy *Jeſus*, and ſervants of his Inſtitution; that is, run to him to be made partakers of the mercies of this New Covenant, and accept of him ſuch conditions as he ſhould require of us.

Parcus Deorum cultor & infrequens,
Inſanientis dum ſapientiæ
Conſultus erro, nunc retrorſum
Vela dare, atque iterare curſus
Cogor relictos.
Horat. *l.* 1. *c.* 34.

4. This Covenant is then conſigned to us when we firſt come to *Chriſt*, that is, when we firſt profeſs our ſelves his Diſciples and his ſervants, Diſciples of his Doctrine, and ſervants of his Inſtitution; that is, in Baptiſm, in which *Chriſt* who died for our ſins makes us partakers of his death. For *we are buried by Baptiſm into his death*, ſaith Saint *Paul*. Which was alſo repreſented in ceremony by the Immerſion appointed to be the Rite of that Sacrament. And then it is that God pours forth together with the Sacramental waters a ſalutary and holy fountain of Grace, to waſh the Soul from all its ſtains and impure adherences. And therefore this firſt acceſs to *Chriſt* is in the ſtyle of Scripture called *Regeneration*, the *New Birth*, *Redemption*, *Renovation*, *Expiation*, or *Atonement with God*, and *Juſtification*. And theſe words in the New Teſtament relate principally and properly to the abolition of ſins committed before Baptiſm. For we are * *juſtified freely by his grace through the redemption that is in Jeſus Chriſt*; *Whom God hath ſet forth to be a propitiation, to declare his righteouſneſs for the remiſſion of ſins that are paſt: To declare, I ſay, at this time his righteouſneſs.* And this is that which S^t *Paul* calls *Juſtification by Faith*, that *boaſting might be excluded*, and the grace of God by *Jeſus* made exceeding glorious. For this being the proper work of *Chriſt*, the firſt entertainment of a Diſciple, and manifeſtation of that ſtate which is firſt given him as a favour, and next intended as a duty, is a total abolition of the precedent guilt of ſin, and leaves nothing remaining that can condemn: we then freely receive the intire and perfect effect of that Atonement which *Chriſt* made for us, we are put into a condition of innocence and favour. And this, I ſay, is done regularly in Baptiſm; and S^t *Paul* expreſſes it to this ſenſe: after he had enumerated a *ſeries* of Vices ſubjected in many, he adds, *and ſuch were ſome of you; but ye are waſhed, but ye are ſanctified.* There is nothing of the old guilt remanent; when *ye were waſhed, ye were ſanctified*, or, as the Scripture calls it in another place, *ye were redeemed from your vain converſation.*

1 Pet. 3. 21. Rom. 5. 1. Tit. 3. 5, 7. Rom. 3. 26. Gal. 2. 16. * Rom. 3. 24, 25, 26. Rom. 6. 4. Verſ. 28. Verſ. 27. 1 Cor. 6. 11. 1 Pet. 1. 18.

5. For this Grace was the formality of the Covenant: *Repent, and believe the Goſpel*, *Repent, and be converted*, (ſo it is in S. *Peter*'s Sermon,) *and your ſins ſhall be done away*: that was the Covenant. But that *Chriſt* choſe Baptiſm for its ſignature appears in the Parallel; *Repent, and be baptized, and waſh away your ſins. For Chriſt loved his Church, and gave himſelf for it; That he might ſanctifie and cleanſe it with the waſhing of water by the Word; That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* The Sanctification is integral, the Pardon is univerſal and immediate.

Mar. 1. 15. Act. 3. 19. Act. 2. 38. Mar. 16. 16. Eph. 5. 25, 26, 27.

6. But here the proceſs is ſhort, no more at firſt but this, *Repent, and be baptized, and waſh away your ſins.* Which Baptiſm becauſe it was ſpeedily adminiſtred, and yet not without the preparatives of Faith and Repentance, it is certain thoſe prediſpoſitious were but inſtruments of reception, actions of great facility, of ſmall employment, and ſuch as, ſuppoſing the * perſon not unapt, did confeſs the infiniteneſs of the Divine mercy, and fulneſs of the redemption, and is called by the Apoſtle (*a*) *a being juſtified freely.*

Φαίνεδέ μοι ὁ καλ' ἄνθρωπον ζῶντες, ἀλλὰ χρ' Ἰησοῦν χειςὸν ἐ δι' ἡμᾶς ἀποθανόντα, ἵνα πις δ'ονλες εἰς ἐ θάνατον αὐτῦ, διὰ τῦ βαπ]ίσμαλ@ κοινωνοὶ ἐ ἀναςάσεως αὐτῦ γένησδε. Ignat. *ad Trall.* Εἶπον ϗ, δι' ὕδα]@, ϗ πίσεως, ϗ ξύλα οἱ περιπερασμένοι, ϗ μέλανοῦν]ες ἐφ' οἷς ἥμαρ]ον, ἐκφ'ύγε]αι τὸ μέλλουσαν ἐπέρχεδ]ε τῦ Θεῦ κείσιν. Juſtin. Mart. *Dial. cum Triph.* * Act. 7. 37. & 10. 47. & 16. 15, 33. (*a*) Rom. 3. 24.

7. Upon this ground it is that, by the Doctrine of the Church, heathen perſons, *ſtrangers from the Covenant of Grace*, were invited to a confeſſion of Faith, and dereliction of falſe Religions, with a promiſe that at the very firſt reſignation of their perſons to the ſervice of *Jeſus* they ſhould obtain full pardon. It was S^t *Cyprian*'s counſel to old *Demetrianus*, *Now in the evening of thy days, when thy Soul is almoſt expiring, repent of thy ſins, believe in* Jeſus, *and turn Chriſtian; and although thou art almoſt in the embraces of death, yet thou ſhalt be comprehended*

Eadem eſt ratio laborantium in vinea quos Dominus in Parabola (Matth. 20.) *undecimâ demum horâ conduxerat, omnes æqualem ſortem promerebantur. Ratio autem eſt, quia antea vocati non erant*: Nemo nos conduxerat, *verſ.* 7. Θέλει δικαιοπραγῆσαι ὁ λῃςὴς, ἀλλὰ περιλαμβάνει ὁ θάνα]@. *Cui reſpondet Chriſtus*, Οὐ τὸ ἔργον φειδόμενον, ἀλλὰ τὴν πίσιν ἀπιλέξαμλο. Cyril. Hieroſ.

of

of immortality. Baptizatus ad horam ſecurus hinc exit, ſaith S. *Auſtin*; A baptized perſon dying immediately ſhall live eternally and gloriouſly. And this was the caſe of the Thief upon the Croſs. He confeſſed *Chriſt*, and repented of his ſins, and begged pardon, and did acts enough to facilitate his firſt acceſs to *Chriſt*, and but to remove the hindrances of God's favour: then he was redeemed and reconciled to God by the death of *Jeſus*, that is, he was pardoned with a full, inſtantaneous, integral and clear Pardon; with ſuch a pardon which declared the glory of God's mercies, and the infiniteneſs of *Chriſt*'s merits, and ſuch as required a mere reception and entertainment on man's part.

8. But then we, having received ſo great a favour, enter into Covenant to correſpond with a proportionable endeavour: the benefit of abſolute Pardon, that is, Salvation of our Souls, being not to be received till *the times of refreſhing ſhall come from the preſence of the Lord*; all the interval we have promiſed to live a holy life in obedience to the whole Diſcipline of *Jeſus*. That's the condition on our part: And if we prevaricate that, the mercy ſhewn to the bleſſed Thief is no argument of hope to us, becauſe he was ſaved by the mercies of the firſt acceſs, which correſponds to the Remiſſion of ſins we receive in Baptiſm; and we ſhall periſh by breaking our own promiſes and obligations, which *Chriſt* paſſed upon us when he made with us the Covenant of an intire and gracious Pardon.

Acts 3. 19.

Licèt latro veniam meruiſſet in fine de omni ſuo crimine, non tamen dedit baptizatis peccandi & perſeverandi authoritatem. Tunc enim baptizatus eſt, qui tunc primùm Chriſtum in Cruce confeſſus eſt. Pœnitentia enim, ſi in extremo vitæ hiatu adventit, ſanat & liberat in ablutione Baptiſmi. Illi autem qui, cùm potuerunt, nunquam converti voluerunt, confitentes cùm jam peccare nequeunt, non ſic facilè acquirunt quod volunt. S. Aug. *cap. Nullus de pœnit. diſt.* 7.

9. For in the preciſe Covenant there is nothing elſe deſcribed, but Pardon ſo given and aſcertained upon an Obedience perſevering to the end. And this is clear in all thoſe places of Scripture which expreſs a holy and innocent life to have been the purpoſe and deſign of *Chriſt*'s death for us, and redemption of us from the former eſtate. *Chriſt bare our ſins in his own body on the tree, that we being dead unto ſins, ſhould live unto righteouſneſs; by whoſe ſtripes ye are healed.* [*Exinde*] from our being *healed*, from our *dying unto ſin*, from our being *buried with Chriſt*, from our being *baptized into his death*; the end of *Chriſt*'s dying for us is, *that we ſhould live unto righteouſneſs*. Which was alſo highly and prophetically expreſſed by S. *Zachary* in his divine Ecſtaſie: This was *the oath which he ſware to our Fore-father Abraham, That he would grant unto us, that we being delivered out of the hands of our Enemies, might ſerve him without fear, In holineſs and righteouſneſs before him, all the days of our life*. And S. *Paul* diſcourſes to this purpoſe pertinently and largely: *For the grace of God that bringeth Salvation hath appeared to all men, Teaching us, that denying ungodlineſs and worldly luſts,* [*Hi ſunt Angeli quibus in lavacro renunciavimus*, ſaith *Tertullian*, Thoſe are the evil Angels, the Devil and his works, which we deny or renounce in Baptiſm] *we ſhould live ſoberly, righteouſly and godly in this preſent world*, that is, lead a whole life in the purſuit of univerſal *holineſs*. [Sobriety, Juſtice and Godlineſs being the proper language to ſignifie our Religion and reſpects to God, to our neighbours, and to our ſelves.] And that this was the very end of our dying in Baptiſm, and the deſign of *Chriſt*'s manifeſtation of our Redemption he adds, *Looking for that bleſſed hope and the glorious appearing of the great God and our Saviour Jeſus, Who gave himſelf for us* to this very purpoſe, *that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people zealous of good works*. Purifying a people peculiar to himſelf is cleanſing it in the Laver of Regeneration, and appropriating it to himſelf in the rites of Admiſſion and Profeſſion. Which plainly deſigns the firſt conſignation of our Redemption to be in Baptiſm; and that *Chriſt*, there *cleanſing* his Church *from every ſpot or wrinkle*, made a Covenant with us, that we ſhould renounce all our ſins, and he ſhould cleanſe them all, and then that we ſhould abide in that ſtate. Which is alſo very explicitly ſet down by the ſame Apoſtle in that divine and myſterious Epiſtle to the *Romans*: *How ſhall we that are dead to ſin live any longer therein? Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death?* Well, what then? *Therefore we are buried with him by Baptiſm into his death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life*. That's the end and myſteriouſneſs of Baptiſm, it is a conſignation into the Death of *Chriſt*, and we die with him that once, that is, die to ſin, that we may for ever after live the life of righteouſneſs. *Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin*; that is, from the day of our Baptiſm to the day of our death. And therefore God, who knows the weakneſſes on our part, and yet the ſtrict-

Vide Part 3. *Conſid. of Crucifix. of* Jeſus.

1 Pet. 2. 24.

Luk. 1. 73, &c.

Tit. 2. 11, 12.

Verſ. 13, 14.

Rom. 6. 2, 3, 4.

Ib. v. 6.

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neſs and neceſſity of conſerving Baptiſmal grace by the Covenant Evangelical, hath appointed the auxiliaries of the Holy Spirit to be miniſtred to all baptized people in the holy Rite of Confirmation, that it might be made poſſible to be done by Divine Aids, which is neceſſary to be done by the Divine Commandments.

10. And this might not be improperly ſaid to be the meaning of thoſe words of our Bleſſed Saviour, *He that ſpeaks a word againſt the Son of man, it ſhall be forgiven him; but he that ſpeaks a word againſt the Holy Ghoſt, it ſhall not be forgiven him:* that is, Thoſe ſins which were committed in Infidelity, before we became Diſciples of the Holy *Jeſus*, are to be remitted in Baptiſm and our firſt profeſſion of the Religion; but the ſins committed after Baptiſm and Confirmation, in which we receive the Holy Ghoſt, and by which the Holy Spirit is grieved, are to be accounted for with more ſeverity. And therefore the * Primitive Church, underſtanding our obligations according to this diſcourſe, admitted not any to holy Orders who had lapſed and fallen into any ſin of which ſhe could take cogniſance, that is, ſuch who had not kept the integrity of their Baptiſm; but ſins committed before Baptiſm were no impediments to the ſuſception of Orders, becauſe they were abſolutely extinguiſhed in Baptiſm. This is the nature of the Covenant we made in Baptiſm, that's the grace of the Goſpel, and the effect of Faith and Repentance; and it is expected we ſhould ſo remain. For it is nowhere expreſſed to be the mercy and intention of the Covenant Evangelical, that this Redemption ſhould be any more then once; or that Repentance, which is in order to it, can be renewed to the ſame or ſo great purpoſes and preſent effects.

* *Vitia Catechumeno non imputantur fideli, imò & Polygamia ante Baptiſmum ſacerdotibus non poſtbat obicem. S.* Hieron. *in fin. Apol. 1. contra Ruffin. S.* Aug. *de Bono conjugali; De Sacramento enim agitur, non de peccato. Nam in Baptiſmo omnia peccata dimittuntur.* Can. Apoſt. 17. Concil. Eliber. *c.* 30, 31. *Mundus poſt diluvium rurſus delinquens igni deſtinatur: ſicut & homo qui poſt Baptiſmum delictareſtaurat.* Tertul. *de Baptiſ.*

11. But after we are once reconciled in Baptiſm, and put intirely into God's favour, when we have once been redeemed, if we then fall away into ſin, we muſt expect God's dealing with us in another manner and to other purpoſes. Never muſt we expect to be ſo again juſtified, and upon ſuch terms as formerly; the beſt days of our Repentance are interrupted. Not that God will never forgive them that ſin after Baptiſm, and recover by Repentance; but that Reſtitution by Repentance after Baptiſm is another thing then the firſt Redemption. No ſuch intire, clear and integral, determinate and preſential effects of Repentance; but an imperfect, little, growing, uncertain and hazardous Reconciliation; a Repentance that is always in production, a Renovation by parts, a Pardon that is revocable, a *Salvation* to be *wrought by fear and trembling:* all our remanent life muſt be in bitterneſs, our hopes allayed with fears, our meat attempered with Coloquintida, and *death is in the pot:* as our beſt actions are imperfect, ſo our greateſt Graces are but poſſibilities and aptneſſes to a Reconcilement, and all our life we are working our ſelves into that condition we had in Baptiſm, and loſt by our relapſe. As the habit leſſens, ſo does the guilt; as our Vertues are imperfect, ſo is the Pardon: and becauſe our Piety may be interrupted, our ſtate is uncertain, till our poſſibilities of ſin are ceaſed, till our *fight is finiſhed*, and the victory therefore made ſure becauſe there is no more fight. And it is remarkable, that S. *Peter* gives counſel to live holily in purſuance of our *redemption*, of our *calling*, and of our *eſcaping from that corruption that is in the world through Luſt*, leſt we loſe the benefit of our purgation, to which by way of antitheſis he oppoſes this. *Wherefore the rather give diligence to make your calling and election ſure.* And, *if ye do theſe things, ye ſhall never fall.* Meaning, by the perpetuating our ſtate of Baptiſm and firſt Repentance we ſhall never fall, but be in a ſure eſtate; *our calling and election ſhall be ſure.* But not, if we fall; * *if we forget we were purged from our old ſins:* if we forfeit our *calling*, we have alſo made our *election* unſure, movable, and diſputable.

Nunc hîc dies aliam vitam adſert, alios mores poſtulat.

Ante obitum nemo ſupremáque funera felix. 2 Pet. 1. 4.

Verſe 10.

Vide etiam Col. 1. 21, 22, 23.

* 2 Pet. 1. 9.

12. So that now the hopes of lapſed ſinners relie upon another bottom. And as in *Moſes*'s Law there was no revelation of Repentance, but yet the *Jews* had hopes in God, and were taught the ſuccours of Repentance by the Homilies of the Prophets and other acceſſory notices: So in the Goſpel the Covenant was eſtabliſhed upon Faith and Repentance, but it was conſigned in Baptiſm, and was verifiable only in the integrity of a following holy life according to the meaſures of a man; not perfect, but ſincere; not faultleſs, but heartily endeavoured: but yet the mercie of God in pardoning ſinners lapſed after Baptiſm was declared to us by collateral and indirect occaſions; by the Sermons of the Apoſtles, and the Commentaries of Apoſtolical perſons, who underſtood the meaning of the Spirit, and the purpoſes of the Divine mercy, and thoſe other ſignifications of his will which the Bleſſed *Jeſus* left upon record in other parts of his Teſtament, as in Codicills annexed, beſides the preciſe Teſtament it ſelf. And it is certain, if

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in the Covenant of Grace there be the ſame involution of an after-Repentance as there is of preſent Pardon upon paſt Repentance and future Sanctity, it is impoſſible to juſtifie that a holy life and a perſevering Sanctity is enjoyned by the Covenant of the Goſpel: if, I ſay, in its firſt intention it be declared that we may as well, and upon the ſame terms, hope for Pardon upon a Recovery hereafter, as upon the perſeverance in the preſent condition.

13. From theſe Premiſes we may ſoon underſtand what is the Duty of a Chriſtian in all his life, even to purſue his own undertaking made in Baptiſm, or his firſt acceſs to *Chriſt*, and redemption of his perſon from the guilt and puniſhment of ſins. The ſtate of a Chriſtian is called in Scripture *Regeneration, Spiritual life, Walking after the Spirit, Walking in newneſs of life*, that is, *a bringing forth fruits meet for Repentance*. That Repentance which tied up in the ſame ligament with Faith was the diſpoſition of a Chriſtian to his Regeneration and Atonement, muſt have holy life in perpetual ſucceſſion: for that is the apt and proper fruit of the firſt Repentance which *John* the Baptiſt preached as an introduction to Chriſtianity, and as an entertaining the Redemption by the blood of the Covenant. And all that is ſpoken in the New Teſtament is nothing but a calling upon us to do what we promiſed in our Regeneration, to perform that which was the deſign of *Chriſt*, who therefore redeemed us, and *bare our ſins in his own body, that we might die unto ſin, and live unto righteouſneſs.*

Heb. 12. 14, 15. 14. This is that ſaying of S. *Paul, Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord: Looking diligently, leſt any man fail of the grace of God, leſt any root of bitterneſs ſpringing up trouble you.* Plainly ſaying, that unleſs we purſue the ſtate of Holineſs and Chriſtian communion into which we were baptized when we received
Heb. 10. 22. the *grace of God*, we ſhall *fail* of the ſtate of Grace, and never come to ſee the glories of the Lord. And a little before; *Let us draw near with a true heart, in full aſſurance of Faith, having our hearts ſprinkled from an evil conſcience, and our bodies waſhed with pure*
Verſ. 16, 17. *water.* That's the firſt ſtate of our Redemption, that's *the Covenant God made with us, to remember our ſins no more, and to put his laws in our hearts and minds.* And this was done *when our bodies were waſhed with water, and our hearts ſprinkled from an evil conſcience*, that is, in Baptiſm. It remains then that we perſiſt in the condition, that we may
Heb. 10. 23, 26. continue our title to the Covenant; for ſo it follows, *Let us hold faſt the profeſſion of our Faith without wavering: For if we ſin wilfully after the profeſſion, there remains no more ſacrifice:* that is, If we hold not faſt the profeſſion of our Faith, and continue not the condition of the Covenant, but fall into a contrary ſtate, we have forfeited the mercies of the Covenant. So that all our hopes of Bleſſedneſs, relying upon the Covenant made with God in *Jeſus Chriſt*, are aſcertained upon us by *holding faſt that profeſſion*, by retaining *our hearts* ſtill *ſprinkled from an evil conſcience*, by *following peace with all men and holineſs:* For by not *failing of the grace of God*, we ſhall not fail of our hopes, *the mighty price of our high calling*; but without all this we ſhall never ſee the face of God.

15. To the ſame purpoſe are all thoſe places of Scripture which intitle us to *Chriſt* and *the Spirit* upon no other condition but a holy life, and a prevailing habitual, victo-
2 Cor. 13. 5. rious Grace. *Know you not your own ſelves* Brethren, *how that Jeſus Chriſt is in you, except ye be reprobates?* There are but two ſtates of being in order to Eternity, either a ſtate of the Inhabitation of *Chriſt*, or the ſtate of Reprobation: either *Chriſt is in us*, or *we are reprobates.* But what does that ſignifie, to have *Chriſt dwelling in us?* That alſo
Rom. 8. 10. we learn at the feet of the ſame Doctour; *If Chriſt be in you, the body is dead by reaſon of ſin, but the ſpirit is life becauſe of righteouſneſs.* The body of Sin is mortified, and the life of Grace is active, buſie, and ſpiritual, in all them who are not in the ſtate of Re-
Gal. 5. 24. probation. The Parallel with that other expreſſion of his, *They that are Chriſt's have crucified the fleſh with the affections and luſts.* If ſin be vigorous, if it be habitual, if it be beloved, if it be not dead or dying in us, we are not of *Chriſt*'s portion, we belong not
1 John 3. 9. to him, nor he to us. For *whoever is born of God doth not commit ſin, for his ſeed remaineth in him; and he cannot ſin, becauſe he is born of God:* that is, every Regenerate perſon is in a condition whoſe very being is a contradiction and an oppoſite deſign to Sin. When he was regenerate and *born* anew *of water and the ſpirit, the ſeed of God*, the original of Piety, was put into him, and bidden to *increaſe and multiply. The ſeed of*
Jam. 1. 18. *God* (in S. *John*) is the ſame with *the word* of God (in S. *James*) *by which he begat us*; and as long as this remains, a Regenerate perſon cannot be given up to ſin: for when he is, he quits his Baptiſm, he renounces the Covenant, he alters his relation to God in the ſame degree as he enters into a ſtate of ſin.

16. And yet this diſcourſe is no otherwiſe to be underſtood then according to the de-

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ſign of the thing it ſelf and the purpoſe of God, that is, that it be a deep ingagement and an effectual conſideration for the neceſſity of a holy life: but at no hand let it be made an inſtrument of Deſpair, nor an argument to leſſen the influences of the Divine Mercy. For although the nicety and limits of the Covenant being conſigned in Baptiſm are fixed upon the condition of a holy and perſevering uninterrupted Sanctity; and our Redemption is wrought but once, compleated but once, we are but once abſolutely, intirely and preſentially forgiven, and reconciled to God, this Reconciliation being in virtue of the Sacrifice, and this Sacrifice applied in Baptiſm is one, as *Baptiſm is one*, and as the Sacrifice is one: yet the Mercy of God beſides this great Feaſt hath fragments, which the Apoſtles and Miniſters ſpiritual are to gather up in baskets, and miniſter to the after-needs of indigent and neceſſitous Diſciples.

17. And this we gather, as fragments are gathered, by reſperſed ſayings, inſtances and examples of the Divine mercy recorded in Holy Scripture. The Holy *Jeſus* commands us to *forgive our brother ſeventy times ſeven times*, when he asks our pardon and implores our mercy. And ſince the Divine mercy is the pattern of ours, and is alſo procured by ours, the one being made the meaſure of the other by way of precedent and by way of reward, God will certainly forgive us as we forgive our brother. And it cannot be imagined God ſhould oblige us to give pardon oftner then he will give it himſelf, eſpecially ſince he hath expreſſed ours to be a title of a proportionable reception of his; and hath alſo commanded us to ask pardon all days of our life, even in our daily offices, and to beg it in the meaſure and rule of our own Charity and Forgiveneſs to our Brother. And therefore God in his infinite wiſdom foreſeeing our frequent relapſes, and conſidering our infinite infirmities, appointed in his Church an ordinary miniſtery of Pardon, deſigning the Miniſter to pray for ſinners, and promiſing to accept him in that his advocation, or that he would open or ſhut Heaven reſpectively to his act on earth; that is, he would hear his prayers, and verifie his miniſtery, to whom he hath *committed the word of Reconciliation*. This became a duty to Chriſtian Miniſters, Spiritual perſons, that they ſhould *reſtore a perſon overtaken in a fault*, that is, reduce him to the condition he begins to loſe: that they ſhould *pray over ſick perſons*, who are alſo commanded to *confeſs their ſins*; and God hath promiſed that *the ſins they have committed ſhall be forgiven them*. Thus S. *Paul* abſolved the inceſtuous excommunicate *Corinthian*; in the perſon of *Chriſt* he forgave him. And this alſo is the confidence S. *John* taught the Chriſtian Church upon the ſtock of the excellent mercy of God and propitiation of *Jeſus*: * *If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*. Which diſcourſe he directs to them who were Chriſtians already initiated into the Inſtitution of *Jeſus*. And the Epiſtles which the Spirit ſent to the Seven *Aſian* Churches, and were particularly addreſſed to the Biſhops, the Angels, of thoſe Churches, are exhortations, ſome to Perſeverance, ſome to Repentance, that *they may return from whence they are fallen*. And the caſe is ſo with us, that it is impoſſible we ſhould be actually and perpetually free from ſin in the long ſucceſſion of a buſie, and impotent, and a tempted converſation. And without theſe reſerves of the Divine grace and after-emanations from the Mercy-ſeat, no man could be ſaved; and the death of *Chriſt* would become inconſiderable to moſt of his greateſt purpoſes: for none ſhould have received advantages but newly-baptized perſons, whoſe Albs of Baptiſm ſerved them alſo for a winding-ſheet. And therefore our Baptiſm, although it does conſign the work of God preſently to the baptized perſon in great, certain and intire effect in order to the remiſſion of what is paſt, in caſe the Catechumen be rightly diſpoſed or hinders not; yet it hath alſo influence upon the following periods of our life, and hath admitted us into a laſting ſtate of Pardon to be renewed and actually applied by the Sacrament of the Lord's Supper, and all other Miniſteries Evangelical, and ſo long as our Repentance is timely, active, and affective.

Gal. 6. 1. James 5. 14.

Εἴ τις ὅλοκληρον ἢ πρεσβύτερον ἢ ὅλως ἱερέα ἔσφαλται ὑπὸ ἁμαρτίας ἢ πρόσκλησαι, ἀλλὰ ἐπιτιμίαις, καθαιρέσθω, ὅτι λυτὴν χεῖρον ἢ οἰκοδομὴν, χαρὰ γίνεται ἐν τῷ οὐρανῷ ὅταν ἐπὶ ἁμαρτωλῷ μετανοήσῃ. Can. Apoſt. 51.

Ὁ πιστεύθεις παρὰ θεοῦ λύειν καὶ λύεσθαι, φιλανθρωπότερον βούλεται κλαγγάσεως ἄξιον. S. Baſil. *Can. pœnit.*

* 1 Joh. 1. 9.

Apocal. 2. 5.

See Diſcourſe 6. of Baptiſm.

18. But now, although it is infinitely certain that the gates of Mercy ſtand open to ſinners after Baptiſm; yet it is with ſome variety, and greater difficulty. He that renounces Chriſtianity, and becomes Apoſtate from his Religion, not by a ſeeming abjuration under a ſtorm, but by a voluntary and hearty dereliction, he ſeems to have quitted all that Grace which he had received when he was illuminated, and to have loſt the benefits of his Redemption and former expiation. And I conceive this is the full meaning of thoſe words of S. *Paul*, which are of higheſt difficulty and latent ſenſe; *For it is impoſſible for thoſe who were once enlightened*, &c. *if they ſhall fall away, to renew them again unto Repentance*. The reaſon is there ſubjoyned, and more clearly explicated a little

Heb. 6. 4, 6.

Heb. 10. 26, 29. little after: *For if we ſin wilfully after we have received the knowledge of the truth, there remains no more ſacrifice for ſins:* For *he hath counted the blood of the Covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite to the Spirit of Grace.* The meaning is divers, according to the degrees of apoſtaſie or relapſe. They who fall away after they were once enlightened in Baptiſm, and felt all thoſe bleſſed effects of the ſanctification and the emanations of the Spirit, if it be into a contradictory ſtate of ſin and mancipation, and obſtinate purpoſes to ſerve *Chriſt*'s enemies; then *there remains nothing but a fearful expectation of Judgment:* but if the backſliding be but the interruption of the firſt Sanctity by a ſingle act, or an unconformed, unreſolved, unmalicious habit; then alſo *it is impoſſible to renew them unto Repentance, viz.* as formerly, that is, they can never be reconciled as before, integrally, fully, and at once, during this life. For that Redemption and expiation was by Baptiſm into *Chriſt*'s death, and there are no more deaths of *Chriſt*, nor any more ſuch ſacramental conſignations of the benefit of it; *there is no more ſacrifice for ſins,* but the Redemption is one, as the Sacrifice is one in whoſe virtue the Redemption does operate. And therefore the *Novatians*, who were zealous men, denied to the firſt ſort of perſons the peace of the Church, and remitted them to the Divine Judgment. The * Church her ſelf was ſometimes almoſt as zealous againſt the ſecond ſort of perſons lapſed into capital crimes, granting to them Repentance but once: by ſuch diſciplines conſigning this truth, That every receſſion from the ſtate of Grace, in which by Baptiſm we were eſtabliſhed and conſigned, is a farther ſtep from the poſſibilities of Heaven, and ſo near a ruine, that the Church thought them perſons fit to be tranſmitted to a Judicature immediately Divine; as ſuppoſing either her power to be too little, or the others malice too great, or elſe the danger too violent, or the ſcandal inſupportable. For concerning ſuch perſons, who once were pious, holy, and forgiven, (for ſo is every man and woman worthily and aptly baptized,) and afterwards fell into diſſolution of manners, *extinguiſhing the Holy Ghoſt, doing deſpite to the Spirit of Grace, crucifying again the Lord of Life,* that is, returning to ſuch a condition from which they were once recovered, and could not otherwiſe be ſo but by the death of our deareſt Lord; I ſay, concerning ſuch perſons the Scripture ſpeaks very ſuſpiciouſly, and to the ſenſe and ſignification of an infinite danger. For if the *ſpeaking* a word *againſt the Holy Ghoſt* be *not to be pardoned here nor hereafter,* what can we imagine to be the end of ſuch an impiety which *crucifies the Lord of Life, and puts him to an open ſhame,* which *quenches the Spirit, doing deſpite to the Spirit of Grace?* Certainly that is worſe then ſpeaking againſt him. And ſuch is every perſon who falls into wilful Apoſtaſie from the Faith, or does that violence to Holineſs Which the other does to Faith; that is, extinguiſhes the ſparks of Illumination, *quenches the Spirit,* and is habitually and obſtinately criminal in any kind. For the ſame thing that Atheiſm was in the firſt period of the world, and Idolatry in the ſecond, the ſame is Apoſtaſie in the laſt; it is a ſtate wholly contradictory to all our religious relation to God, according to the nature and manner of the preſent communication. Only this laſt, becauſe it is more malicious, and a declenſion from a greater grace, is ſomething like the fall of Angels. And of this the Emperour *Julian* was a ſad example.

Quid igitur? rejecta eſt pœnitentia? Haudquaquam: ſed renovatio per novum Baptiſma rejecta eſt. Renovatio namque ſolius lavacri eſt: ex hac cauſa ab Apoſtolo dicitur lavacrum regenerationis & renovationis Spiritûs Sancti. Theophyl. *in hunc locum. Idem aiunt* S. Chryſ. Ambroſ. Anſelm. *in* 10. *Heb.*

* *Collocavit in veſtibulo pœnitentiam ſecundam, quæ pulſantibus patefaciat, ſed jam ſemel quia jam ſecundo; ſed ampliùs nunquam, quia proximè fruſtrà.* Tertul. *lib. de Pœnit. c.* 7. *Hujus igitur pœnitentiæ ſecundæ & unius, &c. c.* 9.

Act. 8. 20, 22, 23. 19. But as theſe are degrees immediately next, and a little leſs; ſo the hopes of pardon are the more viſible. *Simon Magus* ſpake a word, or at leaſt thought, againſt the Holy Ghoſt; he *thought he was to be bought with mony.* Concerning him S. *Peter* pronounced, *Thou art in the gall of bitterneſs, and in the bond of iniquity: Yet repent, and pray God, if perhaps the thought of thine heart may be forgiven thee.* Here the matter was of great difficulty; but yet there was a poſſibility left, at leaſt no impoſſibility of recovery declared. And Verſ. 22, 23.* therefore S. *Jude* bids us, *of ſome to have compaſſion, making a difference; and others ſave with fear, pulling them out of the fire:* meaning, that their condition is only not deſperate. And ſtill in deſcent, retaining the ſame proportion, every leſſer ſin is eaſier pardoned, as better conſiſting with the ſtate of Grace: the whole Spirit is not deſtroyed, and the body of ſin is not introduced: *Chriſt* is not quite ejected out of poſſeſſion, but, like an oppreſſed Prince, ſtill continues his claim; and ſuch is his mercy that he will ſtill do ſo, till all be loſt, or that he is provoked by too much violence, or that Antichriſt is put in ſubſti-
1 John 2. 1, 2. tution, and *ſin reigns in our mortal body.* So that I may uſe the words of S. *John, Theſe things I write unto you, that you ſin not. But if any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous. And he is a propitiation for our ſins; and not for*

ours

ours only, but for the ſins of the whole world. That is plainly, Although the deſign of the Goſpel be, that we ſhould erect a Throne for *Chriſt* to reign in our ſpirits, and this doctrine of Innocence be therefore preached that we ſin not; yet if one be overtaken in a fault, deſpair not, *Chriſt* is our *Advocate*, and he is the *Propitiation*: he did propitiate *the Father* by his death, and the benefit of that we receive at our firſt acceſs to him; but then he is our *Advocate* too, and prays perpetually for our perſeverance or reſtitution reſpectively. But his purpoſe is, and he is able ſo to do, *to keep you from falling, and to preſent you faultleſs before the preſence of his Glory.*

20. This conſideration I intend ſhould relate to all Chriſtians of the world. And although, by the preſent cuſtom of the Church, we are baptized in our infancy, and do not actually reap that fruit of preſent Pardon which perſons of a mature age in the Primitive Church did: (for we yet need it not, as we ſhall when we have paſt the calentures of Youth, which was the time which the wiſeſt of our Fathers in *Chriſt* choſe for their Baptiſm, as appears in the inſtance of S. *Ambroſe*, S. *Auſtin*, and divers others:) yet we muſt remember, that there is a Baptiſm of the Spirit as well as of water. And when-ever this happens, whether it be together with that Baptiſm of water, as uſually it was when only men and women of years of diſcretion were baptized; or whether it be miniſtred in the rite of Confirmation, which is an admirable ſuppletory of an early Baptiſm, and intended by the Holy Ghoſt for a corroborative of Baptiſmal grace, and a defenſative againſt danger; or that, laſtly, it be performed by an internal and merely ſpiritual Miniſtery, when we by acts of our own election verifie the promiſe made in Baptiſm, and ſo bring back the Rite by receiving the effect of Baptiſm; that is, when-ever the *filth of our fleſh is waſht away*, and that we have *the anſwer of a pure conſcience towards God*, which S. *Peter* affirms to be the true Baptiſm, and which by the purpoſe and deſign of God it is expected we ſhould not defer longer then a great reaſon or a great neceſſity enforces; when our ſins are firſt expiated, and the ſacrifice and death of *Chriſt* is made ours, and we made God's by a more immediate title, (which at ſome time or other happens to all Chriſtians, that pretend to any hopes of Heaven:) then let us look to our ſtanding, and *take heed leſt we fall. When we once have taſted of the heavenly gift, and are made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come*, that is, when we are redeemed by an actual mercy and preſential application, which every Chriſtian that belongs to God is at ſome time or other of his life; then a fall into a deadly crime is highly dangerous, but a relapſe into a contrary eſtate is next to deſperate.

21. I repreſent this ſad, but moſt true, Doctrine in the words of S. *Peter*: *If after they have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them then the beginning. For it had been better for them not to have known the way of righteouſneſs, then after they have known it to turn from the holy Commandment delivered unto them.* So that a relapſe after a ſtate of Grace into a ſtate of ſin, into confirmed habits, is to us a great ſign, and poſſibly in it ſelf it is more then a ſign, even a ſtate, of reprobation and final abſciſſion.

2 Pet. 2. 20, 21.

Neque amiſſos colores Lana refert medicata fuco: Nec vera virtus, cùm ſemel excidit, Curat reponi deterioribus. Hor. l. 3. Od. 5.

22. The ſumm of all is this. There are two ſtates of like oppoſite terms. Firſt, *Chriſt redeems us from our vain converſation*, and reconciles us to God, putting us into an intire condition of Pardon, Favour, Innocence and Acceptance, and becomes our Lord and King, his Spirit dwelling and reigning in us. The oppoſite ſtate to this is that which in Scripture is called a *crucifying the Lord of Life*, a *doing deſpite to the Spirit of grace*, a *being entangled in the pollutions of the world*, the *Apoſtaſie* or *falling away*, an impotency or diſability to do good, *viz.* of ſuch who *cannot ceaſe from ſin*, who are ſlaves of ſin, and in whom *ſin reigns in their bodies.* This condition is a full and integral deletery of the firſt: it is ſuch a condition, which as it hath no Holineſs or remanent affections to Vertue, ſo it hath no hope or revelation of a mercy, becauſe all that benefit is loſt which they received by the death of *Chriſt*; and the firſt being loſt, *there remains no more ſacrifice for ſins, but a certain fearful expectation of Judgment.* But between theſe two ſtates ſtand all thoſe imperfections and ſingle delinquencies, thoſe ſlips and falls, thoſe parts of receſſion and apoſtaſie, thoſe grievings of the Spirit: and ſo long as any thing of the firſt ſtate is left, ſo long we are within the Covenant of Grace, ſo long we are within the ordinary limits of mercy and the Divine compaſſion, we are in poſſibilities of recovery, and the ſame ſacrifice of *Chriſt* hath its power over us; *Chriſt* is in his poſſeſſion, though he be diſturbed. But then our reſtitution conſiſts upon the only condition of a renovation of our integrity: as are the degrees of our Innocence, ſo are our degrees of Confidence.

2 Pet. 2. 14.

23. Now becauſe the intermedial ſtate is diviſible, various, ſucceſſive, and alterable; ſo alſo is our condition of Pardon. Our fleſh ſhall no more return as that of a little child, our wounds ſhall never be perfectly cured; but a ſcar, and pain, and danger of a relapſe ſhall for ever afflict us. Our ſins ſhall be pardoned by parts and degrees, to uncertain purpoſes, but with certain danger of being recalled again: and the Pardon ſhall never be conſummate till that day in which all things have their conſummation.

24. And this is evident to have been God's uſual dealing with all thoſe upon whom his Name is called. God pardoned *David*'s ſins of Adultery and Murther: but the Par-
2 Sam. 12. 13, 14. don was but to a certain degree, and in a limited expreſſion. *God hath taken away thy ſin, thou ſhalt not die:* but this Pardon was as imperfect as his condition was, *Neverthe-leſs the child that is born unto thee,* that *ſhall die.* Thus God pardoned the *Iſraelites* at the importunity of *Moſes,* and yet threatned to viſit that ſin upon them in the day of Viſitation. And ſo it is in Chriſtianity: when once we have broke and diſcompoſed the golden chain of Vocation, Election and Juſtification, which are intire links and methodical periods of our happineſs when we firſt give up our names to *Chriſt* for ever after our condition is imperfect; we have broken our Covenant, and we muſt be ſaved by the excreſcencies and overflowings of mercy. Our whole endeavour muſt be to be reduced to the ſtate of our Baptiſmal innocence and integrity, becauſe in that the Covenant was eſtabliſhed. And ſince our life is full of defailances, and all our endeavours can never make us ſuch as *Chriſt* made us, and yet upon that condition our hopes of happineſs were eſtabliſhed, I mean, of remaining ſuch as he had made us; as are the degrees of our Reſtitution and acceſs to the firſt federal condition, ſo alſo are the
Μήπω μέγαν εἶπης πεὶν τελευτήσαντ' ἴδῃς. Sophocl. degrees of our Pardon: but as it is always in imperfection during this life, and ſubject to change and defailance; ſo alſo are the hopes of our felicity, never certain till we are taken from all danger, never perfect till all that is imperfect in us is done away.

25. And therefore in the preſent condition of things our pardon was properly ex-
Pſal. 32. 1, 2. Rom. 4. 7. preſſed by *David* and S. *Paul,* by *a covering,* and *a not imputing.* For becauſe the body of ſin dies diviſibly, and fights perpetually, and diſputes with hopes of victory, and may alſo prevail, all this life is a condition of ſuſpenſe; our ſin is rather covered, then properly pardoned; God's wrath is ſuſpended, not ſatisfied; the ſin is not to all purpoſes of anger imputed, but yet is in ſome ſenſe remanent, or at leaſt lies ready at the door. Our condition is a ſtate of Imperfection; and every degree of imperfection brings a degree of Receſſion from the ſtate *Chriſt* put us in; and every receſſion from our Innocence is alſo an abatement of our Confidence: the anger of God hovers over our head, and breaks out into temporal Judgments; and he retracts them again, and threatens worſe, according as we approach to or retire from that firſt Innocence, which was the firſt entertainment of a Chriſtian, and the Crown of the Evangelical Covenant. Upon that we entertained the mercies of Redemption; and God eſtabliſhed it upon ſuch an Obedience which is a conſtant, perpetual and univerſal ſincerity and endeavour. And as we perform our part, ſo God verifies his; and not only gives a great aſſiſtence by the perpetual influences of his Holy Spirit, by which we are conſigned to the day of Redemption; but alſo takes an account of Obedience, not according to the ſtandard of the Law and an exact ſcrutiny, but by an Evangelical proportion: in which we are on one ſide looked upon as perſons already redeemed and aſſiſted, and therefore highly engaged; and on the other ſide as compaſſed about with infirmities and enemies, and therefore much pitied. So that as at firſt our *Calling and Election* is preſently good, and ſhall remain ſo, if we *make* it *ſure:* ſo if we once prevaricate it, we are rendred then full of hazard, difficulty and uncertainty, and we muſt with pains and ſedulity *work out our Salvation with fear and trembling;* firſt by preventing a fall, or afterwards by returning to that excellent condition from whence we have departed.

26. But although the pardon of ſins after Baptiſm be, during this life, difficult, imperfect, and revokable: yet becauſe it is to great effects for the preſent, and in order to a compleat Pardon in the day of Judgment, we are next to enquire, what are the parts of duty to which we are obliged after ſuch prevarications which uſually interrupt the
1 John. 1. 6, 7. ſtate of Baptiſmal innocence, and the life of the Spirit. S. *John* gives this account: *If we ſay we have fellowſhip with God, and walk in darkneſs, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have communion one with another, and*
Rom. 13. 12, 13, 14. *the blood of Jeſus cleanſeth us from all ſin.* This ſtate of duty S. *Paul* calls *a caſting off the works of darkneſs, a putting on the armour of light, a walking honeſtly, a putting on the Lord Jeſus Chriſt.* And to it he confronts, *making proviſion for the fleſh, to fulfil the luſts thereof.* S. *Peter,* deſcribing the duty of a Chriſtian, relates the proportion

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of it as high as the first precedent, even God himself. *As he which hath called you is holy, so be ye holy in all manner of conversation: Not fashioning your selves according to the former lusts.* And again, *Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness?* And S. *John*, with the same severity and perfection, *Every one that hath this hope* (that is, Every one who either does not, or hath no reason to despair) *purifieth himself, even as God is pure*; meaning, that he is pure by a Divine purity, which God hath prescribed as an imitation of his Holiness, according to our capacities and possibilities. That Purity must needs be a *laying aside all malice and guile, and hypocrisies, and envies, and evil speakings*; so S. *Peter* expresses it: a *laying aside every weight, and the sin that does so easily beset us*; so S. *Paul.* This is to *walk in the light, as he is in the light, for in him is no darkness at all:* which we have then imitated, when we have *escaped the corruption that is in the world through lusts*, that is so as we are *not held by them*, that we take them for our enemies, for the object and party of our contestation and spiritual fight; when we *contend earnestly* against them, and *resist them unto blood*, if need be: that's being *pure as he is pure.* But besides this positive rejection of all evil, and perpetually contesting against sin, we must pursue the interests of Vertue and an active Religion.

1 Pet. 1. 15, 14. 2 Pet. 3. 11. 1 John 3. 3. 1 Pet. 2. 1. Heb. 12. 1. 1 John 1. 7, 5. 2 Pet. 1. 4.

27. *And besides this*, saith S. *Peter*, *giving all diligence, add to your Faith Vertue, to your Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly-kindness, and to Brotherly-kindness Charity.* All this is an evident prosecution of the first design, the holiness and righteousness of a whole life, the being clear from all spots and blemishes, a being pure, and so presented unto *Christ*: for upon this the Covenant being founded, to this all industries must endeavour, and arrive in their proportions. * *For if these things be in you and abound, they shall make that you be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and hath forgotten he was purged from his old sins*; that is, he hath lost his Baptismal grace, and is put from the first state of his Redemption towards that state which is contradictory and destructive of it.

Ibid. *v.* 5, *&c.* *Veri boni aviditas tuta est. Quid sit illud, interrogas? aut unde subeat? dicam: ex bona conscientia, ex honestis consiliis, ex rectis actionibus, ex contemptu fortuitorum, ex placido vitæ & continuo tenore unam prementis viam.* Sen. *ep.* 23.

* Vers. 8, 9.

28. Now because all these things are in latitude, distance and divisibility, and only injoyn a sedulity and great endeavour, all that we can dwell upon is this, That he who endeavours most is most secure, and every degree of negligence is a degree of danger: and although in the intermedial condition between the two states, of Christianity and a full impiety, there is a state of recovery and possibility; yet there is danger in every part of it, and it increases according as the deflexion and irregularity comes to its height, position, state and finality. So that we must *give all diligence* to *work out our Salvation*, and it would ever be *with fear and trembling: with fear*, that we do not lose our innocence; and *with trembling*, if we have lost it, for fear we never recover, or never be accepted. But Holiness of life and uninterrupted Sanctity being the condition of our Salvation, the ingredient of the Covenant, we must proportion our degrees of hope and confidence of Heaven according as we have obtained degrees of Innocence, or Perseverance, or Restitution. Only this: As it is certain he is in a state of reprobation who lives unto sin, that is, whose actions are habitually criminal, who gives more of his consent to wickedness then to Vertue: so it is also certain he is not in the state of God's favour and Sanctification, unless he lives unto righteousness, that is, unless his desires, and purposes, and endeavours, and actions, and customs are spiritual, holy, sanctified, and obedient. When sin is dead, and the spirit is life; when the Lusts of the flesh are mortified, and the heart is purged from an evil conscience, and we abound in a whole Systeme of Christian Vertues; when our hearts are right to God, and with out affections and our wills we love God and keep his Commandments; when we do not only *cry, Lord, Lord*, but also *do his will*; then *Christ dwells in us*, and we in *Christ*. Now let all this be taken in the lowest sense that can be imagined, all I say which out of Scripture I have transcribed; [*casting away every weight, laying aside all malice, mortifying the deeds of the flesh, crucifying the old man with all his affections and lusts*, and then *having escaped the corruption that is in the world through lust*, besides this, *adding vertue to vertue* till *all righteousness be fulfilled in us, walking in the light, putting on the Lord Jesus, purifying our selves as God is pure, following peace with all men and holiness, resisting unto blood, living in the Spirit, being holy in all manner of conversation as he is holy, being careful and excellent in all conversation and godliness*;] all this, being a pursuit of the first design of *Christ*'s death and our reconcilement, can mean no less but that, 1. We should have in us no affection to a sin; of which we can best judge, when we never chuse it, and never fall under it but by surprise, and never lie under it at all, but instantly recover, judging our selves severely: and, 2. That we should chuse Vertue

with great freedom of ſpirit and alacrity, and purſue it earneſtly, * integrally, and make it the buſineſs of our ‖ lives: and, 3. That the effect of this be, that ſin be crucified in us, and the deſires to it dead, flat and uſeleſs; and that our deſires of ſerving *Chriſt* be quick-ſpirited, active, and effective, inquiſitive for opportunities, apprehenſive of the offer, chearful in the action, and perſevering in the employment.

* *Bonum ex integra cauſa, malum ex quolibet defectu peculiari.*

‖ Χαίρω δίκαιον ἀνδρα δόκησιν μόνον· κακὸν δ' ἂν ἐν ἡμέρᾳ γραίνει μαθ. Sophocl. Oed. Tyr.

29. Now let a prudent perſon imagine what infirmities and overſights can conſiſt with a ſtate thus deſcribed, and all that does no violence to the Covenant: God pities us, and calls us not to an account for what * morally cannot, or certainly will not with great induſtry be prevented. But whatſoever is inconſiſtent with this condition is an abatement from our hopes, as it is a retiring from our duty; and is with greater or leſs difficulty cured, as are the degrees of its diſtance from that condition which *Chriſt* ſtipulated with us when we become his Diſciples. For we are juſt ſo reſtored to our ſtate of grace and favour as we are reſtored to our ſtate of purity and holineſs. Now this redintegration or renewing of us into the firſt condition is alſo called *Repentance*, and is permitted to all perſons who ſtill remain within the powers and poſſibilities of the Covenant, that is, who are not in a ſtate contradictory to the ſtate and portion of Grace; but with a difficulty increaſed by all circumſtances, and incidences of the crime and perſon. And this I ſhall beſt repreſent in repeating theſe Conſiderations. 1. Some ſins are paſt hopes of Pardon in this life. 2. All that are pardoned are pardoned by parts, revocably and imperfectly during this life, not quickly, nor yet manifeſtly. 3. Repentance contains in it many operations, parts and imployments, its terms and purpoſe being to redintegrate our loſt condition, that is, in a ſecond and leſs perfect ſenſe; but, as much as in ſuch circumſtances we can, to verifie our firſt obligations of innocence and holineſs in all manner of converſation and godlineſs.

* *Illud enim eſſet, (quod apud* Diodorum Siculum) Τῆς ἀνθρωπίνης κ) κοινῆς ἀδυνάμιας ὑπερανθρώπους. Ἕως ἂν τις ἀναμαρτήτως πολιτεύηται, τὸ μέτριον ὑπερβαίνει τ φύσιν ἐπανορθώσεως. *Sopater dixit diſſimulanda* τὰ μικρὰ κ) συνήθη τ ἁμαρτημάτων. *Malè hoc; niſi in quantum vitari non poſſunt.*

30. Concerning the firſt, it is too ſad a conſideration to be too dogmatical and concluſive in it; and therefore I ſhall only recal thoſe expreſſes of Scripture which may without envy decree the article. Such as are thoſe of S. *Paul*, that there is a certain ſort of men, whom he twice deſcribes, whom *it is impoſſible to renew again unto Repentance*; or thoſe of S. *Peter*, ſuch whoſe *latter end is worſe then the beginning, becauſe after they once had eſcaped the pollutions of the world, they are intangled therein*; ſuch who, as our Bleſſed Saviour threatens, *ſhall never be forgiven in this world, nor in the world to come.* For there is an unpardonable eſtate, by reaſon of its malice and oppoſition to the Covenant of Grace; and there is a ſtate unpardonable, becauſe the time of Repentance is paſt. There are days and periods of Grace. *If thou hadſt known, at leaſt in this thy day*, ſaid the weeping Saviour of the world to foreknown and determined *Jeruſalem.* When God's decrees are gone out, they are not always revocable. And therefore it was a great caution of the Apoſtle, that we ſhould *follow peace and holineſs*, and *look diligently that we fall not from the grace of God; leſt any* of us become *like Eſau*, to whoſe *Repentance* there was *no place* left, *though he ſought it carefully with tears*: meaning, that we alſo may put our ſelves into a condition, when it ſhall be impoſſible we ſhould be renewed unto Repentance. And thoſe are they *who ſin a ſin unto death, for whom* we have from the Apoſtle no encouragement *to pray.* And theſe are in ſo general and concluſive terms deſcribed in Scripture, that every perſevering ſinner hath great reaſon to ſuſpect himſelf to be in the number. If he endeavours, as ſoon as he thinks of it, to recover, it is the beſt ſign he was not arrived ſo far: but he that liveth long in a violent and habitual courſe of ſin is at the margin and brim of that ſtate of final reprobation; and ſome men are in it before they be aware; and to ſome God reckons their days ſwifter, and their periods ſhorter. The uſe I make of this conſideration is, that if any man hath reaſon to ſuſpect, or to be certain, that his time of Repentance is paſt, it is moſt likely to be a death-bed Penitent after a vicious life, a life contrary to the mercies and grace of the Evangelical Covenant. For he hath provoked God as long as he could, and rejected the offers of Grace as long as he lived, and refuſed Vertue till he could not entertain her, and hath done all thoſe things which a perſon rejected from hopes of Repentance can eaſily be imagined to have done. And if there be any time of rejection, although it may be earlier, yet it is alſo certainly the laſt.

Heb. 12. 14, 15, 16, 17.

1 John 5. 16.

31. Concerning the ſecond, I ſhall add this to the former diſcourſe of it, that perfect Pardon of ſins is not in this world at all after the firſt emiſſion and great efflux of it in our firſt Regeneration. During this life we are in imperfection, minority, and under conditions which we have prevaricated, and our recovery is in perpetual flux, in height-

heightnings and declenſions; and we are highly uncertain of our acceptation, becauſe we are not certain of our reſtitution and innocence; we know not whether we have done all that is ſufficient to repair the breach made in the firſt ſtate of favour and Baptiſmal grace. But *he that is dead*, ſaith S. *Paul*, *is juſtified from ſin*; not till then. And therefore in the doctrine of the moſt learned *Jews* it is affirmed; "He that is guilty "of the profanation of the Name of God, he ſhall not interrupt the apparent malig- "nity of it by his preſent Repentance, nor make atonement in the day of Expia- "tion, nor waſh the ſtains away by chaſtiſing of himſelf, but during his life it re- "mains wholly in ſuſpence, and before death is not extinguiſhed; according to the "ſaying of the Prophet *Eſay*, *This iniquity ſhall not be blotted out till ye die, ſaith the* "*LORD of Hoaſts.* And ſome wiſe perſons have affirmed, that *Jacob* related to this in his expreſſion and appellatives of God, whom he called *the God of Abraham, and the fear of his father Iſaac*: becauſe (as the Doctours of the *Jews* tell us) *Abraham* being dead was aſcribed into the final condition of God's family; but *Iſaac*, being living, had apprehenſions of God not only of a pious, but alſo of a tremulous fear: he was not ſure of his own condition, much leſs of the degrees of his reconciliation, how far God had forgiven his ſins, and how far he had tetained them. And it is certain, that if every degree of the Divine favour be not aſſured by a holy life, thoſe ſins of whoſe pardon we were moſt hopeful return in as full vigour and clamorous importunity as ever, and are made more vocal by the appendent ingratitude, and other accidental degrees. And this *Chriſt* taught us by a Parable: For as the lord made his uncharitable ſervant pay all that debt which he had formerly forgiven him; even *ſo will God do to us, if we from our hearts forgive not one another their treſpaſſes. Behold the goodneſs, and ſeverity of God*, ſaith S. *Paul*: *on them which fell ſeverity*; *but on thee goodneſs, if thou continue in that goodneſs*; *otherwiſe thou ſhalt be cut off. For this is my Covenant which I ſhall make with them, when I ſhall take away their ſins.* And if this be true in thoſe ſins which God certainly hath forgotten, ſuch as were all thoſe which were committed before our illumination; much rather is it true in thoſe which we committed after, concerning whoſe actual and full pardon we cannot be certain without a revelation. So that our pardon of ſins, when it is granted after the breach of our Covenant, is juſt ſo ſecure as our perſeverance is: concerning which becauſe we muſt aſcertain it as well as we can, but ever with fear and trembling, ſo alſo is the eſtate of our Pardon, hazardous, conditional, revocable, and uncertain. And therefore the beſt of men do all their lives ask pardon even of thoſe ſins for which they have wept bitterly, and done the ſharpeſt and ſevereſt penance. And if it be neceſſary we pray that we may not enter into temptation, becauſe temptation is full of danger, and the danger may bring a ſin, and the ſin may ruine us: it is alſo neceſſary that we underſtand the condition of our pardon to be, as is the condition of our perſon, variable as will, ſudden as affections, alterable as our purpoſes, revocable as our own good intentions, and then made as ineffective as our inclinations to good actions. And there is no way to ſecure our confidence and our hope but by being perfect, and holy, and pure, as our heavenly Father is; that is, in the ſenſe of humane capacity, free from the habits of all ſin, and active and induſtrious and continuing in the ways of godlineſs. For upon this only the Promiſe is built, and by our proportion to this ſtate we muſt proportion our confidence; we have no other revelation. *Chriſt* reconciled us to his Father upon no other conditions, and made the Covenant upon no other articles, but of a holy life, in obedience univerſal and perpetual: and the abatements of the rigorous ſenſe of the words, as they are ſuch as may infinitely teſtifie and prove his mercy, ſo they are ſuch as muſt ſecure our duty and habitual graces; an induſtry manly, conſtant and Chriſtian. And becauſe theſe have ſo great latitude, (and to what degrees God will accept our returns he hath no-where punctually deſcribed,) he that is moſt ſevere in his determination does beſt ſecure himſelf, and by exacting the ſtricteſt account of himſelf, ſhall obtain the eaſier ſcrutiny at the hands of God. The uſe I make of this conſideration is to the ſame purpoſe with the former. For if every day of ſin and every criminal act is a degree of receſs from the poſſibilities of Heaven, it would be conſidered at how great diſtance a death-bed Penitent after a vicious life may apprehend himſelf to ſtand for mercy and pardon: and ſince the terms of reſtitution muſt in labour, and in extenſion of time, or intenſion of degrees, be of value great enough to reſtore him to ſome proportion or equivalence with that ſtate of Grace from whence he is fallen, and upon which the Covenant was made with him; how impoſſible, or how near to impoſſible, it will appear to him to go ſo far, and do ſo much in that ſtate, and in thoſe circumſtances of diſability.

Rom. 6. 7.

Eſay 22. 14.

Gen. 31. 42.

Matth. 18. 35.

Rom. 11. 22.

Verſe 27.

32. Concerning the third particular, I conſider that Repentance, as it is deſcribed in Scripture, is a ſyſtem of holy Duties, not of one kind, not properly conſiſting of parts, as if it were a ſingle Grace; but it is the reparation of that eſtate into which *Chriſt* firſt put us, *a renewing us in the ſpirit of our mind*, ſo the Apoſtle calls it: and the Holy Ghoſt hath taught this truth to us by the implication of many appellatives, and alſo by expreſs diſcourſes. For there is in Scripture *(a) a Repentance to be repented of*, and *(b) a Repentance never to be repented of*. The firſt is mere Sorrow for what is paſt, an ineffective trouble producing nothing good: ſuch as was the Repentance of *Judas*, *he repented, and hanged himſelf*; and ſuch was that of *Eſau*, when it was too late; and ſo was the Repentance of the five fooliſh Virgins: which examples tell us alſo when ours is an impertinent and ineffectual Repentance. To this Repentance Pardon is nowhere promiſed in Scripture. But there is a Repentance which is called *Converſion*, or *Amendment of life*, a Repentance productive of holy fruits, ſuch as the Baptiſt and our Bleſſed Saviour preached, ſuch as himſelf alſo propounded in the example of the *(c) Ninevites*; they *repented at the preaching of Jonah*, that is, *(d) they faſted, they covered them in ſackcloth, they cried mightily unto God, yea, they turned every one from his evil way, and from the violence that was in their hands*. And this was it that appeaſed God in that inſtance. *God ſaw their works, that they turned from their evil way; and God repented of the evil, and did it not.*

(a) Μεταμέλεια.
(b) Μετάνοια. Μεταμεληθεὶς ἐπέστρεψε, *ait in Act. Apoſt.* opponitur μετανοήσας ἦν χ' ἐπιστρέψαι, Acts 3. 19. *Huic enim promittitur peccatorum remiſſio in ſeq.* εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας.
(c) Mat. 12. 41.
(d) Jonah. 3. 7, 8. Verſ. 10.

Ezek. 18. 27. 33. The ſame Character of Repentance we find in the Prophet *Ezekiel: When the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which* Ezek. 33. 15. *is lawful and right; If the wicked reſtore the pledge, give again that he had robbed, walk in the ſtatutes of life without committing iniquity; he hath done that which is lawful and right, he ſhall ſurely live, he ſhall not die.* And in the Goſpel Repentance is deſcribed with as full and intire comprehenſions as in the old Prophets. For Faith and Repentance are the whole duty of the Goſpel. Faith when it is in conjunction with a practical grace ſignifies an intellectual. Faith ſignifies the ſubmiſſion of the Underſtanding to the Inſtitution; and Repentance includes all that whole practice which is the intire duty of a Chriſtian after he hath been overtaken in a fault. And therefore Repentance firſt includes a renunciation and abolition of all evil, and then alſo enjoyns a purſuit of every vertue, and that till they arrive at an habitual confirmation.

Διόπερ ἐκ ὑποταλείου ἔλυδος ἧν χρησίμων δὲ τὰς περφανομίας συχνείας· περσακτέον ἢ τλὼ ἔξιν, ἢ πάντα τὰ καλὰ γίνεται δυσχερὰ τοῖς ἀνθρώποις. Polybius. *Vide etiam* Clem. Alexan. *Strom. l. 2. ubi ad eundem ſenſum definit pœnitentiam.*

34. Of the firſt ſenſe are all thoſe expreſſions of Scripture which imply Repentance to be the deletery of ſins. *Repentance from dead works* S. *Paul* affirms to be the prime Fundamental of the Religion, that is, converſion or returning from dead works: for unleſs Repentance be ſo conſtrued, it is not good ſenſe. And this is therefore highly verified, becauſe Repentance, is intended to ſet us into the condition of our firſt undertaking, and articles covenanted with God. And therefore it is a *a redemption of the time*, that is, a recovering what we loſt, and making it up by our doubled induſtry. *Remember whence thou art fallen, repent*, that is, return, *and do thy firſt works*, ſaid the Spirit to the Angel of the Church of *Epheſus*; or elſe *I will remove thy Candleſtick, except thou repent*. It is a reſtitution; *If a man be overtaken in a fault, reſtore ſuch a one*, that is, put him where he was. And then, that Repentance alſo implies a doing all good, is certain by the Sermon of the Baptiſt, *Bring forth fruits meet for Repentance. Do thy firſt works*, was the Sermon of the Spirit. *Laying aſide every weight, and the ſin that eaſily encircles us, let us run with patience the race that is ſet before us*; ſo S. *Paul* taught. And S. *Peter* gives charge, that when we *have eſcaped the corruptions of the world* and of *luſts*, beſides this, we *give all diligence* to acquire the roſary and conjugation of Chriſtian vertues. And they are proper effects, or rather conſtituent parts, of a holy Repentance. *For godly ſorrow worketh Repentance* (ſaith S. *Paul*) *not to be repented of*: and that ye may know what is ſignified by Repentance, behold, the product was *carefulneſs, clearing of themſelves, indignation, fear, vehement deſires, zeal and revenge*; to which if we add the Epithet of *holy*, (for theſe were the reſults of a godly ſorrow, and the members of a Repentance not to be repented of,) we are taught that Repentance, beſides the purging out the malice of iniquity, is alſo a ſanctification of the whole man, a turning Nature into Grace, Paſſions into Reaſon, and the fleſh into ſpirit.

Μετάνοια ἀπὸ νεκρῶν ἔργων. Heb. 6. 1.
Apocal. 2. 5.
Gal. 6. 1.
Matth. 3. 8.
2 Pet. 1. 4, 5.
2 Cor. 7. 10.

(a) Rom. 12. 2. * Tit. 3. 5. (b) Jam. 4. 8. (c) Gal. 5. 24. 35. To this purpoſe I reckon thoſe Phraſes of Scripture calling it a *(a) renewing of our minds*; a * *renewing of the Holy Ghoſt*; a *(b) cleanſing of our hands and purifying our hearts*, that is, a becoming holy in our affections and righteous in our actions; a *(c) transformation* or utter change; a *(c) crucifying the fleſh with the affections and luſts*;

a * *mor-*

a * *mortified* ſtate; a ‖ *purging out the old leven, and becoming a new conſperſion*; a *(a) waking out of ſleep*, and *(b) walking honeſtly as in the day*; a *(c) being born again*, and being *born from above*; a *new life*. And I conſider that theſe preparative actions of Repentance, ſuch as are Sorrow, and Confeſſion of ſins, and Faſting, and exteriour Mortifications and ſeverities, are but fore-runners of Repentance, ſome of the retinue, and they are of the family; but they no more complete the duty of Repentance then the harbingers are the whole Court, or then the Fingers are all the body. There *is more joy in Heaven*, ſaid our Bleſſed Saviour, *over one ſinner that repenteth, then over ninety nine juſt perſons who need no repentance*. There is no man but needs a tear and a ſorrow even for his daily weakneſſes, and poſſibly they are the inſtrumental expiations of our ſudden and frequent and leſſer ſurpriſes of imperfection: but the *juſt perſons need no repentance*, that is, need no inverſion of ſtate, no transformation from condition to condition, but from the leſs to the more perfect the beſt man hath. And therefore thoſe are vain perſons who, when they *owe* God *a hundred*, will *write fourſcore*, or *a thouſand*, will *write fifty*. It was the ſaying of an excellent perſon, that "Repentance "is the beginning of Philoſophy, a flight and renunciation of "evil works and words, and the firſt preparation and entrance "into a life which is never to be repented of. And therefore "a Penitent is not taken with umbrages and appearances, nor "quits a real good for an imaginary, nor chuſes evil for fear of "enemies and adverſe accidents; but peremptorily conforms "his ſentence to the Divine Laws, and ſubmits his whole life "in a conformity with them. He that ſaid thoſe excellent words had not been taught the Chriſtian Inſtitution, but it was admirable Reaſon and deep Philoſophy, and moſt conſonant to the reaſonableneſs of Virtue, and the proportions and deſigns of Repentance, and no other then the doctrine of Chriſtian Philoſophy.

* Col. 3. 5.
‖ 1 Cor. 5 7.
(a) Eph. 5.14. Rom. 13. 11.
(b) Rom. 13. 13. *(c)* John 3. 3.

———*Scelerum ſi bene pœnitet,*
Eradenda cupidinis
Pravi ſunt elementa; & teneræ nimis
Mentes aſperioribus
Formandæ ſtudiis———Hor. *l.* 3. *od.* 24.

Ἡ δὲ μετάνοια αὕτη φιλοσοφίας ἀρχὴ γίνεται, καὶ ἀπὸ πονηρῶν ἔργων τε καὶ λόγων φυγὴ, καὶ τῆς ἀμεταμελήτου ζωῆς ἡ πρώτη παρασκευὴ——διὸ ὅτε παρόδοις καὶ λογισμοῖς ἀγαθῶν τὸ ὄντως ἀγαθὸν ἀναιρεῖται, ὅτε οὐδὲν ἧττον ἐναντίων τιὼ τὸ κακὸ πρᾶξιν αἱρήσεται· ἐχόμενος δὲ τῆ γνώμη πρὸς τοὺ θεῖους κανόνας ὁ ἑαυτῦ βίον ἀπευθύνει. Hierocl. *in Pythag.*

36. And it is conſiderable, ſince in Scripture there is a Repentance mentioned which is impertinent and ineffectual as to the obtaining Pardon, a *Repentance* implied which is to be repented of, and another expreſſed which is *never to be repented of*, and this is deſcribed to be a new ſtate of life, a whole converſion and transformation of the man; it follows, that whatſoever in any ſenſe can be called Repentance, and yet is leſs then this new life, muſt be that ineffective Repentance. A Sorrow is a Repentance, and all the acts of dolorous expreſſion are but the ſame ſorrow in other characters; and they are good when they are parts or inſtruments of the true Repentane: but when they are the whole Repentance, that Repentance is no better then that of *Judas*, nor more proſperous then that of *Eſau*. Every ſorrow is not a *godly ſorrow*; and that which is, is but inſtrumental and in order to *Repentance*. *Godly ſorrow worketh Repentance*, ſaith S. *Paul*; that is, it does its ſhare towards it, as every Grace does toward the Pardon, as every degree of Pardon does toward Heaven. By *godly ſorrow* it is probable S. *Paul* means the ſame thing which the School hath ſince called Contrition; a grief proceeding from a holy principle, from our love of God, and anger that we have offended him: and yet this is a great way off from that Repentance without the performance of which we ſhall certainly periſh. But no Contrition alone is remiſſive of ſins, but as it co-operates towards the integrity of our duty. *Cùm converſus ingemuerit*, in the Prophet's expreſſion; When a man *mourns and turns from all his evil way*, that's a *godly ſorrow*, and that's Repentance too. But the tears of a dolorous perſon, though running over with great effuſions, and ſhed in great bitterneſs, and expreſſed in actions of punitive juſtice, all being but the ſame ſenſe in louder language, being nothing but the expreſſions of ſorrow, are good only as they tend farther; and if they do, they may by degrees bring us to Repentance, and that Repentance will bring us to Heaven: but of themſelves they may as well make the Sea ſwell beyond its margin, or water and refreſh the Sun-burnt earth, as move God to mercy, and pierce the heavens. But then to this conſideration we may add, that a ſorrow upon a death-bed after a vicious life is ſuch as cannot eaſily be underſtood to be ordinarily ſo much as the beginning of Vertue, or the firſt inſtance towards a holy life. For he that till then retained his ſins, and now when he is certain and believes he ſhall die, or is fearful leſt he ſhould, is ſorrowful that he hath ſinned, is only ſorrowful becauſe he is like to periſh: and ſuch a ſorrow may perfectly conſiſt with as great an affection to ſin as ever the man had in the higheſt careſſes and invitation of his Luſt. For even then in certain circumſtances he would have refuſed to have acted his greateſt temptation. The boldeſt and moſt pungent Luſt

Μετανόησατε καὶ ἐπιστρέψατε, Acts 3. 19.

Ὡς γὰρ ἔχοντος, πλὴν τὸ λυπεῖσθαι διὰ τοῖς μετανοήσασι παύσασθαι ἐστὶν, Arist. 2. *Rhetor.*

——Ἀγαθοὶ δειδίξυσιν ἄρηες. Hom.

Ὁ μετανοῶν ἐπὶ θάνατῳ ἧττον ἐναντίων ἔχει τῆ κακῆ πρᾶξιν αἱρήσεται. Hierocl.

Luſt would refuſe to be ſatisfied in the Market-place, or with a dagger at his heart; and the greateſt intemperance would refuſe a pleaſant meal, if he believed the meat to be mixt with poiſon: and yet this reſtraint of appetite is no abatement of the affection, any more then the violent fears which, by being incumbent upon the deathbed Penitent, make him grieve for the evil conſequents more then to hate the malice and irregularity. He that does not grieve till his greateſt fear preſſes him hard, and damnation treads upon his heels, feels indeed the effects of fear, but can have no preſent benefit of his ſorrow; becauſe it had no natural principle, but a violent, unnatural and intolerable cauſe, inconſiſtent with a free, placid and moral election. But this I ſpeak only by way of caution: for God's mercy is infinite, and can, if he pleaſe, make it otherwiſe. But it is not good to venture, unleſs you have a promiſe.

37. The ſame alſo I conſider concerning the Purpoſe of a new life; which that any man ſhould judge to be Repentance, that Duty which reſtores us, is more unreaſonable then to think Sorrow will do it. For as a man may ſorrow, and yet never be reſtored: (and he may ſorrow ſo much the more, becauſe he ſhall never be reſtored, as *Eſau* did, as the five fooliſh Virgins did, and as many more do:) ſo he that purpoſes to lead a new life hath convinced himſelf that the Duty is undone, and therefore his pardon not granted, nor his condition reſtored. As a letter is not a word, nor a word an action; as an Embryo is not a man, nor the ſeed the fruit: ſo is a purpoſe of Obedience but the element of Repentance, the firſt imaginations of it, differing from the Grace it ſelf as a diſpoſition from a habit, or (becauſe it ſelf will beſt expreſs it ſelf) as the purpoſe does from the act. For either a holy life is neceſſary, or it is not neceſſary. If it be not, why does any man hope to *eſcape the wrath to come* by reſolving to do an unneceſſary thing? or if he does not purpoſe it, when he pretends he does, that is a mocking of God, and that is a great way from being an inſtrument of his reſtitution. But if a holy life be neceſſary, as it is certain by infinite teſtimonies of Scriptures, it is the *unum neceſſarium*, the one great neceſſary; it cannot reaſonably be thought that any thing leſs then doing it ſhall ſerve our turns. That which is only in purpoſe is not yet done, and yet it is neceſſary it ſhould be done, becauſe it is neceſſary we ſhould purpoſe it. And in this we are ſufficiently concluded by that ingeminate expreſſion uſed by S. *Paul*: * *In Jeſus Chriſt nothing can avail but a new Creature*; nothing but *Faith working by Charity*; nothing but *a keeping the Commandments of God.* ‖ *And as many as walk according to this rule, peace be on them, and mercy, they are the Iſrael of God.*

Nam illi qui ex aliis propoſitis in alia tranſiliunt, aut nè tranſiliunt quidem, ſed caſu quodam tranſmittuntur, quomodo habere quicquam certum manſurúmve poſſunt, ſuſpenſi & vagi? Senec. *Ep.* 23.

* Gal. 6. 15. & 5. 6. 1 Cor. 7. 19. ‖ Gal. 6. 16.

38. This conſideretion I intended to oppoſe againſt the carnal ſecurity of Death-bed penitents, who have (it is to be feared) ſpent a vicious life; who have therefore mocked themſelves, becauſe they meant to mock God, they would reap what they ſowed not. But *be not deceived*, ſaith the Apoſtle, *he that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.* Only this, *Let us not be weary of well-doing; for in due ſeaſon we ſhall reap, if we faint not.* Meaning, that by a perſevering induſtry, and a long work, and a ſucceſſion of religious times, we muſt ſow to the Spirit; a work of ſuch length, that the greateſt danger is of fainting and interciſion: but he that ſows to the Spirit, not being weary of well-doing, not fainting in the long proceſs, he, and he only, ſhall reap life everlaſting. But a purpoſe is none of all this. If it comes to act, and be productive of a holy life, then it is uſeful, and it was like the Eve of a Holiday, feſtival in the midſt of its abſtinence and vigils, it was the beginnings of a Repentance. But if it never come to act, it was to no purpoſe, a mocking of God, an act of direct hypocriſie, a provocation of God and a deceiving our own ſelves. You are unhappy you began not early, or that your earlier days return not together with your good purpoſes.

Gal. 6. 7, 8.

Verſ. 9.

Mutatus——
Dices, Heu! (quoties te in ſpeculo videris alterum)
Quæ mens eſt hodie, cur eadem non puero fuit?
Vel cur his animis incolumes non redeunt genæ?
Hor. *lib.* 4. *Od.* 10.

39. And neither can this have any other ſentence, though the purpoſe be made upon our death-bed. For God hath made no Covenant with us on our death-bed diſtinct from that he made with us in our life and health. And ſince in our life and preſent abilities, good purpoſes and reſolutions and vows (for they are but the ſame thing in differing degrees) did ſignifie nothing till they came to act, and no man was reconciled to God by good intentions, but by doing the will of God; can we imagine that ſuch purpoſes can more prevail at the end of a wicked life then at the beginning? that leſs piety will ſerve our turns after 50 or 60 years impiety, then after but 5 or 10? that a wicked and ſinful life ſhould by leſs pains be expiated then an unhappy year? For it is not in the ſtate of Grace as in other exteriour actions of Religion or Charity, where God will accept the will for the deed, when the external act is inculpably out of our powers

ers, and may alſo be ſupplied by the internal: as bendings of the Body, by the proſtration of the Soul; Alms, by Charity; Preaching, by praying for converſion. Theſe things are neceſſary, becauſe they are precepts, and obligatory only in certain circumſtances, which may fail, and we be innocent and diſobliged. But it is otherwiſe in the eſſential parts of our duty, which God hath made the immediate and next condition of our Salvation, ſuch which are never out of our power but by our own fault. Such are Charity, Forgiveneſs, Repentance, and Faith; ſuch to which we are aſſiſted by God, ſuch which are always put by God's grace into our power, therefore becauſe God indiſpenſably demands them. In theſe caſes, as there is no revelation God will accept the will for the deed, the purpoſe for the act, ſo it is unreaſonable to expect it; becauſe God did once put it into our powers: and if we put it out, we muſt not complain of want of fire which our ſelves have quench'd, nor complain we cannot ſee when we have put our own lights out; and hope God will accept the will for the deed, ſince we had no will to it when God put it into our powers. Theſe are but figleaves to cover our nakedneſs, which our ſin hath introduced.

Εἰς ποῖον ἔτι χεῖρον διαϛάλῃ τὸ ἧϛ βελτίϛων ἀξιῶν σαυτὸν, ϗ ἐν μηδενὶ παραβαίνειν τ ϗαϛῶσα λόγον; παρείληφας τὰ θεωρήματα οἷς ἤδη σε συμβάλλειν, ϗ συμβέβληκας; ποῖον ἔν ἔτι διδάσκαλον προσδοκᾷς ἵν᾽ ὡς ἐκεῖνον ὑφορθῇς τὴν ἐπανόρθωσιν ποιῆσαι ϔ σαυτῷ; οὐκ ἔτι εἶ μειράκιον, ἀλλ᾽ ἀνὴρ ἤδη τέλειος· ἂν τοίνυν ἀμελήσῃς, ϗ ῥᾳθυμήσῃς, ϗ ἀεὶ ὑφθέσεις ἐξ ὑφθέσεων ποιῇς, προθέσεις ἐκ προθέσεων, ϗ ἡμέρας ἄλλας ἐπ᾽ ἄλλαις ὁρίζῃς, μαθ᾽ ἃς προσέξεις σαυτῷ, λήσεις σαυτὸν ἐ προκόψας, ἀλλ᾽ ἰδιώτης διατελέσεις ϗ ζῶν ϗ ἀποθνήσκων. Epict. c. 75.

40. For either the reducing ſuch vows and purpoſes to act is the duty, without which the purpoſe is ineffectual; or elſe that practice is but the ſign and teſtimony of a ſincere intention, and that very ſincere intention was of it ſelf accepted by God in the firſt ſpring. If it was nothing but a ſign, then the Covenant which God made with Man in *Jeſus Chriſt* was Faith and Good meaning, not Faith and Repentance; and a man is juſtified as ſoon as ever he purpoſes well, before any endeavours are commenced, or any act produced, or habit ratified; and the duties of a holy life are but ſhadows and ſignifications of a Grace, no part of the Covenant, not ſo much as ſmoak is of fire, but a mere ſign of a perſon juſtified as ſoon as he made his vow. But then alſo a man may be juſtified five hundred times in a year, as often as he makes a new vow and confident reſolution; which is then done moſt heartily, when the Luſt is newly ſatisfied, and the pleaſure diſappears for the inſtant, though the purpoſe disbands upon the next temptation. Yea but, unleſs it be a ſincere purpoſe, it will do no good: and although we cannot diſcern it, nor the man himſelf, yet God knows the heart; and if he ſees it would have been reduced to act, then he accepts it. And this is the hopes of a dying man: but faint they are and dying, as the man himſelf.

41. For it is impoſſible for us to know but that what a man intends (as himſelf thinks) heartily, is ſincerely meant; and if that may be inſincere, and is to be judged only by a never-following event, (in caſe the man dies,) it cannot become to any man the ground of hope: nay, even to thoſe perſons who do mean ſincerely it is ſtill an inſtrument of diſtruſt and fears infinite, ſince his own ſincere meaning hath nothing in the nature of the thing, no diſtinct formality, no principle, no ſign to diſtinguiſh it from the unſincere vows of ſorrowful, but not truly penitent, perſons. 2. A purpoſe acted and not acted differ not in the principle, but in the effect, which is extrinſecal and accidental to the purpoſe, and each might be without the other: a man might live holily, though he had not made that vow; and when he hath made the vow, he may fail of living holily. * And as we ſhould think it hard meaſure to have a damnation encreaſed upon us for thoſe ſins which we would have committed if we had lived: ſo it cannot be reaſonable to build our hopes of Heaven upon an imaginary Piety, which we never did, and, if we had lived, God knows whether we would or not. 3. God takes away the godly, leſt malice ſhould corrupt their Underſtandings; and *for the Elects ſake thoſe days are ſhortned, which if they ſhould continue, no fleſh ſhould eſcape:* but now ſhall all that be laid upon their ſcore which, if God had not ſo prevented by their death, God knows they would have done? And God deals with the wicked in a proportionable manner, to the contrary purpoſe, he ſhortens their days, and takes away their poſſibilities and opportunities, when the time of Repentance is paſt, becauſe he will not do violence to their Wills; and this * *leſt they ſhould return, and be converted, and I ſhould heal them.* So that it is evident, ſome perſons are by ſome acts of God, after a vicious life and the frequent rejection of the Divine grace, at laſt prevented from mercy, who, without ſuch courſes, and in contrary circumſtances, might poſſibly do acts of Repentance, and *return, and* then *God would heal them.* 4. Let their purpoſes and vows be never ſo ſincere in the principle, yet ſince

* *Et quis tandem eſt noſtrûm qui, quod ad eſſe attinet, æquum cenſeat quenquam pœnas dare ob eam rem quod arguatur malè facere voluiſſe? Nemo, opinor.——Sed ſi honorem non æquum eſt habere ob eam rem, quòd bene facere voluiſſe quis dicit, neque fecit tamen; Rhodienſibus tale erit, non quòd male fecerunt, ſed quia voluiſſe dicuntur facere.* Orat. M. Catonis *pro Rhodienſ.* apud A. Gellium, *l.* 7. *c.* 3.

Nunquam creſcit ex poſt facto prætériti æſtimatio. D. *de reg. Jur.*

* Mat. 13. 15. ex Iſa. 6. 9, 10. Mark 4. 12, Luke 8. 10. John 12. 40. Acts 28. 27. Rom. 11. 8.

ſince a man who is in the ſtate of Grace may again fail of it, and *forget he was purged from his old ſins*, (and every dying ſinner did ſo, if ever he was waſhed in the laver of Regeneration and ſanctified in his ſpirit;) then much more may ſuch a ſincere purpoſe fail: and then it would be known to what diſtance of time or ſtate from his purpoſe God will give his final ſentence. Whether will he quit him, becauſe in the firſt ſtage he will correſpond with his intention, and act his purpoſes; or condemn him, becauſe in his ſecond ſtage he would prevaricate? And when a man does fail, it is not becauſe his firſt principle was not good; for the Holy Spirit, which is certainly the beſt principle of ſpiritual actions, may be extinguiſhed in a man, and a ſincere or hearty purpoſe may be loſt, or it may again be recovered, and be loſt again. So that it is as unreaſonable as it is unrevealed, that a ſincere purpoſe on a Death-bed ſhall obtain pardon, or paſs for a new ſtate of life. Few men are at thoſe inſtants and in ſuch preſſures hypocritical and vain: and yet to perform ſuch purpoſes is a new work and a new labour; it comes in upon a new ſtock differing from that principle, and will meet with temptations, difficulties and impediments; and an honeſt heart is not ſure to remain ſo, but may ſplit upon a rock of a violent invitation. A promiſe is made to be faithful or unfaithful *ex poſt facto* by the event; but it was ſincere or inſincere in the principle, only if the perſon promiſing did or did not reſpectively at that time mean what he ſaid. A ſincere promiſe many times is not truly performed.

42. Concerning all the other acts which it is to be ſuppoſed a dying perſon can do, I have only this conſideration: If they can make up a new Creature, become a new ſtate, be in any ſenſe a holy life, a keeping the Commandments of God, a following of peace and holineſs, a becoming holy in all converſation; if they can arrive to the loweſt ſenſe of that excellent condition *Chriſt* intended to all his Diſciples, when he made *keeping the Commandments* to be the condition of *entring into life*, and not *crying, Lord, Lord, but doing the will of God*; if he that hath ſerved the Luſts of the fleſh and taken pay under all God's enemies during a long and malicious life, can for any thing a dying perſon can do be ſaid in any ſenſe to have lived holily: then his hopes are fairly built. If not, they rely upon a *ſand*, and *the ſtorm* of Death and the Divine diſpleaſure will *beat* too *violently upon* them. There are no ſuppletories of the Evangelical Covenant. If we *walk according to the Rule*, then *ſhall peace and righteouſneſs kiſs each other*: if we have ſinned and prevaricated the Rule, Repentance muſt bring us into the ways of Righteouſneſs, and then we muſt go on upon the old ſtock: but *the deeds of the fleſh* muſt be *mortified*, and *Chriſt* muſt *dwell in us*, and *the Spirit* muſt *reign in us*, and Vertue muſt be habitual, and the habits muſt be confirmed. And this as we do by the Spirit of *Chriſt*, ſo it is hallowed and accepted by the grace of God, and we put into a condition of favour, and redeemed from ſin, and reconciled to God. But this will not be put off with ſingle acts, nor divided parts, nor newly-commenced purpoſes, nor fruitleſs ſorrow. It is a great folly to venture Eternity upon dreams. So that now let me repreſent the condition of a dying perſon after a vicious life.

Audies plerosque dicentes, A quinquagesimo in otium secedam; Sexagesimus annus ab officiis me dimittet. Et quem tandem longioris vitæ prædem accipis? Senec.

43. Firſt, He that conſiders the frailty of humane bodies, their incidences and aptneſs to ſickneſs, caſualties death ſudden or expected, the condition of ſeveral diſeaſes, that ſome are of too quick a ſenſe and are intolerable, ſome are dull, ſtupid and Lethargical; then adds the prodigious Judgments which fall upon many ſinners in the act of ſin, and are marks of our dangers and God's eſſential juſtice and ſeverity; and that ſecurity which poſſeſſes ſuch perſons whoſe lives are vicious, and that habitual careleſneſs, and groundleſs confidence, or an abſolute inconſideration, which is generally the condition and conſtitution of ſuch minds, every one whereof is likely enough to confound a perſevering ſinner in miſeries eternal; will ſoon apprehend the danger of a delayed Repentance to be infinite and unmeaſurable.

Παρήνει ὃ τοῖς συνοῦσι μὴ ἀναζάλλεσθαι τὸ ἀγαθὸν, ὅτι πολλὰς ποιεῖν, περθεσμίας ἐπιζημίους ἑορτὰς ἢ παννυχίους, ἃς ἀπ' ἐκείνου ἀρξομένους τῆς μὴ ἡδέσθαι, καὶ τὰ λοιπὰ ποιήσειν. Lucian. *Nigrin.*

44. Secondly, But ſuppoſe ſuch a perſon, having eſcaped the antecedent circumſtances of the danger, is ſet fairly upon his Death-bed with the juſt apprehenſion of his ſins about him and his addreſſes to Repentance: conſider then the ſtrength of his Luſts, that the ſins he is to mortifie are inveterate, habitual and confirmed, having had the growth and ſtability of a whole life; that the liberty of his Will is impaired; (the Scripture ſaying of ſuch perſons, *whoſe eyes are full of luſt, and that cannot ceaſe from ſin*; and that *his ſervants they are whom they obey*; that they are ſlaves to ſin, and ſo not

2 Pet. 2. 14.

ſui

ſui juris, not at their own diſpoſe;) that his Underſtanding is blinded, his Appetite is mutinous, and of a long time uſed to rebel and prevail; that all the inferiour Faculties are in diſorder; that he wants the helps of Grace proportionable to his neceſſities: (for the longer he hath continued in ſin, the weaker the Grace of God is in him; ſo that, in effect, at that time, the more need he hath, the leſs he ſhall receive, it being God's rule to *give to him that hath, and from him that hath not to take even what he hath:*) then add the innumerable parts and great burthens of Repentance, that it is not a Sorrow, nor a Purpoſe, becauſe both theſe ſuppoſe that to be undone which is the only neceſſary ſupport of all our hopes in *Chriſt* when it is done; the innumerable difficult caſes of Conſcience that may then occur, particularly in the point of Reſtitution; (which, among many other neceſſary parts of Repentance, is indiſpenſably required of all perſons that are able, and in every degree in which they are able;) the many Temptations of the Devil, the ſtrength of Paſſions, the impotency of the Fleſh, the illuſions of the ſpirits of darkneſs, the tremblings of the heart, the incogitancy of the mind, the implication and intanglings of ten thouſand thoughts, and the impertinencies of a diſturbed fancy, and the great * hindrances of a ſick body and a ſad and weary ſpirit: All theſe repreſent a Death-bed to be but an ill ſtation for a Penitent. If the perſon be ſuddenly ſnatched away, he is not left ſo much as to diſpute: if he be permitted to languiſh in his ſickneſs, he is either ſtupid, and apprehends nothing, or elſe miſerable, and hath reaſon to apprehend too much. However, all theſe difficulties are to be paſſed and overcome before the man be put into a ſavable condition. From this conſideration (though perhaps it may infer more, yet) we cannot but conclude this difficulty to be as great as the former danger, that is, vaſt, and ponderous, and inſupportable.

Ἐπειδὰν τις ἐγγὺς ᾖ τοῦ οἴεσθαι τελευτήσειν, εἰσέρχεται αὐτῷ φόβος καὶ φροντὶς, περὶ ὧν ἐν τῷ πρόσθεν οὐκ εἰσήει. Plato *de Repub.*

* *Nequit ſanè fieri ut homo intelligat aut cognoſcat quicquam ex cognitione Creatoris, ſi adverſâ valetudine contabeſcat.* Maimon. *Can. Eth. cap.* 4.

Ante ſenectutem curandum eſt ut homo bene vivat; in ſenectute autem, ut bene moriatur. Seneca.

45. Thirdly, Suppoſe the Clinick or death-bed Penitent to be as forward in theſe employments, and as ſucceſsful in the maſtering many of the Objections, as reaſonably can be thought: yet it is conſiderable, that there is a Repentance which is to be repented of, and that is a Repentance which is not productive of fruits of amendment of life; that there is a period ſet down by God in his Judgment, and that many, who have been profane as *Eſau* was, are reduced into the condition of *Eſau*, and *there is no place left for their Repentance, though they ſeek it carefully with tears*; that they who have long refuſed to hear God calling them to Repentance, God will refuſe to hear them calling for grace and mercy; that *he will laugh* at ſome men *when their calamity comes*; that the five fooliſh Virgins addreſſed themſelves at the noiſe of the Bridegroom's coming, and begg'd oil, and went out to buy oil, and yet for want of ſome more time and an early diligence came too late, and were ſhut out for ever; that it is no-where revealed that ſuch late endeavours and imperfect practices ſhall be accepted; that God hath made but one Covenant with us in *Jeſus Chriſt*, which is Faith and Repentance conſigned in Baptiſm, and the ſignification of them and the purpoſe of *Chriſt* is, *that we ſhould henceforth no more ſerve ſin*, but mortifie and kill him perpetually, and deſtroy his kingdom, and extinguiſh as much as in us lies his very title; that we ſhould *live holily, juſtly and ſoberly in this preſent world, in all holy converſation and godlineſs*; and that either we muſt be continued in or reduced to this ſtate of holy living and habitual ſanctity, or we have no title to the Promiſes; that every degree of receſſion from the ſtate *Chriſt* firſt put us in is a receſſion from our hopes, and an inſecuring our condition, and we add to our Confidence only as our Obedience is reſtored. All this is but a ſad ſtory to a dying perſon, who *ſold himſelf to work wickedneſs* in an habitual iniquity, and averſation from the conditions of the holy Covenant in which he was ſanctified.

O ſi compunctas humana ſuperbia mentes
Ante obitum mutare, nec exſpectare ſuprema
Fata velit ——————
Pœnitet ambiguè quem ſerò pœnitet; ergò
Præſentis ſpatium nobis dum creditur ævi,
Dum patulam cunctis Chriſti clementia ſeſe
Præbet, præteritæ plangamus crimina vitæ,
Dum licet, & ſano ingenioque animoque valemus.
Alcimus Avit.

Bis jam penè tibi conſul trigeſimus inſtat,
Et numerat paucos vix tua vita dies.
Mart. *l.* 1. *ep.* 16.

Vide. S. Ambroſ. *l.* 2. *de Pœnit. c.* 1. & 11. *S.* Aug. *in l. Homil. hom.* 41. *S.* Baſil. *orat.* 4. *S* Bernard. *in parvis Serm. ſer.* 38.

46. And certainly it is unreaſonable to plant all our hopes of Heaven upon a Doctrine that is deſtructive of all Piety, which ſuppoſes us in ſuch a condition that God hath been offended at us all our life long, and yet that we can never return our duties to him unleſs he will unravel the purpoſes of his Predeſtination, or call back time again and begin a new computation of years for us; and if he did, it would be ſtill as uncertain. For what hope is there to that man who hath fulfilled all iniquity, and hath not fulfilled righteouſneſs? Can a man live to the Devil, and die to God? *for*

to

to the flesh, and *reap to the Spirit?* hope God will in mercy reward him who hath served his enemy? Sure it is, the Doctrine of the avail of a death-bed Repentance cannot easily be reconciled with God's purposes and intentions to have us live a good life: for it would reconcile us to the hopes of Heaven for a few thoughts or words or single actions when our life is done; it takes away the benefit of many Graces, and the use of more, and the necessity of all.

47. For let it be seriously weighed, To what purpose is the variety of God's Grace? what use is there of preventing, restraining, concomitant, subsequent, and persevering Grace, unless it be in order to a religions conversation? And by deferring Repentance to the last we despoil our Souls, and rob the Holy Ghost of the glory of many rays and holy influences with which the Church is watered and refreshed, that it may *grow from grace to grace*, till it be consummate in glory. It takes away the very being of Chastity and Temperance; no such Vertues, according to this Doctrine, need to be named among Christians. For the dying person is not in capacity to exercise these: and then either they are troublesome, without which we may do well enough; or else the condition of the unchast and intemperate Clinick is sad and deplorable. For how can he eject those Devils of Lust and Drunkenness and Gluttony, from whom the disease hath taken all powers of election and variety of choice; unless it be possible to root out long-contracted habits in a moment, or acquire the habits of Chastity, Sobriety and Temperance, those self-denying and laborious Graces, without doing a single act of the respective vertues in order to obtaining of habits; unless it be so that God will infuse habits into us more immediately then he creates our reasonable Souls, in an instant, and without the co-operation of the suscipient, without *the working out our Salvation with fear*, and without *giving all diligence*, and *running with patience*, and *resisting unto blood*, and *striving to the last*, and *enduring unto the end* in a long fight and a long race? If God infuses such habits, why have we laws given us, and are commanded to work, and to do our duty with such a succession and lasting diligence as if the habits were to be acquired, to which indeed God promises and ministers his aids, still leaving us the persons obliged to the law and the labour, as we are capable of the reward? I need not instance any more. But this doctrine of a death-bed Repentance is inconsistent with the duties of Mortification, with all the vindictive and punitive parts of Repentance in exteriour instances, with the precepts of *waiting* and *watchfulness* and *preparation*, and standing in *a readiness* against *the coming of the Bridegroom*, with *the patience of well-doing*, with exemplary living, with the imitation of the Life of *Christ*, and conformities to his Passion, with the kingdom and dominion and growth of Grace. And lastly, it goes about to defeat one of God's great purposes. For God therefore concealed the time of our death, that we might always stand upon our guard; the Holy *Jesus* told us so, *Watch, for ye know not what hour the Lord will come*: but this makes men seem more crafty in their late-begun Piety, then God was provident and mysterious in concealing the time of our dissolution.

Prudens futuri temporis exitum
Caliginosâ nocte premit Deus.
Horat. *l.* 3. *Od.* 29.

Vita data est utenda, data est sine fœnore nobis
Mutua, nec certâ persolvenda die.
Quæris quod sit longissimum vitæ spatium? Usque ad sapientiam pervenire. Qui ad illam pervenit, attingit non longissimum finem, sed maximum. Senec.

48. And now if it be demanded, How long time must our Repentance and holy living take up? what is the last period of commencement of our Piety, after which it will be unaccepted or ineffectual? will a month, or a year, or three years, or seven suffice? For since every man fails of his first condition, and makes violent recessions from the state of his Redemption and his Baptismal grace, how long may he lie in that state of recession with hopes of Salvation? To this I answer, He cannot lie in sin a moment without hazarding his Eternity; every instant is a danger, and all the parts of its duration do increase it: and there is no answer to be given antecedently, and by way of rule, but all the hopes of our restitution depends upon the event. It is just as if we should ask, How long will it be before an Infant comes to the perfect use of Reason, or before a fool will become wise, or an ignorant person become excellently learned? The answer to such questions must be given according to the capacity of the man, to the industry of his person, to his opportunities or hindrances, to his life and health, and to God's blessing upon him. Only this; every day of deferring it lessens our hopes, and increases the difficulty: and when this increasing, divisible difficultie comes to the last period of impossibility, God only knows, because he measures the thoughts of man, and compre-

Malè vivunt qui semper vivere incipiunt. Non potest stare paratus ad mortem, qui modò incipit vivere. Quidam vivere tunc incipiunt cùm desinendum est; quidam antè vivere desierunt quàm inciperent. Senec. *ep.* 23.

comprehends his powers in a ſpan, and himſelf only can tell how he will correſpond in thoſe aſſiſtences without which we can never be reſtored. *Agree with thy adverſary quickly, while thou art in the way: Quickly.* And therefore the Scripture ſets down no other time then *to day*; *while it is yet called to day.* But becauſe it will every day be called to day, we muſt remember that our duty is ſuch as requires a time, a duration, it is a courſe, *a race that is ſet before us*, a duty requiring patience, and longanimity, and perſeverance, and great care and diligence, *that we faint not.* And ſuppoſing we could gather probably by circumſtances when the laſt period of our hopes begins; yet he that ſtands out as long as he can, gives probation that he came not in of good will or choice, that he loves not the preſent ſervice, that his body is preſent, but his heart is eſtranged from the yoak of his preſent employment: and then all that he can do is odious to God, being a ſacrifice without a heart, an offertory of ſhells and husks, while the Devil and the man's Luſts have devoured the kernels.

Hic eſt locus ſolvendi æris alieni. Senec *ibid.*
Mortem venientem nemo hilaris excipit, niſi qui ſe ad eam diu compoſuerat. Idem *ep.* 30.
——*Qui peccatum moriens dimittit, & ipſa*
In ſerum tempus differt admiſſa fateri,
Non tam dimittit, quàm dimittitur ab illis.
Alcim. Avitus.
Non poteſt ſtare paratus ad mortem qui modo incipit vivere. Id agendum eſt, ut ſatis vixerimus. Quidam vivere tunc incipiunt cùm deſinendum eſt. Si hoc judicas mirum, adjiciam quod magis admireris: Quidam antè vivere deſierunt quàm inciperent. Senec. *ep.* 23.

Cras te victurum, cras dicis, Poſthume, ſemper.
Dic mihi, Cras iſtud, Poſthume, quando venit?
Cras vives? hodie jam vivere, Poſthume, ſeram eſt:
Ille ſapit quiſquis, Poſthume, vixit heri,
Martial. *l.* 5. *ep.* 59.
Non bene differeris videas quæ poſſe negari;
Et ſolum hoc ducas, quod fuit, eſſe tuum.
Non eſt, crede mihi, ſapientis dicere, Vivam.
Sera nimis vita eſt craſtina; vive hodie.
l. 1. *ep.* 16.

49. So that this queſtion is not to be asked beforehand; but after a man hath done much of the work, and in ſome ſenſe lived holily, then he may enquire into his condition, whether, if he perſevere in that, he may hope for the mercies of *Jeſus.* But he that enquires beforehand, as commonly he means ill, ſo he can be anſwered by none but God; becauſe the ſatisfaction of ſuch a vain queſtion depends upon future contingencies, and accidents depending upon God's ſecret pleaſure and predeſtination. He that repents but to day, repents late enough, that he put it off from yeſterday. It may be that ſome may begin to day, and find mercy, and to another perſon it may be too late; but no man is ſafe or wiſe that puts it off till to morrow. And that it may appear how neceſſary it is to begin early, and that the work is of difficulty and continuance, and that time ſtill increaſes the objections; it is certain that all the time that is loſt muſt be redeemed by ſomething in the ſequel equivalent, or fit to make up the breach, and to cure the wounds long ſince made, and long feſtering. And this muſt be done by doing the firſt works, by ſomething that God hath declared he will accept in ſtead of them: the intenſion of the following actions and the frequent repetition muſt make up the defect in the extenſion and coexiſtence with a longer time. It was an act of an heroical Repentance and great deteſtation of the crime which *Thomas Cantipratanus* relates of a young Gentleman condemned to die for robberies, who endeavouring to teſtifie his Repentance, and as far as was then permitted him to expiate the crime, begged of the Judge that tormentours might be appointed him, that he might be long a dying, and be cut in ſmall pieces; that the ſeverity of the execution might be proportionable to the immenſity of his ſorrow and greatneſs of the iniquity. Such great acts do facilitate our Pardon, and haſten the Reſtitution, and in a few days compriſe the elapſed duty of many months. But to relie upon ſuch acts is the laſt remedy, and like unlikely Phyſick to a deſpairing perſon: if it does well, it is well; if it happen otherwiſe, he muſt thank himſelf, it is but what in reaſon he could expect. The *Romans* ſacrificed a Dog to *Mana Geneta*, and prayed *Nè quis dominatorum bonus fiat*, that none of their Domeſticks might be good; that is, that they might not die, (ſaith *Plutarch*) becauſe dead people are called good. But if they be ſo only when they die, they will hardly find the reward of goodneſs in the reckonings of Eternity, when to kill and to make good is all one: (as *Ariſtotle* obſerved it to be in the *Spartan* Covenant with the *Tegeatæ*, and as it is in the caſe of Penitents never mending their lives till their lives be done:) that goodneſs is fatal, and the prologue of an eternal death.

Τελεθῶντες χρηστοί. Ῥωμαικὰ κβ'. Μηδένα χρηστὸν ποιεῖν, ἵ. ε. ἀποκτεννύναι. Plutarch *ibid. ex* Ariſtotele.

50. I conclude this point with the words of S. *Paul*; God *will render to every man according to his deeds: To them who by patient continuance in well-doing ſeek for glory and honour and immortality*; [to them] *eternal life. But to them that are contentious, and do not obey the truth, but obey unrighteouſneſs*; [to them] *indignation and wrath: Tribulation and anguiſh upon every ſoul of man that doeth evil.* Rom. 2. 6, 7, 8, 9.

51. Having now diſcourſed of repentance upon diſtinct principles, I ſhall not need to conſider upon thoſe particulars which are uſually reckoned parts or inſtances of Repentance; ſuch as are Contrition, Confeſſion, and Satisfaction. Repentance is the fulfilling all righteouſneſs, and includes in it whatſoever is matter of Chriſtian duty and expreſly commanded; ſuch as is Contrition or godly Sorrow, and Confeſſion to God,

both which are declared in Scripture to be in order to Pardon and purgation of our ſins. *A contrite and a broken heart, O God, thou wilt not deſpiſe*; and, *If we confeſs our ſins, God is juſt and righteous to forgive us our ſins, and to cleanſe us from all iniquity.* To which add concerning Satisfaction, that it is a judging and puniſhing of our ſelves; that it alſo is an inſtrument of Repentance, and a fruit of godly ſorrow, and of good advantage for obtaining mercy of God. For *indignation and revenge* are reckoned by S. *Paul* effects of *a godly ſorrow*, and the bleſſing which encourages its practice is inſtanced by the ſame Saint: *When we are judged, we are chaſtened of the Lord*; but, *If we would judge our ſelves, we ſhould not be judged:* where he expounds *judged* by *chaſtened*; if we were ſeverer to our ſelves, God would be gentle and remiſs. And there are only theſe two cautions to be annexed, and then the direction is ſufficient. 1. That when promiſe of Pardon is annexed to any of theſe or another Grace, or any good action, it is not to be underſtood as if alone it were effectual either to the abolition or pardon of ſins, but the promiſe is made to it as to a member of the whole body of Piety. In the coadunation and conjunction of parts the title is firm, but not at all in diſtinction and ſeparation. For it is certain, if we fail in one, we are guilty of all; and therefore cannot be repaired by any one Grace, or one action, or one habit. And therefore *Charity hides a multitude of ſins* with men and God too; *Alms deliver from death*; *Humility pierceth the clouds*, and will not depart before its anſwer be gratious; and *Hope purifieth, and makes not aſhamed*; and Patience, and Faith, and Piety to parents, and Prayer, and the Eight Beatitudes, *have promiſes of this life, and of that which is to come* reſpectively: and yet nothing will obtain theſe promiſes but the harmony and uniting of theſe Graces in a holy and habitual confederation. And when we conſider the Promiſe as ſingularly relating to that one Grace, it is to be underſtood comparatively; that is, ſuch perſons are happy if compared with thoſe who have contrary diſpoſitions. For ſuch a capacity does its portion of the work towards complete Felicity, from which the contrary quality does eſtrange and diſintitle us. 2. The ſpecial and minute actions and inſtances of theſe three preparatives of Repentance are not under any command in the particulars, but are to be diſpoſed of by Chriſtian prudence in order to thoſe ends to which they are moſt aptly inſtrumental and deſigned. Such as are Faſting, and corporal ſeverities in ſatisfaction, or the punitive parts of Repentance: they are either vindictive of what is paſt, and ſo are proper acts or effects of Contrition and godly ſorrow; or elſe they relate to the preſent and future ſtate, and are intended for correction or emendation, and ſo are of good uſe as they are medicinal, and in that proportion not to be omitted. And ſo is Confeſſion to a Spiritual perſon an excellent inſtrument of Diſcipline, a bridle of intemperate Paſſions, an opportunity of Reſtitution. *Ye which are ſpiritual, reſtore ſuch a perſon overtaken in a fault*, (ſaith the Apoſtle.) It is the application of a remedy, the conſulting with a guide, and the beſt ſecurity to a weak or lapſed or an ignorant perſon; in all which caſes he is unfit to judge his own queſtions, and in theſe he is alſo committed to the care and conduct of another. But theſe ſpecial inſtances of Repentance are capable of ſuppletories, and are like the corporal works of Mercy, neceſſary only in time and place, and in accidental obligations. He that relieves the poor, or viſits the ſick, chuſing it for the inſtance of his Charity, though he do not redeem captives, is charitable, and hath done his Alms. And he that cures his ſin by any inſtruments, by external, or interiour and ſpiritual remedies, is penitent, though his diet be not aſcetick and afflictive, or his lodging hard, or his ſorrow burſting out into tears, or his expreſſions paſſionate and dolorous. I only add this, that acts of *publick* Repentance muſt be by uſing the inſtruments of the Church, ſuch as ſhe hath appointed; of *private*, ſuch as by experience, or by reaſon, or by the counſel we can get, we ſhall learn to be moſt effective of our penitential purpoſes. And yet it is a great argument that the exteriour expreſſions of corporal ſeverities are of good benefit, becauſe in all Ages wiſe men and ſevere Penitents have choſen them for their inſtruments.

Τὰς μὴ χδαίρουσιν ὠδῖνας καὶ ἀνιλαίρουσας μᾶλλον κολάζομεν· περὶ δὲ τοῦ ὁμολογῆσαι δικαίως κολάζεσθαι δυμάμενοι. Ariſt. *Rhetor.* 2.

Jam. 5. 20. Tob. 4. 10. 1 John 3. 3. Rom. 5. 5. 1 Tim. 4. 8.

Gal. 6. 1.

Vide Diſc. of Mortification, Part 1. and Diſc. of Faſting, Part 2.

The

The PRAYER.

O Eternal God, who wert pleaſed in mercy to look upon us when we were in our blood, to reconcile us when we were enemies, to forgive us in the midſt of our provocations of thy infinite and eternal Majeſty, finding out a remedy for us which mankind could never ask, even making an atonement for us by the death of thy Son, ſanctifying us by the blood of the everlaſting Covenant, and thy all-hallowing and Divine Spirit; let thy Graces ſo perpetually aſſiſt and encourage my endeavours, conduct my will, and fortifie my intentions, that I may perſevere in that holy condition which thou haſt put me in by the gracee of the Covenant, and the mercies of the Holy Jeſus. *O let me never fall into thoſe ſins, and retire to that vain converſation, from which the eternal and merciful Saviour of the World hath redeemed me: but let me grow in Grace, adding Vertue to Vertue, reducing my purpoſes to act, and increaſing my acts till they grow into habits, and my habits till they be confirmed, and ſtill confirming them till they be conſummate in a bleſſed and holy perſeverance. Let thy Preventing grace daſh all Temptations in their approach; let thy Concomitant grace enable me to reſiſt them in the aſſault, and overcome them in the fight: that my Hopes be never diſcompoſed, nor my Faith weakned, nor my Confidence made remiſs, nor my title and portion in the Covenant be leſſened. Or if thou permitteſt me at any time to fall, (which, Holy* Jeſu, *avert for thy mercy and compaſſion ſake,) yet let me not ſleep in ſin, but recal me inſtantly by the clamours of a nice and tender Conſcience, and the quickning Sermons of the Spirit, that I may never paſs from ſin to ſin, from one degree to another; leſt Sin ſhould get the dominion over me, leſt thou be angry with me, and reject me from the Covenant, and I periſh. Purifie me from all uncleanneſs, ſanctifie my ſpirit, that I may be holy as thou art: and let me never provoke thy jealouſie, nor preſume upon thy goodneſs, nor diſtruſt thy mercies, nor defer my Repentance, nor rely upon vain confidence; but let me by a conſtant, ſedulous and timely endeavour make my calling and election ſure, living to thee and dying to thee; that having ſowed to the Spirit, I may from thy mercies reap in the Spirit bliſs; and eternal ſanctity, and everlaſting life, through* Jeſus Chriſt *our Saviour, our hope, and our mighty and ever-glorious Redeemer.* Amen.

Upon Christ's *Sermon on the Mount, and of the Eight Beatitudes.*

Christ preaches in the Mount.

He went up into a mountain, & opened his mouth, & taught them, saying Blessed are the poor in spirit, &c.
Blessed are they that mourn, &c.
Blessed are the meek, &c.
Blessed are they which hunger and thirst, &c.
Blessed are the merciful, &c. Math. 5. 1, 2, 3, 4, &

Moses delivers the Law.

Joh. 1. 17. The Law was given by Moses but Grace and Truth came by Jesus Christ.
These words the Lord spake unto all the Assembly in the mount out of the midst of the fire with a great voice, & he wrote them in two Tables of stone, & delivered them unto me. Deut. 5. 22. *Pag.* 21.

1. THE Holy *Jesus*, being entred upon his Prophetical Office, in the first solemn Sermon gave testimony that he was not only an Interpreter of Laws then in being, but also a Law-giver, and an Angel of the New and everlasting Covenant: which because God meant to establish with mankind by the mediation of his Son, by his Son also he now began to publish the conditions of it. And that the publication of the Christian Law might retain some proportion at least and analogy of circumstance with the promulgation of the Law of *Moses*, *Christ* went up into a Mountain, and from thence gave the Oracle. And here he taught all the Disciples: for what he was now to speak was to become a Law, a part of the Condition on which he established the Covenant, and founded our hopes of Heaven. Our excellent and gracious Law-giver, knowing that the great argument in all practical disciplines is the proposal of the End, which is their crown and their reward, begins his Sermon, as *David* began his most divine collection of Hymns, with *Blessedness*. And having enumerated Eight Duties, which are the rule of the spirits of Christians, he begins every Duty with a Beatitude, and concludes it with a Reward; to manifest the reasonableness, and to invite and determin our choice to such Graces which are circumscribed with Felicities, which have Blessedness in present possession, and Glory in the consequence; which in the midst of the most passive and afflictive of them tells us that we are blessed: which is indeed a felicity, as a hope is good, or as a rich heir is rich, who in the midst of his Discipline and the severity of Tutors and Governours knows he is designed to and certain of a great inheritance.

2. The Eight Beatitudes, which are the Duty of a Christian, and the Rule of our spirit, and the special Discipline of *Christ*, seem like so many paradoxes and impossibilities reduced to Reason; and are indeed Vertues made excellent by rewards, by the sublimity of Grace, and the mercies of God, hallowing and crowning those habits which are despised by the world, and are esteemed the conditions of lower and less considerable people. But God *sees not as man sees*, and his rules of estimate and judgment are not

borrowed from the exteriour ſplendor, which is apt to ſeduce children, and couzen fools, and pleaſe the appetites of ſenſe and abuſed fancy: but they are ſuch as he makes himſelf, excellencies which by abſtractions and ſeparations from things below land us upon celeſtial appetites. And they are ſtates of ſuffering rather then ſtates of life. For the great imployment of a Chriſtian being to bear the Croſs, *Chriſt* laid the Pedeſtal ſo low, that the rewards were like rich mines interred in the deeps and inacceſſible retirements, and did chuſe to build our felicities upon the torrents and violences of affliction and ſorrow. Without theſe Graces we cannot get Heaven; and without ſorrow and ſad accidents we cannot exerciſe theſe Graces. Such are,

3. Firſt, *Bleſſed are the Poor in ſpirit; for theirs is the Kingdom of Heaven.* Poverty of ſpirit is in reſpect of ſecular affluence and abundance, or in reſpect of great opinion and high thoughts: either of which have divers acts and offices. That the firſt is one of the meanings of this Text is certain, becauſe S. *Luke*, repeating this Beatitude, delivers it plainly, *Bleſſed are the Poor*; and to it he oppoſes *riches*. And our Bleſſed Saviour ſpeaks ſo ſuſpiciouſly of riches and rich men, that he repreſents the condition to be full of danger and temptation: and S. *James* calls it full of ſin, deſcribing rich men to be *oppreſſors*, litigious, proud, ſpiteful, and contentious. Which ſayings, like all others of that nature, are to be underſtood in common and moſt frequent accidents, not regularly, but very improbable to be otherwiſe. For if we conſider our Vocation, S. *Paul* informs us, that *not many mighty, not many noble are called*; but *God hath choſen the poor of this world, rich in faith.* And how *hard it is for a rich man to enter into Heaven*, our Great Maſter hath taught us, by ſaying, *it is more eaſie for a Camel to paſs through a needle's eye.* And the reaſon is, becauſe of the infinite temptation which Riches miniſter to our ſpirits; it being ſuch an opportunity of vices, that nothing remains to countermand the act but a ſtrong, reſolute, unaltered and habitual purpoſe, and pure love of Vertue: Riches in the mean time offering to us occaſions of Luſt, fewel for Revenge, inſtruments of Pride, entertainment of our deſires, engaging them in low, worldly and ſottiſh appetites; inviting us to ſhew our power in oppreſſion, our greatneſs in vanities, our wealth in prodigal expences, and to anſwer the importunity of our Luſts, not by a denial, but by a correſpondence and ſatisfaction, till they become our miſtreſſes, imperious, arrogant, tyrannical, and vain. But Poverty is the ſiſter of a good mind, it miniſters aid to wiſedom, induſtry to our ſpirit, ſeverity to our thoughts, ſoberneſs to counſels, modeſty to our deſires; it reſtrains extravagancy and diſſolultion of appetites: the next thing above our preſent condition, which is commonly the object of our wiſhes, being temperate and little, proportionable enough to nature, not wandring beyond the limits of neceſſity or a moderate conveniency, or at fartheſt but to a free refreſhment and recreation. And the cares of Poverty are ſingle and mean, rather a fit imployment to correct our levities, then a buſineſs to impede our better thoughts: ſince a little thing ſupplies the needs of nature, and * the earth and the fountain with little trouble miniſter food to us, and God's common providence and daily diſpenſation eaſes the cares, and makes them portable. But the cares and buſineſſes of rich men are violences to our whole man, they are loads of memory, buſineſs for the underſtanding, work for two or three arts and ſciences, imployment for many ſervants to aſſiſt in, increaſe the appetite and heighten the thirſt; and by making their dropſie bigger, and their capacities large, they deſtroy all thoſe opportunities and poſſibilities of Charity in which only Riches can be uſeful.

Πενοκοπὴ ψυχῆς, πενοκοπὴ ταπεινώσεως.

Luke 6. 20, 24.

James 2. 6. 5. 1, &c.

Nulli ſortunæ minùs bene quàm optimæ creditur. Aliâ felicitate ad tuendam felicitatem eſt opus. Sen.

Ὤφελες, ὦ τυφλὲ πλοῦτε, μήτ' ἐν γῇ, μήτ' ἐν θαλάσσῃ, μήτ' ἐν ἠπείρῳ φανῆναι, ἀλλὰ τάρταρόν τε νέμειν ὑ Ἀχέροντα· διὰ σὲ γὰρ πάντα ἐν ἀνθρώποις κακά. Timocr. *Lyr.*

Vel nos in mare proximum
Gemmas & lapides, aurum & inutile,
Summi materiam mali,
Mittamus. Hor. *lib.* 3. *od.* 24.

Ὁ μὲν πλοῦτος ἡμᾶς, καθάπερ ἰλαρὸς κακὸς, τυφλὸς (βλέπονσας παρὰ καιρὸν) πάντας ποιεῖ. Antiphanes.

Δῶλος Ἐπίκλησις γιγόμαι, ὦ σώματι πηγὴς,
Καὶ πενίαν Ἱερὸς, ὦ εἰλὼς ἀθανάτοις.
Γλακτοφάγων, ἀβίων τε, δικαιοτάτων ἀνθρώπων, *dixit* Homerus *de Myſis & Hippomolgis, l.* 13. *Il. Juſtiſſimos & longævos dixit qui veſcebantur lacte & cibo mudiſto.*

——Satis eſt fluviuſque Cereſque. Lucan.

Ἐπεὶ τί δεῖ βροτοῖσι πλεῖν δυοῖν μόνον,
Δημητρὸς ἀκτῆ, πώματος δ' ὕδρηχόου,
Ἄτιμ' πάσεισι, ὦ πέτυχ' ἡμᾶς τρέφειν; Eurip.

4. But it is not a mere poverty of poſſeſſion which intitles us to the bleſſing, but a poverty of ſpirit; that is, a contentedneſs in every ſtate, an aptneſs to renounce all when we are obliged in duty, a refuſing to continue a poſſeſſion when we for it muſt quit a vertue or a noble action, a divorce of our affections from thoſe gilded vanities, a generous contempt of the world; and at no hand heaping riches, either with injuſtice or with avarice, either with wrong or impotency, of action or affection. Not like *Laberius* deſcribed by the Poet, who thought nothing ſo criminal as Poverty, and every ſpending of a ſeſterce was the loſs of a moral vertue, and every gaining of a talent was an action glorious and heroical. But Poverty of ſpirit accounts Riches

——Quoad vixit credidit, ingens
Pauperiem vitium, & cavit nil acriùs; ut ſi
Fortè minùs locuples uno quadrante periret,
Ipſe videretur nequior ſibi —— Horat.

Riches to be the ſervants of God firſt, and then of our ſelves; being ſent by God, and to return when he pleaſes, and all the while they are with us to do his buſineſs. It is a looking upon riches and things of the earth, as they do who look upon it from Heaven, to whom it appears little and unprofitable. And becauſe the reſidence of this bleſſed Poverty is in the mind, it follows that it be here underſtood, that all that exinanition and renunciation, abjection and humility of mind, which depauperates the ſpirit, making it leſs worldly and more ſpiritual, is the duty here enjoyned. For if a man throws away his gold, as did *Crates* the *Theban*, or the proud Philoſopher *Diogenes*, and yet leaves a ſpirit high, aiery, phantaſtical and vain, pleaſing himſelf, and with complacency reflecting upon his own act; his Poverty is but a circumſtance of Pride, and the opportunity of an imaginary and a ſecular greatneſs. *Ananias* and *Sapphira* renounced the world by ſelling their poſſeſſions: but becauſe they were not *poor in ſpirit*, but ſtill retained the affections to the world, therefore they *kept back part of the price*, and loſt their hopes. The Church of *Laodicea* was poſſeſſed with a ſpirit of Pride, and flattered themſelves in imaginary riches: they were not poor in ſpirit, but they were poor in poſſeſſion and condition. Theſe wanted Humility, the other wanted a generous contempt of worldly things; and both were deſtitute of this Grace. Apocal. 3. 17.

5. The acts of this Grace are, 1. To caſt off all inordinate affection to * Riches. 2. In heart and ſpirit, that is, preparation of mind, to quit the poſſeſſion of all Riches; and actually ſo to do when God requires it, that is, when the retaining Riches loſes a Vertue.

* Ἐγὼ δ' ἐτ' Ἀμαλθείης βολίμῳ χέρᾳ, ὅτ ἔτλα πενίχροια ἐκλείδην Ταρήϊα βασιλεῦσαι. Anacreon.

3. To be well pleaſed with the whole œconomy of God, his providence and diſpenſation of all things, being contented in all eſtates. 4. To imploy that wealth God hath given us in actions of Juſtice and Religion. 5. To be thankful to God in all temporal loſſes. 6. Not to diſtruſt God, or to be ſolicitous and fearful of want in the future. 7. To put off the ſpirit of vanity, pride and phantaſtick complacency in our ſelves, thinking lowly or meanly of whatſoever we are to do. 8. To prefer others before our ſelves, doing honour and prelation to them; and either contentedly receiving affronts done to us, or modeſtly undervaluing our ſelves. 9. Not to praiſe our ſelves, but when God's glory and the edification of our neighbour is concerned in it; nor willingly to hear others praiſe us. 10. To deſpoil our ſelves of all interiour propriety, denying our own will in all inſtances of ſubordination to our Superiours, and our own judgment in matters of difficulty and queſtion; permitting our ſelves and our affairs to the advice of wiſer men, and the deciſion of thoſe who are truſted with the cure of Souls. 11. Emptying our ſelves of our ſelves, and throwing our ſelves wholly upon God, relying upon his Providence, truſting his Promiſes, craving his Grace, and depending upon his ſtrength for all our actions, and deliverances, and duties.

Non poſſidentem multa vocaveris
Rectè beatum: rectiùs occupat
Nomen beati, qui Deorum
Muneribus ſapienter uti,
Duramque callet paupertiem pati,
Pejúſque letho flagitium timet, &c.
Hor. *lib.* 4. *Od.* 9.

6. The reward promiſed is *the Kingdom of Heaven. Fear not little flock, it is your Father's pleaſure to give you a Kingdom.* To be little in our own eyes is to be great in God's: the Poverty of the ſpirit ſhall be rewarded with the Riches of the Kingdoms, of both Kingdoms: that of Heaven is expreſſed. Poverty is the high-way of Eternity. But therefore the Kingdom of Grace is taken in the way, the way to our Country: and it being the forerunner of glory, and nothing elſe but an antedated Eternity, is part of the reward as well as of our duty. And therefore whatſoever is ſignified by *Kingdom* in the appropriate Evangelical ſenſe, is there intended as a recompence. For the Kingdom of the Goſpel is a congregation and ſociety of *Chriſt*'s poor, of his *little ones*: they are the Communion of Sains, and their preſent entertainment is knowledge of the truth, remiſſion of ſins, the gift of the Holy Ghoſt, and what elſe in Scripture is ſignified to be a part or grace or condition of the Kingdom. For *to the poor the Goſpel is preached*: that is to the poor the Kingdom is promiſed and miniſtred.

Latiùs regnes avidum domando
Spiritum, quàm ſi Libyam remotis
Gadibus jungas, & uterque Pœnus
Serviat uni. Hor. *l.* 2. *Od.* 2.
Servit æternùm, qui parvo neſcit uti. Hor.

Matth. 11. 11. & 18. 4.

Matth. 11. 5.

7. Secondly, *Bleſſed are they that Mourn; for they ſhall be comforted.* This duty of Chriſtian Mourning is commanded not for it ſelf, but in order to many good ends. It is in order to Patience: *Tribulation worketh Patience*; and therefore *we glory in them*, (ſaith S. *Paul*;) and S. *James*, * *My brethren, count it all joy when ye enter into divers temptations, Knowing that the trial of your faith* (viz. by afflictions) *worketh Patience.* 2. It is in order to Repentance: (a) *Godly ſorrow worketh Repentance.* 3. By conſequence it is in order to Pardon; for *a contrite heart God will not reject.*

Rom. 5. 3. *Gaudet patientia duris.*
* Jam. 1. 2, 3.
(a) 2 Cor. 7. 10.

4. And

4. And after all this it leads to Joy. And therefore S. **James* preached a Homily of Sorrow: *Be afflicted, and mourn, and weep*, that is, in penitential mourning; for he adds, *Humble your ſelves in the ſight of the Lord, and he ſhall lift you up.* The acts of this Duty are, 1. To bewail our own ſins. 2. To lament our infirmities, as they are principles of ſin, and receſſions from our firſt ſtate. 3. To weep for our own evils and ſad accidents, as they are iſſues of the Divine anger. 4. To be ſad for the miſeries and calamities of the Church, or of any member of it, and indeed to *weep with every one that weeps*; that is not to rejoyce in his evil, but to be compaſſionate, and pitiful, and apt to bear another's burthen. 5. To avoid all looſe and immoderate laughter, all diſſolution of ſpirit and manners, uncomely jeſtings, free revellings, carnivals and balls, which are the perdition of precious hours, (allowed us for Repentance and poſſibilities of Heaven,) which are the inſtruments of infinite vanity, idle talking, impertinency and luſt, and very much below the ſeverity and retiredneſs of a Chriſtian ſpirit. Of this *Chriſt* became to us the great example; for S. *Baſil* reports a tradition of him, that he never laughed, but wept often. And if we mourn with him, we ſhall alſo rejoyce in the joys of eternity.

* Jam. 4. 9, 10.
Sic enim per oculos cùm notas turpes trahat,
Rurſus per ipſos lacrymas fundit pias,
Egriſſione ut eluat quæ ingreſſa ſunt.
Dum dolemus admiſſa, admittenda excludimus; & fit quædam de condemnatione culpæ diſciplina innocentiæ. S. Ambroſ.

8. Thirdly, *Bleſſed are the Meek; for they ſhall poſſeſs the Earth:* That is, the gentle and ſofter ſpirits, perſons not turbulent or unquiet, not clamorous or impatient, not over-bold or impudent, not querulous or diſcontented, not brawlers or contentious, nct nice or curious; but men who ſubmit to God, and know no choice of fortune or imployment or ſucceſs but what God chuſes for them, having peace at home, becauſe nothing from without does diſcompoſe their ſpirit. In ſumm, Meekneſs is an indifferency to any exteriour accident, a being reconciled to all conditions and inſtances of Providence, a reducing our ſelves to ſuch an evenneſs and interiour ſatisfaction, that there is the ſame conformity of ſpirit and fortune by complying with my fortune, as if my fortune did comply with my ſpirit. And therefore in the order of Beatitudes, Meekneſs is ſet between Mourning and Deſire, that it might balance and attemper thoſe actions by indifferency, which by reaſon of their abode are apt to the tranſportation of paſſion. The reward expreſſed is *a poſſeſſion of the Earth*, that is, a poſſeſſion of all which is excellent here below, to conſign him to a future glory, as *Canaan* was a type of Heaven. For Meekneſs is the beſt cement and combining of friendſhips, it is a great endearment of us to our company. It is an *(a) ornament* to have *a meek and quiet ſpirit*, *(b)* a prevention of quarrels, and pacifier of wrath; it purchaſeth peace, and is it ſelf a quietneſs of ſpirit. It is the greateſt affront to all injuries in the world; for it returns them upon the injurious, and makes them uſeleſs, ineffective, and innocent: and is an antidote againſt all the evil conſequents of anger and adverſity, and tramples upon the uſurping paſſions of the iraſcible faculty.

Πραεῖς εἰσιν οἱ καλλιεχαλκῶντες τὰ ἤθη, καὶ πάντας πάθους ἀπηλλαγμένοι, οὐς μηδεμίαν ἔχειν ταραχὴν ἐποιοῦσαν αὐτῷ τῇ ψυχαῖς. S. Baſil. *in Pſal.* 33

Manſuetus & æquus ſecundùm Ariſtot. *eſt* εὐλυχῶν μέτριος, *&* ἀτυχῶν μεγαλόψυχος.
Ὅσσα τε δαιμονίη τύχη ἐθέλῃσι διδοῦναι,
Ὧν ἂν μοῖραν ἔχῃς, πρᾴως φέρε, μηδ' ἀγανάζευ. Pythag. *Carm. aur.*
Æquam memento rebus in arduis
Servare mentem; non ſecùs in bonis
Ab inſolenti temperatam
Lætitia, moriture Delli. Hor. *Carm. l.* 2. *od.* 3.
Quem res plùs nimio delectavère ſecundæ,
Mutatæ quatient——————ad Fuſc.
(a) 1 Pet. 3. 4.
(b) Ὁ θυμὸς φόνων αἴτιον, συμφορᾶς σύμμαχον, βλάβης σύνεργον καὶ ἀτιμίας, χρημάτων ἀπώλεια, ἔτι δὲ καὶ φθορᾶς ἀρχηγόν. Ariſtot.

9. But the greateſt part of this Paiſage and Landtſchap is Sky: and as a man in all countreys can ſee more of Heaven then of the Earth he dwells on; ſo alſo he may in this Promiſe. For although the Chriſtian hears the promiſe of *the inheritance of the Earth*; yet he muſt place his eye and fix his heart upon Heaven, which by looking downward alſo upon this Promiſe, as in a veſſel of limpid water, he may ſee by reflexion, without looking upwards by a direct intuition. It is *Heaven* that is deſigned by this Promiſe as well as by any of the reſt; though this Grace takes in alſo the refreſhments of the *Earth* by equivalence and a ſuppletory deſign. But *here we have no abiding city*, and therefore no *inheritance*; this is not our Country, and therefore here cannot be our portion: unleſs we chuſe, as did the Prodigal, to go into a ſtrange Country, and ſpend our portion with riotous and beaſtly living, and forfeit our Father's bleſſing. The Devil carrying our Bleſſed Saviour to a high Mountain ſhewed him all the Kingdoms of the world; but, beſides that they were offered upon ill conditions, they were not eligible by him upon any. And neither are they to be choſen by us for our inheritance and portion Evangelical: for the Goſpel is founded upon *better promiſes*, and therefore the hopes of a Chriſtian ought not to determine upon any thing leſs then Heaven. Indeed our Bleſſed Saviour choſe to deſcribe this Beatitude in the words of the Pſalmiſt, ſo inviting his Diſciples to an excellent precept by the inſinuation of thoſe Scriptures which themſelves admitted. But as the Earth which

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was promiſed to the meek man in *David*'s Pſalm was no other earth but the *terra promiſſionis*, the Land of *Canaan*; if we ſhall remember that this Land of promiſe was but a tranſition and an allegory to a greater and more noble, that it was but a type of Heaven, we ſhall not ſee cauſe to wonder why the Holy *Jeſus* intending Heaven for the reward of this Grace alſo, together with the reſt, did call it *the inheritance of the earth*. For now is revealed to us *a new heaven and a new earth, an habitation made without hands, eternal in the heavens.* And he underſtands nothing of the excellency of Chriſtian Religion whoſe affections dwell below, and are ſatisfied with a portion of dirt and corruption. *If we be riſen with Chriſt, let us ſeek thoſe things that are above, where Chriſt ſitteth at the right hand of God.* But if a Chriſtian deſires to take poſſeſſion of this Earth in his way as his inheritance or portion, he hath reaſon to fear it will be his All. We have but one inheritance, one country, and here we are *ſtrangers and pilgrims*. *Abraham* told *Dives* that he had *enjoyed his good things here*; he had *the inheritance of the earth*, in the craſs material ſenſe: and therefore he had no other portion but what the Devils have. And when we remember that Perſecution is the lot of the Church, and that Poverty is her portion, and her *quantum* is but *food and raiment* at the beſt, and that Patience is her ſupport, and Hope her refreſhment, and Self-denial her ſecurity, and Meekneſs is all her poſſeſſion and title to a ſubſiſtence; it will appear certain, that as *Chriſt*'s *Kingdom was not of this world*, ſo neither ſhall his Saints have their portion in that which is not his Kingdom. They are miſerable if they do not reign with him, and he never reigned here; but *if we ſuffer with him, we ſhall alſo reign with him* hereafter. True it is, *Chriſt* promiſed to him that ſhould loſe any intereſt for his ſake the reſtitution of *a hundred-fold in this world*. But as the ſenſe of that cannot be literal, for he cannot receive a hundred Mothers or a hundred Wives; ſo whatſoever that be, it is to be enjoyed *with perſecution*. And then ſuch a portion of the Earth as *Chriſt* hath expreſſed in figure, and ſhall by way of recompence reſtore us, and ſuch a recompence as we can enjoy with Perſecution, and ſuch an enjoyment as is conſiſtent with our having loſt all our temporals, and ſuch an acquiſt and purchace of it as is not deſtructive of the grace of Meekneſs; all that we may enter into our accounts as part of our lot, and the emanation from the holy Promiſe. But in the foot of this account we ſhall not find any great affluence of temporal accruments. However it be, although, when a meek man hath earthly poſſeſſions, by his Grace he is taught how to uſe them and how to part with them; yet if he hath them not, by the vertue here commanded, he is not ſuffered to uſe any thing violent towards the acquiring them, not ſo much as a violent paſſion or a ſtormy imagination: for then he loſes his Meekneſs, and what-ever he gets can be none of the reward of this Grace. He that fights for temporals, (unleſs by ſome other appendent duty he be obliged,) loſes his title by ſtriving incompetently for the reward; he cuts off that hand by which alone he can receive it. For unleſs he be indeed meek, he hath no right to what he calls *the inheritance of the earth*; and he that is not content to want the inheritance of the earth when God requires him, is not meek. So that if this Beatitude be underſtood in a temporal ſenſe, it is an offer of a reward upon a condition we ſhall be without it, and be content too. For, in every ſenſe of the word, Meekneſs implies a juſt ſatisfaction of the ſpirit, and acquieſcence in every eſtate or contingency whatſoever, though we have no poſſeſſions but of a good Conſcience, no *bread* but that *of carefulneſs*, no ſupport but from the Holy Spirit, and a providence miniſtring to our natural neceſſities by an extemporary proviſion. And certain it is, the meekeſt of *Chriſt*'s ſervants, the Apoſtles and the Primitive Chriſtians, had no other verification of his Promiſe but this, that *rejoycing in tribulation*, and *knowing how to want as well as how to abound, through many tribulations they entred into the Kingdom of Heaven*: For that is the Countrey in which they are co-heirs with *Jeſus*. But if we will certainly underſtand what this reward is, we may beſt know it by underſtanding the duty; and this we may beſt learn from him that gave it in commandment. *Learn of me, for I am meek*, (ſaid the Holy *Jeſus*:) and to him was promiſed that *the uttermoſt ends of the earth* ſhould *be his inheritance*. And yet he died firſt, and went to Heaven before it was verified to him in any ſenſe, but only of content, and deſire, and joy in ſuffering, and in all variety of accident. And thus alſo if we be meek, we may receive the inheritance of the Earth.

10. The acts of this Grace are, 1. To ſubmit to all the inſtances of Divine Providence, not repining at any accident which God hath choſen for us, and given us as part of our lot, or a puniſhment of our deſerving, or an inſtrument of vertue; not envying the gifts, graces, or proſperities of our neighbours. 2. To purſue the intereſt and imployment of our calling in which we are placed, not deſpiſing

——— *Non ſi malè nunc, & olim*
Sic erit ———
Rebus anguſtis animoſus atque
Fortis appare: ſapienter idem
Contrahes vento nimium ſecundo
Turgida vela. Hor. *lib.* 2. *Od.* 10.

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the meanneſs of any work, though never ſo diſproportionable to our abilities. 3. To correct all malice, wrath, evil-ſpeaking, and inordinations of anger, whether in reſpect of the object or the degree. 4. At no hand to entertain any thoughts of revenge or retaliation of evil. 5. To be affable and courteous in our deportment towards all perſons of our ſociety and intercourſe. 6. Not to cenſure or reproach the weakneſs of our neighbour, but ſupport his burthen, cover and cure his infirmities. 7. To excuſe what may be excuſed, leſſening ſeverity, and being gentle in reprehenſion. 8. To be patient in afflictions, and thankful under the Croſs. 9. To endure reproof, with ſhame at our ſelves for deſerving it, and thankfulneſs to the charitable Phyſician that offers the remedy. 10. To be modeſt and fairly-mannered toward our Superiours, obeying, reverencing, ſpeaking honourably of and doing honour to aged perſons, and all whom God hath ſet over us, according to their ſeveral capacities. 11. To be aſhamed and very apprehenſive of the unworthineſs of a crime; at no hand loſing our fear of the inviſible God, and our reverence to viſible ſocieties, or ſingle perſons. 12. To be humble in our exteriour addreſſes and behaviour in Churches and all Holy places. 13. To be temperate in government, not imperious, unreaſonable, inſolent or oppreſſive; leſt we provoke to wrath thoſe whoſe intereſt of perſon and of Religion we are to defend or promote. 14. To do our endeavour to expiate any injury we did, by confeſſing the fact, and offering ſatisfaction, and asking forgiveneſs.

Πρῶτον ἀγαθῶν, τὸ ἀναμάρτητον· δεύτερον δ', ἀκόνας. Meliſ. *diſc.* 19.
Neque ulli patientiùs reprehenduntur quàm qui maximè laudari merentur. Plin. *l.* 7. *c.* 10.
Θρασυνομῶν δ' ὑπ' ἐρίπτει τοὺ πάνους. Æſch. Ἱκέτιδες.
Salva res eſt, propter ſpem ſalutis quam promittit indoles erubeſcentis. Comœd.
Γηράσκων δ' ἀεὶ πολλὰ μανθάνει· καὶ τῆς αὐτὴν βλάπτων, καὶ ἀδύς, καὶ δίκης, ἐθέλει. Theog.

11. Fourthly, *Bleſſed are they that Hunger and thirſt after Righteouſneſs; for they ſhall be filled.* This grace is the greateſt indication of ſpiritual health, when our appetite is right, ſtrong and regular; when we are deſirous of ſpiritual nouriſhment, when we long for Manna, and *follow Chriſt for loaves*, not of a low and terreſtrial guſt, but of that *bread which came down from heaven.* Now there are two ſorts of holy repaſt which are the proper objects of our deſires. The Bread of Heaven, which is proportioned to our hunger; that is, all thoſe immediate emanations from *Chriſt*'s pardon of our ſins, and redemption from our former converſation, holy Laws and Commandments. To this Food there is alſo a ſpiritual Beverage to quench our thirſt: and this is the effects of the Holy Spirit, who firſt *moved upon the waters* of Baptiſm, and afterwards became to us *the breath of life*, giving us holy inſpirations and aſſiſtences, refreſhing our wearineſſes, cooling our fevers, and allaying all our intemperate paſſions, making us holy, humble, reſigned and pure, *according to the pattern in the mount*, even *as our Father is pure.* So that the firſt Redemption and Pardon of us by *Chriſt*'s Merits is the Bread of life, for which we muſt hunger; and the refreſhments and daily emanations of the Spirit, who is the ſpring of comforts and purity, is that Drink which we muſt thirſt after. A being firſt reconciled to God by *Jeſus*, and a being ſanctified and preſerved in purity by the Holy Spirit, is the adequate object of our deſires. Some to hunger and thirſt beſt fancy the analogy and proportion of the two Sacraments, the Waters of Baptiſm, and the food of the Euchariſt; ſome the Bread of the Patin, and the Wine of the Chalice. But it is certain they ſignifie one deſire expreſſed by the moſt impatient and neceſſary of our appetites, hungring and thirſting. And the object is whatſoever is the principle or the effect, the beginning, or the way, or the end of righteouſneſs; that is, the Mercies of God, the Pardon of *Jeſus*, the Graces of the Spirit, a holy life, and a holy death, and a bleſſed Eternity.

12. The bleſſing and reward of this Grace is *Fulneſs* or ſatisfaction; which relates immediately to Heaven, becauſe nothing here below can ſatisfie us. The Grace of God is our *Viaticum*, and entertains us by the way; its nature is to increaſe, not to ſatisfie the appetites: not becauſe the Grace is empty and unprofitable, as are the things of the world; but becauſe it is excellent, but yet in order to a greater perfection; it invites the appetite by its preſent goodneſs, but it leaves it unſatisfied, becauſe it is not yet arrived at glory: and yet the preſent imperfection, in reſpect of all the good of this World's poſſeſſion, is reſt and ſatisfaction, and is imperfect only in reſpect of its own future complement and perfection, and our hunger continues, and our needs return becauſe all we have is but an antepaſt. But the glories of Eternity are alſo the proper object of our deſires: that's the reward of God's Grace, that is *the crown of righteouſneſs. As for me, I will behold thy face in righteouſneſs; and when I awake up after thy likeneſs, I ſhall be ſatisfied with it.* The acts of this Vertue are multiplied according to its object: for they are only, 1. to deſire, and, 2. pray for, and, 3. labour for all that which is Righteouſneſs in any ſenſe: 1. For the Pardon of our ſins; 2. for the Graces

Pſal. 17. 15.

and

and Sanctification of the Spirit; 3. for the advancement of *Chriſt*'s Kingdome; 4. for the reception of the holy Sacrament, and all the inſtruments, ordinances and miniſteries of Grace; 5. for the grace of Perſeverance; 6. and finally for the crown of Righteouſneſs.

13. Fifthly, *Bleſſed are the Merciful*; *for they ſhall obtain mercy.* Mercy is the greateſt mark and token of the holy, elect and predeſtinate perſons in the world. *Put ye on (my beloved) as the elect of God the bowels of mercy, holy and precious.* For Mercy is an attribute, in the manifeſtation of which as all our happineſs conſiſts, ſo God takes greateſt complacency, and delights in it above all his other Works. He *puniſhes to the third and fourth generation*, but *ſhews mercy unto thouſands.* Therefore the *Jews* ſay that *Michael* flies with one wing, and *Gabriel* with two: meaning, that the pacifying Angel, the Miniſter of mercy, flies ſwift; but the exterminating Angel, the Meſſenger of wrath, is ſlow. And we are called to our approximation to God by the practice of this Grace: we are made *partakers of the Divine nature* by being *merciful as our heavenly Father is merciful.* This Mercy conſiſts in the affections, and in the effects and actions. In both which the excellency of this Chriſtian Precept is eminent above the goodneſs of the moral precept of the old Philoſophers, and the piety and charity of the *Jews* by virtue of the *Moſaick* Law. The *Stoick* Philoſophers affirm it to be the duty of a wiſe man, to ſuccour and help the neceſſities of indigent and miſerable perſons; but at no hand to pity them, or ſuffer any trouble or compaſſion in our affections: for they intended that a wiſe perſon ſhould be diſpaſſionate, unmoved, and without diſturbance in every accident and object and concernment. But the Bleſſed *Jeſus*, who came to reconcile us to his Father, and purchaſe us an intire poſſeſſion, did intend to redeem us from ſin, and make our paſſions obedient and apt to be commanded, even and moderate in temporal affairs, but high and active in ſome inſtances of ſpiritual concernment; and in all inſtances, that the affection go along with the Grace; that we muſt be as merciful in our compaſſion, as compaſſionate in our exteriour expreſſions and actions. The *Jews* by the preſcript of their Law were to be merciful to all their Nation and confederates in Religion; and this their Mercy was called Juſtice: *He hath diſperſed abroad and given to the poor, his Righteouſneſs* [or Juſtice] *remaineth for ever.* But the mercies of a Chriſtian are to extend to all: *Do good to all men, eſpecially to the houſhold of Faith.* And this diffuſion of a Mercy, not only to Brethren, but to Aliens and Enemies, is that which S. *Paul* calls *goodneſs*, ſtill retaining the old appellative for *Judaical* mercy, [*righteouſneſs:*] *For ſcarcely for a righteous man will one die, yet peradventure for a good man ſome will even dare to die.* So that the Chriſtian Mercy muſt be a mercy of the whole man, the heart muſt be merciful, and the hand operating in *the labour of love:* and it muſt be extended to all perſons of all capacities, according as their neceſſity requires, and our ability permits, and our endearments and other obligations diſpoſe of and determine the order.

Col. 3. 12.

Neque enim ſunt iſti audiendi qui virtutem duram & quaſi ferream eſſe volunt; quæ quidem eſt cùm in multis rebus, tum in amicitia, tenera atque tractabilis, ut & bonis amici quaſi diffundantur & incommodis contrahantur. Lælius *apud* M. T. Cic.

Gal. 6. 10.

Rom. 5. 7. *Syrus interpres non legit* ἀγαθὸς *ſed* δίκαιος, *ſed* ἀδίκου, *injuſto.*

14. The acts of this Grace are, 1. To pity the miſeries of all perſons, and all calamities ſpiritual or temporal, having a fellow-feeling in their afflictions. 2. To be afflicted and ſad in the publick Judgments imminent or incumbent upon a Church, or State, or Family. 3. To pray to God for remedy for all afflicted perſons. 4. To do all acts of bodily aſſiſtence to all miſerable and diſtreſſed people; to relieve the Poor, to redeem Captives, to forgive Debts to diſabled perſons, to pay Debts for them, to lend them mony, to feed the hungry and cloath the naked, to reſcue perſons from dangers, to defend and relieve the oppreſſed, to comfort widows and fatherleſs children, to help them to right that ſuffer wrong; and, in brief, to do any thing of relief, ſupport, ſuccour, and comfort. 5. To do all acts of ſpiritual Mercy; to counſel the doubtful, to admoniſh the erring, to ſtrengthen the weak, to reſolve the ſcrupulous, to teach the ignorant, and any thing elſe which may be inſtrumental to his Converſion, Perſeverance, Reſtitution and Salvation, or may reſcue him from ſpiritual dangers, or ſupply him in any ghoſtly neceſſity. The reward of this Vertue is ſymbolical to the Vertue it ſelf, the grace and glory differing in nothing but degrees, and every Vertue being a reward to it ſelf. *The merciful ſhall receive mercy*; mercy *to help them in time of need*; mercy from God, who will not only give them the great mercies of Pardon and Eternity, but alſo diſpoſe the hearts of others to pity and ſupply their needs as they have done to others. For the preſent, there is nothing more noble then to be beneficial to others, and to *lift up the poor out of the mire*, and reſcue them from miſery; it is to do the work of God: and for the future, nothing is a greater title to a mercy at

Bona comparat præſidia miſericordia; & habet in adver-

sis auxilia qui in secundis commodat. Publius. *Deus est mortali juvare mortalem, atque hæc est ad æternitatem via.* Sen.

at the Day of Judgment, then to have shewed mercy to our necessitous Brother; it being expressed to be the only rule and instance in which *Christ* means to judge the world, in their Mercy and Charity or their Unmercifulness respectively; *I was hungry, and ye fed me*, or, *ye fed me not:* and so we stand or fall in the great and eternal scrutiny. And it was the prayer of Saint *Paul*, (*Onesiphorus* shewed kindness to the great Apostle) *The Lord shew him a mercy in that day.* For *a cup* of charity, though but full *of cold water, shall not lose its reward.*

Psal. 24. 3, 4.

15. Sixthly, *Blessed are the Pure in heart; for they shall see God.* This purity of heart includes purity of hands. *Lord who shall dwell in thy Tabernacle? even he that is of clean hands and a pure heart*; that is, *he that hath not given his mind unto vanity, nor sworn to deceive his Neighbour.* It signifies justice of action and candour of spirit, innocence of manners and sincerity of purpose; it is one of those great circumstances that

1 Tim. 1. 5.

consummates Charity: For *the end of the Commandment is Charity, out of a pure Heart, and of a good Conscience, and Faith unfeigned. A pure Heart*; that is, *a Heart* free from all carnal affections, not only in the matter of natural impurity, but also spiritual and immaterial; such as are *Heresies*, (which are therefore impurities, because they mingle secular interest or prejudice with persuasions in Religion,) *Seditions*, hurtful and impious Strategems, and all those which S. *Paul* enumerates to be *works* or *fruits of the flesh. A good Conscience*; that is, a Conscience either innocent or penitent, a state of Grace, either a not having prevaricated, or a being restored to our Baptismal purity. *Faith unfeigned*; that also is the purity of Sincerity, and excludes Hypocrisie, timorous and half persuasions, neutrality and indifferency in matters of Salvation. And all these do integrate the whole duty of *Charity*. But *Purity*, as it is a special Grace, signifies only honesty and uprightness of Soul, without hypocrisie to God and dissimulation towards men; and then a freedom from all carnal desires, so as not to be governed or led by them. Chastity is the purity of the body, Simplicity is the purity of the spirit; both are the Sanctification of the whole Man, for the entertainment of the Spirit of Purity and the Spirit of Truth.

16. The acts of this Vertue are, 1. To quit all lustful thoughts, not to take delight in them, not to retain them or invite them, but as objects of displeasure to avert them from us. 2. To resist all lustful desires, and extinguish them by their proper correctories and remedies. 3. To refuse all occasions, opportunities and temptations to Impurity; denying to please a wanton eye, or to use a lascivious gesture, or to go into a danger, or to converse with an improper, unsafe object: *hating the garment spotted with the flesh*, so S. *Jude* calls it; and *not to look upon a maid*, so *Job*; *not to sit with a woman that is a singer*, so the son of *Sirach*. 4. To be of a liberal soul, not mingling with affections of mony and inclinations of covetousness, not doing any act of violence, rapine or injustice. 5. To be ingenuous in our thoughts, purposes and professions, speaking nothing contrary to our intentions, but being really what we seem. 6. To give all our faculties and affections to God, without dividing interests between God and his enemies, without entertaining of any one crime in society with our pretences for God. 7. Not to lie in sin, but instantly to repent of it and return, *purifying our Conscience from dead works.* 8. Not to dissemble our faith or belief when we are required to its confession, pretending a persuasion complying with those from whom secretly we differ. Lust, Covetousness and Hypocrisie are the three great enemies of this Grace, they are the motes of our eyes, and the spots of our Souls. The reward of Purity is the vision beatifical. If we are *pure as God is pure, we shall* also *see him as he is: When we awake up after his likeness, we shall behold his presence.* To which in this world we are consigned by freedom from the cares of Covetousness, the shame of Lust, the fear of discovery, and the stings of an evil Conscience; which are the portion of the several Impurities here forbidden.

Plato *vocat Puritatem* Σπόκεσιν χωρὶς σωμάτων καὶ βελτίονων.

Jam. 3. 17.

17. Seventhly, *Blessed are the Peace-makers; for they shall be called the children of God. The wisedom of God is first pure, and then peaceable*; that's the order of the Beatitudes. As soon as *Jesus* was born, the Angels sang a Hymn, *Glory be to God on high, and on earth peace, good will towards men:* signifying the two great errands upon which *Christ* was dispatched in his Legation from Heaven to earth. He is *the Prince of Peace. Follow peace with all men, and holiness, without which no man shall ever see God.* The acts of this Grace are, 1. To mortifie our Anger, peevishness, and fiery dispositions, apt to enkindle upon every slight accident, inadvertency, or misfortune of a friend or servant. 2. Not to be hasty rash, provocative, or upbraiding in our language. 3. To live quietly and serenely in our families and neighbourhoods. 4 Not to backbite, slander, misreport, or undervalue any man, carrying tales, or sowing dissention

dissention between brethren. 5. Not to interest our selves in the quarrels of others by abetting either part, except where Charity calls us to rescue the oppressed; and then also to do a work of charity without mixtures of uncharitableness. 6. To avoid all suits of Law as much as is possible, without intrenching upon any other collateral obligation towards a third interest, or a necessary support for our selves, or great conveniency for our families; or if we be engaged in Law, to pursue our just interests with just means and charitable maintenance. 7. To endeavour by all means to reconcile disagreeing persons. 8. To endeavour by affability and fair deportment to win the love of our neighbours. 9. To offer satisfaction to all whom we have wronged or slandered, and to remit the offences of others; and in trials of right to find out the most charitable expedient to determine it, as by indifferent arbitration, or something like it. 10. To be open, free and ingenuous in reprehensions and fair expostulations with persons whom we conceive to have wronged us, that no seed of malice or rancour may be latent in us, and upon the breath of a new displeasure break out into a flame. 11. To be modest in our arguings, disputings, and demands, not laying great interest upon trifles. 12. To moderate, balance and temper our zeal by the rules of Prudence and the allay of Charity, that we quarrel not for Opinions, nor intitle God in our impotent and mistaken fancies, nor lose Charity for a pretence of an article of Faith. 13. To pray heartily for our enemies, real or imaginary, always loving and being apt to benefit their persons, and to cure their faults by charitable remedies. 14. To abstain from doing all affronts, disgraces, slightings, and uncomely jearings and mockings of our neighbour, not giving him appellatives of scorn or irrision. 15. To submit to all our Superiours in all things, either doing what they command, or suffering what they impose; at no hand lifting our heel against those upon whom the characters of God and the marks of *Jesus* are imprinted in signal and eminent authority; such as are principally the King, and then the Bishops, whom God hath set to *watch over our Souls.* 16. Not to invade the possessions of our Neighbours, or commence War, but when we are bound by justice and legal trust to defend the rights of others, or our own in order to our duy. 17. Not to *speak evil of dignities*, or undervalue their persons, or publish their faults, or upbraid the levities of our Governours; knowing that they also are designed by God, to be converted to us for castigation and amendment of us. 18. Not to be busie in other mens affairs. And then *the peace of God will rest upon us.* The reward is no less then the adoption and inheritance of sons; for *he hath given unto us power to be called the sons of God:* for he is the Father of Peace, and the Sons of Peace are the Sons of God, and therefore have a title to the inheritance of Sons, to be *heirs with God*, and *coheirs with Christ* in the Kingdom of Peace, and essential and never-failing Charity.

Phil. 4. 9. 1 Thess 5. 23. 2 Thess. 3. 16. Heb. 13. 20. Rom. 8. 17.

18. Eighthly, *Blessed are they which are Persecuted for righteousness sake; for theirs is the Kingdom of Heaven.* This being the hardest command in the whole Discipline of *Jesus* is fortified with a double Blessedness; for it follows immediately, *Blessed are ye when men shall revile you, and persecute you:* meaning, that all Persecution for a cause of Righteousness, though the affliction be instanced only in reproachful language, shall be a title to the Blessedness. Any suffering for any good or harmless action is a degree of Martyrdom. It being the greatest testimony in the world of the greatest love, to quit that for God which hath possessed our most natural, regular and orderly affections. It is a preferring God's cause before our own interest; it is a loving of Vertue without secular ends. It is the noblest, the most resigned, ingenuous valiant act in the world, to die for God, whom we never have seen; it is the crown of Faith, the confidence of Hope, and our greatest Charity. The Primitive Churches living under Persecution commenced many pretty opinions concerning the state and special dignity of Martyrs, apportioning to them one of the three Coronets which themselves did knit, and supposed as pendants to the great *Crown of righteousness.* They made it suppletory of Baptism, expiatory of sin, satisfactory of publick Penances: they placed them in bliss immediately, declared them to need no after-Prayer, such as the Devotion of those times used to pour upon the graves of the faithful. With great prudence they did endeavour to alleviate this burthen, and sweeten the bitter chalice; and they did it by such doctrines which did only remonstrate this great truth, That since *no love was greater then to lay down our lives*, nothing could be so great but God would indulge to them. And indeed whatsoever they said in this had no inconvenience; nor would it now, unless men should think mere suffering to be sufficient to excuse a wicked life, or that they be invited to dishonour an excellent patience with the mixture of an impure action. There are many who would die for *Christ*

——*Dulce periculum est,*
O Lenæe, sequi Deum
Cingentem viridi tempora pampino.
Hor. *lib.* 3. *Od.* 25.

C. Tacitus *de Judæis. Animas prælio aut supplicis peremptorum æternas putant. Hinc moriendi contemptus.*

if they were put to it, and yet will not quit a Luſt for him. Thoſe are hardly to be eſteemed *Chriſt*'s Martyrs. Unleſs they be *dead unto ſin*, their dying for an Article or a good action will not paſs the great ſcrutiny. And it may be boldneſs of ſpirit, or ſullenneſs, or an honourable gallantry of mind, or ſomething that is excellent in civil and political eſtimate, moves the perſon, and endears the ſuffering: but that *love* only *which keeps the Commandments* will teach us to die for love, and from love to paſs to bleſſedneſs through the red Sea of blood. And indeed it is more eaſie to die for Chaſtity then to live with it: and many women have been found, who ſuffered death under the violence of Tyrants for defence of their holy vows and purity, who, had they long continued amongſt pleaſures, courtſhips, curioſities, and importunities of men, might perchance have yielded that to a Lover which they denied to an Executioner. S. *Cyprian* obſerves that our Bleſſed Lord, in admitting the innocent Babes of *Bethlehem* firſt to die for him, did to all generations of Chriſtendom conſign this Leſſon, That only perſons holy and innocent were fit to be *Chriſt*'s Martyrs. And I remember that the Prince of the *Latine* Poets, over againſt the region and ſeats of Infants, places in the Shades below perſons that ſuffered death wrongfully; but adds, that this their death was not enough to place them in ſuch bleſſed manſions, but the Judge firſt made inquiry into their lives, and accordingly deſigned their ſtation. It is certain that ſuch dyings or great ſufferings are Heroical actions, and of power to make great compenſations, and redemptions of time, and of omiſſions and imperfections: but if the Man be unholy, ſo alſo are his * Sufferings. For Hereticks have died, and vicious perſons have ſuffered in a good cauſe, and *a dog's neck* may be cut off in *ſacrifice*, and Swine's blood may fill the trench about the Altar: but God only accepts the Sacrifice which is pure and ſpotleſs, firſt ſeaſoned with ſalt, then ſeaſoned with fire. The true Martyr muſt have all the preceding Graces, and then he ſhall receive all the Beatitudes.

Non eſt autem conſentaneum, qui metu non frangatur, eum frangi cupiditate; neq; qui invictum ſe à labore præſtiterit, vinci à voluptate. Cic. *de Offic. l.* 1.

Tertul. *de Caſtit.*

Hos juxta falſo damnati crimine mortis.
Nec verò hæ ſine ſorte datæ, ſine judice, ſedes:
Quæſitor Minos urnam movet; ille ſilentum
Conciliúmque vocat, vitáſque & crimina diſcit.
Virg. *Æneid. 6.*

* *Athleta non vincit ſtatim quia eruitur, nec ideo tranſnatant quia ſe ſpoliant.* Sever. *ep. 2.*

19. The acts of this Duty are, 1. Boldly to confeſs the Faith, nobly to exerciſe publick vertues, not to be aſhamed of any thing that is honeſt; and rather to quit our goods, our liberty, our health, and life it ſelf, then to deny what we are bound to affirm, or to omit what we are bound to do, or to pretend contrary to our preſent perſuaſion. 2. To rejoyce in Afflictions; counting it honourable to be conformable to *Chriſt*, and to wear the cognizance of Chriſtianity, whoſe certain lot it is to ſuffer the hoſtility and violence of enemies viſible and inviſible. 3. Not to revile our Perſecutours, but to bear the Croſs with evenneſs, tranquillity, patience and charity. 4. To offer our ſufferings to the glory of God, and to joyn them with the Paſſions of *Chriſt*, by doing it in love to God, and obedience to his Sanctions, and teſtimony of ſome part of his Religion, and deſigning it as a part of duty. The reward is *the Kingdom of Heaven*; which can be no other but eternal Salvation, in caſe the Martyrdom be conſummate: and *they alſo ſhall be made perfect*; ſo the words of the reward were read in *Clement*'s time. If it be leſs, it keeps its proportion: all ſuffering perſons are the combination of Saints, they make the Church, they are the people of the Kingdom, and heirs of the Covenant. For if they be but Confeſſors, and confeſs *Chriſt* in priſon, though they never preach upon the rack or under the axe, yet *Chriſt will confeſs them before his heavenly Father*; and *they ſhall have a portion where they ſhall never be perſecuted any more.*

Ὅτι αὐτοὶ ἔσονται τέλειοι. *Sic etiam olim legebatur hæc periodus*; ὅτι ἐξῶσι τόπον ὅπου οὐ διωχθήσονται.

The PRAYER.

I.

O *Bleſſed* Jeſus, *who art become to us the Fountain of Peace and Sanctity, of Righteouſneſs and Chartity, of Life and perpetual Benediction, imprint in our ſpirits theſe glorious characteriſms of Chriſtianity, that we by ſuch excellent diſpoſitions may be conſigned to the infinity of Bleſſedneſs which thou cameſt to reveal, and miniſter, and exhibit to mankind. Give us great* Humility of Spirit: *and deny us not, when we beg Sorrow of thee, the* Mourning *and Sadneſs of true Penitents, that we may imitate thy Excellencies, and conform to thy Sufferings. Make us* Meek, *patient, indifferent, and reſigned in all accidents, changes and iſſues of Divine Providence. Mortifie all inordinate Anger in us, all Wrath, Strife, Contention, Murmurings, Malice and Envy; and interrupt, and then blot out, all peeviſh diſpoſitions and moroſities, all diſturbances and unevenneſs of ſpirit or of habit,*

that

that may hinder us in our duty. Oh teach me ſo to hunger and thirſt after *the ways of* Righteouſneſs, *that it may be* meat and drink *to me* to do *thy* Father's will. *Raiſe my affections to Heaven and heavenly things, fix my heart there, and prepare a treaſure for me, which I may receive in the great diffuſions and communications of thy glory. And in this ſad interval of infirmity and temptations ſtrengthen my hopes, and fortifie my Faith, by ſuch emiſſions of light and grace from thy Spirit, that I may reliſh thoſe Bleſſings which thou preparest for thy Saints with ſo great appetite, that I may deſpiſe the world and all its gilded vanities, and may deſire nothing but the crown of righteouſneſs and the paths that lead thither, the graces of thy Kingdom and the glories of it; that when I have ſerved thee in holineſs and ſtrict obedience, I may reign with thee in the glories of Eternity: for thou, O Holy* Jeſus, *art our hope, and our life, and glory, our exceeding great reward.* Amen.

II.

MErciful Jeſu, *who art infinitely pleaſed in demonſtrations of thy Mercy, and didſt deſcend into a ſtate of miſery, ſuffering perſecution and affronts, that thou mighteſt give us thy mercy, and reconcile us to thy Father, and make us partakers of thy Purities, give unto us* tender bowels, *that we may ſuffer together with our calamitous and neceſſitous Brethren; that we, having a fellow-feeling of their miſeries, may uſe all our powers to help them, and eaſe our ſelves of our common ſufferings. But do thou, O Holy* Jeſu, *take from us alſo all our great calamities, the Carnality of our affections, our Senſualities and Impurities, that we may firſt be* pure, *then* peaceable, *living in peace with all men, and preſerving the peace which thou haſt made for us with our God, that we may never commit a ſin which may interrupt ſo bleſſed an atonement. Let neither hope nor fear, tribulation nor anguiſh, pleaſure nor pain, make us to relinquiſh our intereſt in thee, and our portion of the everlaſting Covenant. But give us hearts conſtant, bold and valiant, to confeſs thee before all the world in the midſt of all diſadvantages and contradictory circumſtances, chuſing rather to beg, or to be diſgraced, or afflicted, or to die, then quit a holy Conſcience, or renounce an Article of Chriſtianity: that we either in act, when thou ſhalt call us, or always in preparation of mind,* ſuffering *with thee, may alſo reign with thee in the Church Triumphant, O Holy and moſt merciful Saviour* Jeſu. Amen.

DISCOURSE X.

A Diſcourſe upon that part of the Decalogue which the Holy JESUS adopted into the Inſtitution and obligation of Chriſtianity.

1. WHen the Holy *Jeſus* had deſcribed the Characteriſms of Chriſtianity in theſe Eight Graces and Beatitudes, he adds his Injunctions, that in theſe Vertues they ſhould be eminent and exemplar, that they might adorn the Doctrine of God. For he intended that the Goſpel ſhould be as Leven in a lump of dough, to ſeaſon the whole maſs; and that Chriſtians ſhould be the inſtruments of communicating the excellency and reputation of this holy Inſtitution to all the world. Therefore *Chriſt* calls them *Salt* and *Light*, and the ſocieties of Chriſtians *a City ſet upon a hill*, and *a Light ſet in a candleſtick*, whoſe office and energy is to illuminate all the vicinage: which is alſo expreſſed in theſe preceptive words, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* Which I conſider not only as a Circumſtance of other parts, but as a preciſe Duty it ſelf, and one of the Sanctions of Chriſtianity, which hath ſo confederated the Souls of the Diſciples of the Inſtitution, that it hath in ſome proportion obliged every man to take care of his Brother's Soul. And ſince Reverence to God and Charity to our Brother are the two greateſt Ends which the beſt Laws can have, this precept of exemplary living is enjoyned in order to them both. We muſt *ſhine as lights in the world*, that God may be glorified, and our Brother edified; that the excellency of the act may endear the reputation of the Religion, and invite men to confeſs God according to the ſanctions of ſo holy an Inſtitution. And if we be curious that vanity do not mingle in the

Ὅσῳ δέ ἐστιν ἐν σώματι ψυχὴ, τοσοῦτόν ἐστιν ἐν κόσμῳ Χριστιανοί. Just. Mar. *Sic S.* Paulus, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, Phil. 2. 15.

intention, and that the intention do not ſpoil the action, and that we ſuffer not our lights to ſhine that men may magnifie us, and not glorifie God; this duty is ſoon performed by way of adherence to our other actions, and hath no other difficulty in it, but that it will require our prudence and care to preſerve the ſimplicity of our purpoſes, and humility of our ſpirit, in the midſt of that excellent reputation which will certainly be conſequent to a holy and exemplary life.

2. But ſince the Holy *Jeſus* had ſet us up to be lights in the world, he took care we ſhould not be Stars of the leaſt magnitude, but eminent, and ſuch as might by their great emiſſions of light give evidence of their being immediately derivative from the Sun of Righteouſneſs. He was now giving his Law, and meant to retain ſo much of *Moſes*, as *Moſes* had of natural and eſſential Juſtice and Charity, and ſuperadd many degrees of his own: that as far as *Moſes* was exceeded by *Chriſt* in the capacity of a Law-giver, ſo far Chriſtianity might be more excellent and holy then the *Moſaical* Sanctions. And therefore, as a Preface to the Chriſtian Law, the Holy *Jeſus* declares, that *unleſs our righteouſneſs exceed the righteouſneſs of the Scribes and Phariſees*, that is, of the ſtricter ſects of the *Moſaical* Inſtitution, *we ſhall not enter into the Kingdom of heaven.* Which not only relates to the prevaricating Practices of the Phariſees, but even to their Doctrines and Commentaries upon the Law of *Moſes*; as appears evidently in the following inſtances. For if all the excellency of Chriſtianity had conſiſted in the mere command of Sincerity, and prohibition of Hypocriſie, it had nothing in it proportionable to thoſe excellent promiſes and cleareſt revelations of Eternity there expreſſed, nor of a fit imployment for the deſignation of a ſpecial and a new Law-giver, whoſe Laws were to laſt for ever, and were eſtabliſhed upon foundations ſtronger then the pillars of Heaven and Earth.

Rom. 3. 27. 3. But S. *Paul*, calling the Law of *Moſes a Law of Works*, did well inſinuate what the Doctrine of the *Jews* was concerning the degrees and obligations of Juſtice. For beſides that it was a Law of Works in oppoſition to the Law of Faith, (and ſo the ſenſe of it is * formerly explicated;) it is alſo a Law of Works in oppoſition to the Law of the Spirit: and it is underſtood to be ſuch a Law which required the exteriour Obedience; ſuch a Law according to which S. *Paul* ſo lived, that no man could reprove him, that is, the Judges could not tax him with prevarication; ſuch a Law which being in very many degrees carnal and material, did not with much ſeverity exact the intention and purpoſes ſpiritual. But the Goſpel is *the Law of the Spirit.* If they failed in the exteriour work, it was accounted to them for ſin; but to Chriſtians nothing becomes a ſin, but a failing and prevaricating ſpirit. For the outward act is ſuch an emanation of the interiour, that it enters into the account for the relation ſake, and for its parent. When God hath put a duty into our hands, if our ſpirits be right, the work will certainly follow: but the following work receives its acceptation, not from the value the Chriſtian Law hath preciſely put upon it, but becauſe the ſpirit from whence it came hath obſerved its rule. The Law of Charity is acted and expreſſed in works, but hath its eſtimate from the ſpirit. Which diſcourſe is to be underſtood in a limited and qualified ſignification. For then alſo God required the Heart, and interdicted the very concupiſcences of our irregular paſſions, at leaſt in ſome inſtances: but becauſe much of their Law conſiſted in the exteriour, and the Law appointed not, nor yet intimated any penalty to evil thoughts, and becauſe the expiation of ſuch interiour irregularities was eaſie, implicite, and involved in their daily Sacrifices without ſpecial trouble, therefore the old Law was *a Law of Works*, that is, eſpecially and in its firſt intention. But this being leſs perfect, the Holy *Jeſus* inverted the order. 1. For very little of Chriſtianity ſtands upon the outward action; (*Chriſt* having appointed but two Sacraments immediately:) and, 2. a greater reſtraint is laid upon the paſſions, deſires, and firſt motions of the ſpirit, then under the ſeverity of *Moſes:* and, 3. they are threatned with the ſame curſes of a ſad eternity with the acts proceeding from them: and, 4. becauſe the obedience of the ſpirit does in many things excuſe the want of the outward act, God always requiring at our hands what he hath put in our power, and no more: and, 5. laſtly becauſe the ſpirit is the principle of all actions moral and ſpiritual, and certainly productive of them when they are not impeded from without; therefore the Holy *Jeſus* hath ſecured the fountain, as knowing that the current muſt needs be healthful and pure, if it proceeds through pure chanels from a limpid and unpolluted principle.

* *Vide* Conſiderat. of *Chriſt's* firſt Preaching. *n.* 3.

Οὐ γὰρ δοκῶν δίκαιος, ἀλλὰ εἶναι, θέλων,
Βαθῖον ἄλοκα δὲ ἐρετὰς καρπώσεται,
Ἀφ' ἧς τὰ κείνα βλαστάνει βουλεύματα.
Amphiar. apud Æſchyl.

4. And certainly it is much for the glory of God, to worſhip him with a Religion whoſe very deſign looks upon God as *the ſearcher of* our *hearts* and Lord of our ſpirits,

rits, who judges the purpoſes as a God, and does not only take his eſtimate from the outward action as a man. And it is alſo a great reputation to the Inſtitution it ſelf, that it purifies the Soul, and ſecures the ſecret cogitations of the mind. It puniſhes Covetouſneſs as it judges Rapine; it condemns a Sacrilegious heart as ſoon as an Irreligious hand; it deteſts hating of our Brother by the ſame averſation which it expreſſes againſt doing him affronts. He that curſes in his heart ſhall die the death of an explicite and bold Blaſphemer: murmur and repining is againſt the Laws of Chriſtianity. But either by the remiſſneſs of *Moſes*'s Law, or the gentler execution of it, or the innovating or leſſening gloſſes of the Phariſees, he was eſteemed innocent whoſe actions were according to the letter, not whoſe ſpirit was conformed to the intention and more ſecret Sanctity of the Law. So that our Righteouſneſs muſt therefore exceed the Phariſaical ſtandard, becauſe our ſpirits muſt be pure as our hands, and the heart as regular as the action, our purpoſes muſt be ſanctified, and our thoughts holy: we muſt love our Neighbour, as well as relieve him; and chuſe Juſtice with adheſion of the mind, as well as carry her upon the palms of our hands. And therefore the Prophets, foretelling the Kingdom of the Goſpel and the ſtate of this Religion, call it *a writing the Laws of God in our hearts.* And S. *Paul* diſtinguiſhes the Goſpel from the Law by this only meaſure: We are all *Iſraelites*, of the ſeed of *Abraham*, heirs of the ſame inheritance; only now we are not to be accounted *Jews* for the outward conformity to the Law, but for the inward conſent and obedience to thoſe purities which were ſecretly ſignified by the types of *Moſes*. They of the Law were *Jews outwardly*, their *Circumciſion was outward in the fleſh*, their *praiſe was of men*: We are *Jews inwardly*, our *Circumciſion is that of the heart, in the ſpirit, and not in the letter, and our praiſe is of God*; that is, we are not judged by the outward act, but by the mind and the intention: and though the acts muſt follow in all inſtances where we can and where they are required; yet it is the leſs principal, and rather ſignificative, then by its own ſtrength and energy operative, and accepted.

Joſephus *reprehendit Polybium, quòd mortem Antiochi inflictam dixit ob cogitatum ſcelus Sacrilegii, putans pœnam non irrogari niſi ob perpetratum facinus:* τὸ γὸ μηκέτι ποιῆσαι τὸ ἔργον βελτιστέμωον, ὐκ ἦν τιμωρίας ἄξιον.

Rom. 2. 28, 29.

5. S. *Clemens* of *Alexandria* ſaith, the Phariſees righteouſneſs conſiſted in the not doing evil, and that *Chriſt* ſuperadded this alſo, that we muſt do the contrary good, and ſo exceed the Phariſaical meaſure. They would not wrong a *Jew*, nor many times relieve him: they reckoned their innocence by not giving offence, by walking blameleſs, by not being accuſed before the Judges ſitting in the gates of their Cities. But the balance in which the Judge of quick and dead weighs Chriſtians is, not only the avoiding evil, but doing good; the *following peace with all men and holineſs*; the proceeding *from faith to faith*; the *adding vertue to vertue*; the perſevering *in all holy converſation and godlineſs*. And therefore S. *Paul*, commending the grace of univerſal Charity, ſays, that *Love worketh no ill to his neighbour, therefore Love is the fulfilling of the Law*; implying, that the prime intention of the Law was, that every man's right be ſecured, that no man receive wrong. And indeed all the Decalogue conſiſting of Prohibitions rather then Precepts, ſaving that each Table hath one poſitive Commandment, does not obſcurely verifie the doctrine of S. *Clement*'s interpretation. Now becauſe the Chriſtian Charity abſtains from doing all injury, therefore it is the fulfilling of the Law: but becauſe it is alſo patient and liberal, that it ſuffers long and is kind; therefore the Charity commanded in *Chriſt*'s Law exceeds that Charity which the Scribes and Phariſees reckoned as part of their Righteouſneſs. But *Jeſus* himſelf does with great care in the particulars inſtance in what he would have the Diſciples to be eminent above the moſt ſtrict Sect of the *Jewiſh* Religion: 1. in practiſing the moral Precepts of the Decalogue with a ſtricter interpretation; 2. and in quitting the permiſſions and licences which for the hardneſs of their heart *Moſes* gave them, as indulgences to their perſons, and ſecurities againſt the contempt of too ſevere Laws.

Virtus eſt vitio caruiſſe——
Optimus eſt qui minimis urgetur.

Rom. 13. 10.

6. The ſeverity of expoſition was added but to three Commandments, and in three indulgences the permiſſion was taken away. But becauſe our great Law-giver repeated alſo other parts of the Decalogue in his * after-Sermons, I will repreſent in this one view all that he made to be Chriſtian by adoption.

* Luke 18. 20. Mark 10. 19. Matth 19. 18. Rom 13. 9.

7. The Firſt Commandment *Chriſt* often repeated and enforced, as being the baſis of all Religion, and the firſt endearment of all that relation whereby we are capable of being the ſons of God; as being the great Commandment of the Law, and comprehenſive of all that duty we owe to God in the relations of the vertue of Religion. *Hear, O Iſrael, the Lord thy God is one Lord*; and, *Thou ſhalt love the Lord thy God with*

I COMMAND

Matth. 22. 37. Mark 12. 30. Luke 10. 27.

all thine heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength. This is the firſt Commandment, that is, this comprehends all that which is moral, and eternal in the Firſt Table of the Decalogue.

8. The Duties of this Commandment are, 1. To worſhip God alone with actions proper to him, and, 2. to love, and, 3. obey him with all our faculties. 1. Concerning Worſhip. The actions proper to the Honour of God are, to offer Sacrifice, Incenſe and Oblations, making Vows to him, Swearing by his Name as the inſtrument of ſecret teſtimony, confeſſing his incommunicable Attributes, and Praying to him for thoſe Graces which are eſſentially annexed to his diſpenſation, as Remiſſion of ſins, Gifts of the Spirit, and the grace of Sanctification, and Life eternal. Other acts of Religion, ſuch as are uncovering the head, bowing the knee, falling upon our face, ſtooping to the ground, reciting praiſes, are by the conſent of Nations uſed as teſtimonies of civil or religious veneration, and do not always paſs for confeſſions of a Divinity; and therefore may be without ſin uſed to Angels, or Kings, or Governours, or to perſons in any ſenſe more excellent then our ſelves, provided they be intended to expreſs an excellency no greater then is proper to their dignities and perſons; not in any ſenſe given to an Idol, or falſe gods. But the firſt ſort are ſuch which all the world hath conſented to be actions of Divine and incommunicable Adoration, and ſuch which God alſo in ſeveral Religions hath reſerved as his own appropriate regalities, and are Idolatry if given to any Angel or man.

9. The next Duties are, 2. Love, 3. and Obedience: but they are united in the Goſpel, *This is Love, that we keep his Commandments.* And ſince we are for God's ſake bound alſo to love others, this Love is appropriate to God by the extenſion of parts, and the intenſion of degrees. The Extenſion ſignifies that we muſt ſerve God with all our Faculties; for all diviſion of parts is hypocriſie, and a direct prevarication: our Heart muſt think what our Tongue ſpeaks, our Hands act what we promiſe or purpoſe; and God's enemies muſt have no ſhare ſo much as in appearance or diſſimulation. Now no Creature can challenge this: and if we do Juſtice to our neighbours, though unwillingly, we have done him no injury; for in that caſe he only who ſees the irregularity of our thoughts is the perſon injured. And when we ſwear to him, our heart muſt ſwear as well as our tongue, and our hands muſt pay what our lips have promiſed; or elſe we provoke him with an imperfect ſacrifice: we love him not with all our mind, with all our ſtrength, and all our faculties.

10. But the difficulty and queſtion of this Commandment lies in the Intenſion. For it is not enough to ſerve God with every Capacity, Paſſion, and Faculty; but it muſt be every degree of every Faculty, all the latitude of our Will, all the whole intenſion of our Paſſions, all the poſſibility and energy of our Senſes and our Underſtanding. Which becauſe it is to be underſtood according to that moderate ſentence and account which God requires of us ſet in the midſt of ſuch a condition, ſo attended, and depreſſed and prejudiced, the full ſenſe of it I ſhall expreſs in ſeveral Propoſitions.

11. Firſt, The Intenſion of the Love to which we are obliged requires not the Degree which is abſolutely the greateſt, and ſimply the moſt perfect. For there are degrees of Grace, every one of which is pleaſing to God, and is a ſtate of Reconciliation and atonement. And he that *breaks not the bruiſed reed*, nor *quenches the ſmoaking flax*, loves to cheriſh thoſe endeavours which, beginning from ſmall principles, paſs through the variety of degrees, and give demonſtration, that though it be our duty to contend for the beſt, yet this contention is with an enemy, and that enemy makes an abatement, and that abatement, being an imperfection rather then a ſin, is actually conſiſtent with the ſtate of Grace, the endeavour being in our power, and not the ſucceſs: the perfection is that which ſhall be our reward, and therefore is not our preſent duty. And indeed, if to do the beſt action, and to love God as we ſhall do in Heaven, were a preſent obligation, it would have been clearly taught us what is ſimply the beſt action: whereas now that which is of it ſelf better, in certain circumſtances is leſs perfect, and ſometimes not lawful: and concerning thoſe circumſtances we have no rules, nor any guide but prudence and probable inducements. So that it is certain, in our beſt endeavours we ſhould only increaſe our ſcruples, inſtead of doing actions of the higheſt perfections; we ſhould erect a tyranny over our Conſciences, and no augmentation of any thing but the trouble. And therefore in the Law of *Moſes*, when this Commandment was given in the ſame words, yet that the ſenſe of it might be clear, the analogy of the Law declared that their duty had a latitude; and that God was not ſo ſtrict a taſkmaſter, but that he left many inſtances of Piety to the voluntary Devotion of his ſervants,

ſervants, that they might receive the reward of *Free-will-offerings*. But if theſe words had obliged them to the greateſt degree, that is, to all the degrees of our capacities in every inſtance, every act of Religion had been duty and neceſſity.

12. And thus alſo it was in the Goſpel. *Ananias* and *Sapphira* were killed by ſentence from Heaven, for not performing what was in their power at firſt not to have promiſed; but becauſe they brought an obligation upon themſelves which God brought not, and then prevaricated, they paid the forfeiture of their lives. S. *Paul* took no *wages* of the *Corinthian* Churches, but wrought night and day with his own hand; but himſelf ſays he had power to do otherwiſe. *There was laid upon him a neceſſity to preach*, but no neceſſity to preach without wages and ſupport. There is a good and a better in Virginity and Marriage; and yet there is no command in either, but that we abſtain from ſin: we are left to our own election for the particular, having *no neceſſity, but power in our will*. *David* prayed *ſeven times a day*, and *Daniel* prayed *three times*; and both were beloved of God. The Chriſtian maſters were not bound to manumit their ſlaves, and yet were commended if they did ſo. Sometimes the Chriſtians fled in Perſecution; S. *Paul* did ſo, and S. *Peter* did ſo, and S. *Cyprian* did ſo, and S. *Athanaſius*, and many more: But time was, when ſome of theſe alſo choſe to ſuffer death rather then to fly. And if to fly be a permiſſion, and no duty, there is certainly a difference of degrees in the choice: to fly is not ſo great a ſuffering as to die, and yet a man may innocently chuſe the eaſier. And our Bleſſed Lord himſelf, who never failed of any degree of his obligations, yet at ſome time prayed with more zeal and fervour then at other times, as a little before his Paſſion. Since then at all times he did not do actions of that degree which is abſolutely the greateſt; it is evident that God's goodneſs is ſo great, as to be content with ſuch a Love which parts no ſhare between him and ſin; and leaves all the reſt under ſuch a liberty, as is only encouraged by thoſe extraordinary rewards and crowns proportioned to heroical endeavours. It was a pretty Queſtion which was moved in the Solitudes of *Nitria* concerning two Religious Brothers: the one gave all his goods to the poor at once; the other kept the inheritance, and gave all the revenue. None of all the Fathers knew which was abſolutely the better, at once to renounce all, or by repetition of charitable acts to divide it into portions; one act of Charity in an heroical degree, or an habitual Charity in the degree of Vertue. This inſtance is probation enough, that the opinion of ſuch a neceſſity of doing the beſt action ſimply and indefinitely is impoſſible to be ſafely acted, becauſe it is impoſſible to be underſtood. Two talents ſhall be rewarded, and ſo ſhall five; both in their proportions: *He that ſows ſparingly ſhall reap ſparingly*, but he ſhall reap: *Every man as he purpoſes in his heart, ſo let him give*. The beſt action ſhall have the beſt reward: and though he is the happieſt who riſes higheſt, yet he is not ſafeſt that enters into the ſtate of diſproportion to his perſon. I find in the Lives of the later reputed Saints, that S. *Tereſa à Jeſu* made a vow to do every thing which ſhe ſhould judge to be the beſt: I will not judge the perſon, nor cenſure the action, becauſe poſſibly her intention and deſires were of greateſt Sanctity: but whoſoever conſiders the ſtory of her Life, and the ſtrange repugnancies in the life of man to ſuch undertakings, muſt needs fear to imitate an action of ſuch danger and ſingularity. The advice which in this caſe is ſafeſt to be followed is, That we employ our greateſt induſtry that we fall not into ſin and actions of forbidden nature; and then ſtrive by parts and ſteps, and with much warineſs in attempering our zeal, to ſuperadd degrees of eminency, and obſervation of the more perfect inſtances of Sanctity: that doing ſome excellencies which God hath not commanded, he may be the rather moved to pardon our prevaricating ſo many parts of our neceſſary duty. If Love tranſport us and carry us to actions ſublime and heroical, let us follow ſo good a guide, and paſs on with diligence, and zeal, and prudence, as far as Love will carry us: but let us not be carried to actions of great eminency and ſtrictneſs and unequal ſeverities by ſcruple and pretence of duty; leſt we charge our miſcarriages upon God, and call the yoak of the Goſpel inſupportable, and *Chriſt* a hard Task-maſter. But we ſhall paſs from Vertue to Vertue with more ſafety, if a Spiritual guide take us by the hand: only remembring, that if the Angels themſelves and the beatified Souls do now, and ſhall hereafter, differ in degrees of love and glory; it is impoſſible the ſtate of perfection ſhould be confined to the higheſt Love, and the greateſt degree, and ſuch as admits no variety, no increment or difference of parts and ſtations.

2 Cor. 11. 7, 8.

1 Cor. 7. 37.

Hiſtor. Lauſiac.

Πᾶν τὸ βέλτιον φαινόμενον ἕξου σοι νόμου ἀπαράβατον. Epict. c. 75.

ξυὶ τῷ δικαίῳ τὸ μὴ ἔξεστι φρονεῖν. Sophoc. *Ajac.*

13. Secondly, Our Love to God conſiſts not in any one determinate Degree, but hath ſuch a latitude as beſt agrees with the condition of men, who are of variable natures, different affections and capacities, changeable abilities, and which receive their height-

heightnings and declenſions according to a thouſand accidents of mortality. For when a Law is regularly preſcribed to perſons whoſe varieties and different conſtitutions cannot be regular or uniform, it is certain God gives a great latitude of performance, and binds not to juſt atoms and points. The Laws of God are like univerſal objects received into the Faculty partly by choice, partly by nature; but the variety of perfection is by the variety of the inſtruments, and diſpoſition of the Recipient; and they are excelled by each other in ſeveral ſenſes, and by themſelves at ſeveral times. And ſo is the practice of our Obedience, and the entertainments of the Divine Commandments. For ſome are of malleable natures, others are moroſe; ſome are of healthful and temperate conſtitutions, others are luſtful, full of fancy, full of appetite; ſome have excellent leiſure and opportunities of retirement, others are buſie in an active life, and cannot with advantage attend to the choice of the better part; ſome are peaceable and timorous, and ſome are in all inſtances ſerene, others are of tumultuous and unquiet ſpirits: and theſe become opportunities of Temptation on one ſide, and on the other occaſions of Vertue. But every change of faculty and variety of circumſtance hath influence upon Morality: and therefore their duties are perſonally altered, and increaſe in obligation, or are ſlackned by neceſſities, according to the infinite alteration of exteriour accidents and interiour poſſibilities.

14. Thirdly, Our Love to God muſt be totally excluſive of any affection to ſin, and engage us upon a great, aſſiduous and laborious care to reſiſt all Temptations, to ſubdue ſin, to acquire the habits of Vertues, and live holily; as it is already expreſſed in the Diſcourſe of *Repentance*. We muſt prefer God as the object of our hopes, we muſt chuſe to obey him rather then man, to pleaſe him rather then ſatisfie our ſelves; and we muſt do violence to our ſtrongeſt Paſſions when they once conteſt againſt a Divine Commandment. If our Paſſions are thus regulated, let them be fixed upon any lawful object whatſoever; if at the ſame time we prefer Heaven and heavenly things, that is, would rather chuſe to loſe our temporal love then our eternal hopes, (which we can beſt diſcern by our refuſing to ſin upon the ſolicitation or engagement of the temporal object,) then, although we feel the tranſportation of a ſenſual love towards a Wife, or Child, or Friend, actually more pungent and ſenſible then Paſſions of Religion are, they are leſs perfect, but they are not criminal. Our love to God requires that we do his Commandments, and that we do not ſin: but in other things we are permitted in the condition of our nature to be more ſenſitively moved by viſible then by inviſible and ſpiritual objects. Only this, we muſt ever have a diſpoſition and a mind prepared to quit our ſenſitive and pleaſant objects, rather then quit a Grace, or commit a ſin. Every act of ſin is againſt the Love of God, and every man does many ſingle actions of hoſtility and provocation againſt him: but the ſtate of the Love of God is that which we actually call the ſtate of Grace. When *Chriſt* reigns in us, and ſin does not reign, but the Spirit is quickned, and the Luſts are mortified; when we are habitually vertuous, and do acts of Piety, Temperance and Juſtice, frequently, eaſily, chearfully, and with a ſucceſſive, conſtant, moral and humane induſtry, according to the talent which God hath intruſted to us in the banks of Nature and Grace; then we are in the love of God, then we *love him with all our heart*. But if Sin grows upon us, and is committed more frequently, or gets a victory with leſs difficulty, or is obeyed more readily, or entertained with a freer complacency; then we love not God as he requires, we divide between him and ſin, and God is not the Lord of all our faculties. But the inſtances of Scripture are the beſt expoſition of this Commandment. For *David followed God with all his heart, to do that which was right in his eyes*; and *Joſiah turned to the Lord with all his heart, and with all his ſoul, and with all his might*. Both theſe Kings did it: and yet there was ſome imperfection in *David*, and more violent receſſions: for ſo ſaith the Scripture of *Joſiah*, *Like unto him was there no King before him*; *David* was not ſo exact as he, and yet he *followed God with all his heart*. From which theſe two Corollaries are certainly deducible: That to love God with all our heart admits variety of degrees, and the lower degree is yet a Love with all our heart; and yet to love God requires a holy life, a diligent walking in the Commandments, either according to the ſenſe of innocence or of penitence, either by firſt or ſecond counſels, by the ſpirit of Regeneration or the ſpirit of Renovation and reſtitution. The ſumm is this, The ſenſe of this Precept is ſuch as may be reconciled with the Infirmities of our Nature, but not with a Vice in our Manners; with the receſſion of ſingle acts ſeldom done, and always diſputed againſt, and long fought with, but not with an habitual averſation, or a ready obedience to ſin, or an eaſie victory.

1 King. 14. 8.
2 King. 23. 25.

15. This

15. This Commandment, being the ſumm of the Firſt Table, had in *Moſes*'s Law particular inſtances which *Chriſt* did not inſert into his Inſtitution; and he added no other particular, but that which we call the Third Commandment, concerning Veneration and reverence to the Name of God. The other two, *viz.* concerning Images and the Sabbath, have ſome ſpecial Conſiderations.

16. The *Jews* receive daily offence againſt the Catechiſms of ſome Churches, who, in the recitation of the Decalogue, omit the Second Commandment, as ſuppoſing it to be a part of the Firſt, according as we account them: and their offence riſes higher, becauſe they obſerve that in the New Teſtament, where the Decalogue is ſix times repeated in ſpecial recitation and in ſummaries, there is no word prohibiting the making, retaining, or reſpect of Images. Concerning which things Chriſtians conſider, that God forbade to the *Jews* the very having and making Images and Repreſentments, not only of the true God, or of falſe and imaginary Deities, but of viſible creatures: which becauſe it was but of temporary reaſon, and relative conſideration of their aptneſs to Superſtition, and their converſing with idolatrous Nations, was a command proper to the Nation, part of their Covenant; not of eſſential, indiſpenſable and eternal reaſon, not of that which we uſually call *the Law of Nature*. Of which alſo God gave teſtimony, becauſe himſelf commanded the ſigns and repreſentment of Seraphim to be ſet upon the Mercy-ſeat, toward which the Prieſt and the people made their addreſſes in their religious Adorations; and of the Brazen Serpent, to which they looked when they called to God for help againſt the ſting of the venomous Snakes. Theſe inſtances tell us, that to make Pictures or Statues of creatures is not againſt a natural reaſon, and that they may have uſes which are profitable, as well as be abuſed to danger and Superſtition. Now although the nature of that people was apt to the abuſe, and their intercourſe with the Nations in their confines was too great an invitation to entertain the danger: yet Chriſtianity hath ſo far removed that danger by the analogy and deſign of the Religion, by clear Doctrines, Revelations, and infinite treaſures of wiſedom, and demonſtrations of the Spirit, that our Bleſſed Lawgiver thought it not neceſſary to remove us from Superſtition by a prohibition of the uſe of Images and Pictures; and therefore left us to the ſenſe of the great Commandment, and the dictates of right Reaſon, to take care that we do not diſhonour the inviſible God with viſible repreſentations of what we never ſaw nor cannot underſtand, nor yet convey any of God's incommunicable Worſhip in the forenamed inſtances to any thing but himſelf. And for the matter of Images we have no other Rule left us in the New Teſtament: the rules of Reaſon and Nature, and the other parts of the Inſtitution, are abundantly ſufficient for our ſecurity. And poſſibly S. *Paul* might relate to this, when he affirmed concerning the Fifth, that it was *the firſt Commandment with promiſe*. For in the Second Commandment to the *Jews*, as there was a great threatning, ſo alſo a greater promiſe, of *ſhewing mercy to a thouſand generations*. But becauſe the body of this Commandment was not tranſcribed into the Chriſtian Law, the firſt of the Decalogue which we retain, and in which a promiſe is inſerted, is the Fifth Commandment. And therefore the wiſedom of the Church was remarkable in the variety of ſentences concerning the permiſſion of Images. At firſt, when they were blended in the danger and impure mixtures of Gentiliſm, and men were newly recovered from the ſnare, and had the reliques of a long cuſtom to ſuperſtitious and falſe worſhippings, they endured no Images, but merely civil. But as the danger ceaſed, and Chriſtianity prevailed, they found that Pictures had a natural uſe of good concernment, to move leſs-knowing people by the repreſentment and declaration of a Story: and then they, knowing themſelves permitted to the liberties of Chriſtianity, and the reſtraints of nature and reaſon, and not being ſtill weak under prejudice and childiſh dangers, but fortified by the excellency of a wiſe Religion, took them into lawful uſes, doing honour to Saints as unto the abſent Emperours, according to the cuſtom of the Empire; they erected Statues to their honour, and tranſcribed a hiſtory, and ſometimes a precept, into a table, by figures making more laſting impreſſions then words and ſentences. While the Church ſtood within theſe limits, ſhe had natural reaſon for her warrant, and the cuſtom of the ſeveral Countries, and no precept of *Chriſt* to countermand it: They who went farther were unreaſonable, and according to the degree of that exceſs were Superſtitious.

II. COM.

Ὁ Μωσῆς τὰς δοκίμους καὶ γλαφυρὰς τέχνας, ζωγραφίαν καὶ ἀνδριαντοποιΐαν, ὅτι τὰς καθ' αὑτὸν πολλὰς ἐξήλασεν. Philo *de Gigant.* *Vide* Exod. 34. 13. Deut. 4. 16. & 7. 5. Num. 33. 52.

Imò & Eccleſia 8. Novemb. celebrat Martyrium Claudii Nicoſtrati & ſociorum, qui, cùm periſſent Statuarii, mortem potiùs ferre, quàm Gentilibus ſimulachra facere, maluerunt. Ἄγαλμα δὲ καθιερώσασι, διὰ τὸ μὴ νομίζειν ἀνθρωπόμορφον εἶδος τοῦ Θεόν, *dixit* Diodor. Sic. *de Moyſe.*

17. The

17. The Duties of this Commandment are learned by the intents of it. For it was directed againſt the falſe Religion of the Nations, who believed the Images of their gods to be filled with the Deity: and it was alſo a caution to prevent our low imaginations of God, leſt we ſhould come to think God to be like Man. And thus far there was indiſpenſable and eternal reaſon in the precept: and this was never leſſened in any thing by the Holy *Jeſus*, and obliges us Chriſtians to make our addreſſes and worſhippings to no God but the God of the Chriſtians, that is, of all the world; and not to do this in or before an Image of him, becauſe he cannot be repreſented. For the Images of *Chriſt* and his Saints, they come not into either of the two conſiderations; and we are to underſtand our duty by the proportions of our reverence to God, expreſſed in the great Commandment. Our Fathers in Chriſtianity, as I obſerved now, made no ſcruple of uſing the Images and Pictures of their Princes and Learned men; which the *Jews* underſtood to be forbidden to them in the Commandment. Then they admitted even in the Utenſils of the Church ſome cœlatures and engravings: Such was that *Tertullian* ſpeaks of, *The good Shepherd in the Chalice.* Afterwards they admitted Pictures, but not before the time of *Conſtantine*; for in the Council of *Eliberis* they were forbidden. And in ſucceſſion of time the ſcruples leſſened with the danger, and all the way they ſignified their belief to be, that this Commandment was only ſo far retained by *Chriſt* as it relied upon natural reaſon, or was a particular inſtance of the great Commandment: that is, Images were forbidden where they did diſhonour God, or leſſen his reputation, or eſtrange our duties, or became Idols, or the direct matter of ſuperſtitious obſervances, charms, or ſenſeleſs confidences; but they were permitted to repreſent the Humanity of *Chriſt*, to remember Saints and Martyrs, to recount a ſtory, to imprint a memory, to do honour and reputation to abſent perſons, and to be the inſtruments of a relative civility and eſteem. But in this particular infinite care is to be taken of Scandal and danger, of a forward and zealous ignorance, or of a miſtaking and peeviſh confidence: and where a Society hath ſuch perſons in it, the little good of Images muſt not be violently retained with the greater danger and certain offence of ſuch perſons of whom conſideration is to be had in the cure of Souls. I only add this, that the firſt Chriſtians made no ſcruple of ſaluting the Statues of their Princes, and were confident it made no intrenchment upon the natural prohibition contained in this Commandment; becauſe they had obſerved, that exteriour inclinations and addreſſes of the body, though in the loweſt maner, were not proper to God, but in Scripture found alſo to be communicated to Creatures, * to Kings, to Prophets, to Parents, to Religious perſons: and becauſe they found it to be death to do affront to the Pictures and Statues of their Emperours, they concluded in reaſon, (which they alſo ſaw verified by the practice and opinion of all the world,) that the reſpect they did at the Emperour's Statue was accepted as a veneration to his perſon. But theſe things are but ſparingly to be drawn into Religion, becauſe the cuſtoms of this world are altered, and their opinions new; and many, who have not weak underſtandings, have weak Conſciences: and the neceſſity for the entertainment of them is not ſo great as the offence is or may be.

Τὴν ἀόρατον ἀκολογεσίαν ἢ διαπλάττειν ἐκ ὅσιον. Philo *de Legation.*

Prioribus 170 *annis Templa quidem ædificabant* [*Romani,*] *Simulacrum vero nullum effigiatum faciebant; pariterque atque nefas eſſet meliora per deteriorum ſimilitudines exprimere.* Plutarch. *Numa.*

Εἰη γὰρ ἐν τούτοις μὲν θεὸς, ὃν ἡμᾶς ἅπαντας καὶ γῆν καὶ θάλατταν, ὁ κοσμῶν ἕκαστον, καὶ κόσμον, καὶ τὴν τῶν ὅλων φύσιν· τίς ἂν εἰκόνα πλάττειν διανοηθείη, νοῦν ἔχων, ὁμοίαν τινὶ τῶν παρ' ἡμῖν; ἀλλ' ἐᾶν δεῖ πᾶσιν ξόανα ποιεῖν, τύπῳ καὶ ἀφομοιώσει, καὶ σκιὰν ἀξιόλογον τιμῆς εἴδους λαβεῖν. Strab. *l.* 16.

Ὀφθαλμοῖς ἐκ ὁρᾶται, ἀδύνατον ἔοικεν· διὸ καὶ αὐτὸν ἀδύνατον ἐκμαθεῖν ἐξ εἰκόνος καὶ ὑλαίας. Antiſt.

III. COM. 18. *Thou ſhalt not take the Name of the Lord thy God in vain.* This our Bleſſed Saviour repeating expreſſes it thus, *It hath been ſaid to them of old time,* [*Thou ſhalt not forſwear thy ſelf*;] to which *Chriſt* adds out of *Num.* 30. 2. *But thou ſhalt perform thy Oaths unto the Lord.* The meaning of the one we are taught by the other. We muſt not invocate the Name of God in any promiſe in vain, that is, with a Lie: which happens either out of levity, that we change our purpoſe, which at firſt we really intended; or when our intention at that inſtant was fallacious, and contradictory to the undertaking. This is to *take the Name of God*, that is, to uſe it, to take it into our mouths, *for vanity*; that is, according to the perpetual ſtyle of Scripture, for a Lie. *Every one hath ſpoken vanity to his neighbour*, that is, hath lied unto him: for ſo it follows, *with flattering lips, and with a double heart.* And *ſwearing deceitfully* is by the Pſalmiſt called *lifting up his ſoul unto vanity.* And *Philo* the *Jew*, who well underſtood

* Gen. 48. 12. Gen. 23. 12. & 27. 29. & 42. 6. 1 Sam. 20. 41. 1 King. 1. 16.

Apud Romanos ſancitum eſt, ut ſi per Deum juranti quis pejeraret, ad Deum ipſum plectendus remitteretur, quem ſatis eſſe idoneum ſuæ Majeſtatis vindicem dicebant. L. juriſjurandi. C. de rebus credit. & jurejur. *Sin per genium Principis quis juranſ pejerâſſet, caſtigabatur fuſtibus cum hoc elogio, Temere nè jura. Si duo patroni, Sect. ſin.* de jurejur.

Lyſander dixit homines uti poſſe pro ſuo commodo juramentis, ſicut pueri aſtragalis. Plutarch. *in Lyſand. Idem in Æmilio ait, Macedonas uſos eſſe juramento uti Monetâ.*

* Pſal. 12. 2.

Pſal. 24. 4. Οὐκ ἔλαβεν ὀνὶ ματαίῳ τ ψυχὴ αὐτῦ· μάτην ὃ καὶ λέγει ὅτι ψεύδεται Θεὸν, ἀγοσώτατον. *Philo.*

ſtood

ſtood the Law and the language of his Nation, renders the ſenſe of this Commandment to be, *to call God to witneſs to a Lie.* And this is to be underſtood only in Promiſes; for ſo *Chriſt* explains it by the appendix out of the Law, *Thou ſhalt perform thy Oaths.* For lying in Judgment, which is alſo with an Oath, or taking God's Name for witneſs, is forbidden in the Ninth Commandment. To this *Chriſt* added a farther reſtraint. For whereas by the Natural Law it was not unlawful to ſwear by any Oath that implied not Idolatry, or the belief of a falſe god, I ſay, any grave and prudent Oath, when they ſpake a grave truth; and whereas it was lawful for the *Jews* in ordinary intercourſe to ſwear by God, ſo they did not ſwear to a Lie, (to which alſo ſwearing to an impertinency might be reduced by a proportion of reaſon, and was ſo accounted of in the practice of the *Jews*,) but elſe and in other caſes they us'd to ſwear by God or by a Creature reſpectively: (for, *they that ſwear by him ſhall be commended,* ſaith the Pſalmiſt; and *ſwearing to the Lord of Hoaſts* is called *ſpeaking the language of Canaan:*) Moſt of this was reſcinded; *Chriſt* forbade *all ſwearing*; not only ſwearing to a Lie, but alſo ſwearing to a truth in common affairs; not only ſwearing commonly by the Name of God, but ſwearing commonly *by Heaven*, and *by the Earth*, *by our Head*, or by any other Oath: only let our ſpeech be *Yea*, or *Nay*, that is, plainly affirming or denying. In theſe, I ſay, *Chriſt* corrected the licence and vanities of the *Jews* and Gentiles. For as the *Jews* accounted it Religion to name God, and therefore would not ſwear by him but in the more ſolemn occaſions of their life; but in trifles they would ſwear by their Fathers, or the Light of Heaven, or the Ground they trode on: ſo the *Greeks* were alſo careful not to ſwear by the gods lightly, much leſs fallaciouſly; but they would ſwear by any thing about them or near them, upon an occaſion as vain as their Oath. But becauſe theſe Oaths are either indirectly to be referred to God, (and *Chriſt* inſtances in divers,) or elſe they are but a vain teſtimony, or elſe they give a Divine honour to a Creature, by making it a Judge of truth and diſcerner of ſpirits; therefore *Chriſt* ſeems to forbid all forms of Swearing whatſoever. In purſuance of which law, *Baſilides*, being converted at the prayers of *Potamiæna* a Virgin-Martyr, and required by his fellow-ſouldiers to ſwear upon ſome occaſion then happening, anſwered, it was not lawful for him to ſwear, for he was a Chriſtian. And many of the Fathers have followed the words of *Chriſt* in ſo ſevere a ſenſe, that their words ſeem to admit no exception.

Pſal. 63. 11. 1 Sam. 20. 17. Iſai. 19. 18.

Ἁπλᾶ γάρ ἐστι τὰ ἀληθείας ἔπη. Æſchyl. Ὄπλων κείων.

Mart. *l.* 11. *ep.* 95. *Ecce negas, juráſque mihi per templa Tonantis. Non credo: jurâ, Verpe, per Anchialum*, id eſt, *per Elohim Hebræorum. Vide* Harmenopulum *in Plin. l.* 5. *c.* 27. & *Interp. in* Hom.

Scalig. *de Emendat. temp. in append. libror.* Μὴ ὀμνύειν ὅλως καὶ θεῶν ὀμνύειν, ἀλλὰ καὶ τῶν περιεχόντων. Euſeb. *lib.* 6. *hiſt. cap.* 4.

19. But here a grain of ſalt muſt be taken, leſt the letter deſtroy the ſpirit. 1. It is certain the Holy *Jeſus* forbade a * cuſtom of Swearing; it being great irreligion to deſpiſe and leſſen the Name of God, which is the inſtrument and conveyance of our Adorations to him, by making it common and applicable to trifles and ordinary accidents of our life. He that ſwears often, many times ſwears falſe; and however lays by that reverence which, being due to God, the Scripture determines to be due at his Name: His *Name is to be loved and feared.* And therefore *Chriſt* commands that our *communication be Yea, yea*, or *Nay, nay*; that is, our ordinary diſcourſes ſhould be ſimply affirmative or negative. In order to this, * *Plutarch* affirms out of *Phavorinus*, that the reaſon why the *Greeks* forbade children who were about to ſwear by *Hercules*, to ſwear within doors, was, that by this delay and preparation they might be taught not to be haſty or quick in ſwearing, but all ſuch invocations ſhould be reſtrained and retarded by ceremony: and *Hercules* himſelf was obſerved never to have ſworn in all his life-time but once. 2. Not only cuſtomary Swearing is forbidden, but all Swearing upon a ſlight cauſe. S. *Baſil* upbraids ſome Chriſtians his contemporaries with the example of *Clineas* the *Pythagorean*, who, rather then he would ſwear, ſuffered a mulct of three talents. And all the followers of *Pythagoras* admitted no Oath, unleſs the matter were grave, neceſſary, and charitable: and the wiſeſt and graveſt perſons among the Heathens were very ſevere in their Counſels concerning Oaths. 3. But there are ſome caſes in which the intereſts of Kingdoms and Bodies politick, Peace and Confederacies, require the ſanction of promiſſory Oaths: and they whom we are bound to obey, and who may kill us if we do not, require that their intereſts be ſecured by an Oath. And that in this caſe, and all that are equal, our Bleſſed Saviour did not forbid Oaths, is certain, not only by the example of Chriſtians, but of all the world before and ſince this prohibition, underſtanding it to be of the nature of ſuch natural bands and ſecurities, without which

* *Vide* Eccluſ 23. 9, 11, 13. *Dominus & Jacobus ideo prohibuerunt jusjurandum, non ut illud protſus è rebus humanis tollerent, ſed quia caveremus à perjurio non facilè jurando.* S. Auguſt. *ſer.* 28. *de verbis Apoſt.*

* Ῥωμαϊκὸν ἐπιζητοῦσι διὰ τί ποτε τὸ δρκον ἐν ἡσυχίᾳ καὶ ταχύτητι τὸ γινόμενον, ὡς φασὶν, ἔλυε· τὸ δὲ ἅπαξ ἐν παροξυσμῷ μέγα ἐμμένειν, καὶ βεβαίωσις ἦν.

Common-

Commonwealths in ſome caſes are not eaſily combined, and therefore to be a thing neceſſary, and therefore not to be forbidden. Now what is by Chriſtians to be eſteemed a ſlight cauſe, we may determine by the account we take of other things. The Glory of God is certainly no light matter; and therefore when that is evidently and certainly concerned, not phantaſtically and by vain and imaginary conſequences, but by prudent and true eſtimation, then we may lawfully ſwear. We have S. *Paul*'s example, who well underſtood the precept of his Maſter, and is not to be ſuppoſed eaſily to have done any violence to it; but yet we find religious affirmations, and *God* invoked for *witneſs as a record upon his ſoul*, in his Epiſtles to the *Romans*, *Galatians*, and *Corinthians*. But theſe Oaths were only aſſertory. *Tertullian* affirmeth, that Chriſtians refuſed to ſwear by the Genius of their Prince, becauſe it was a Dæmon; but they ſware by his Health, and their ſolemn Oath was by God, and *Chriſt*, and the Holy Spirit, and the Majeſty of the Emperour. The Fathers of the *Epheſine* Council made *Neſtorius* and *Victor* ſwear; and the Biſhops at *Chalcedon* ſware by the health of their Princes. But as S. *Paul* did it extrajudicially, when the glory of God was concerned in it and the intereſt of Souls; ſo the Chriſtians uſed to ſwear in a cauſe of Piety and Religion, in obedience and upon publick command, or for the ends of Charity and Juſtice, both with Oaths promiſſory and aſſertory, as the matter required: with this only difference, that they never did ſwear in the cauſes of Juſtice or Charity but when they were before a Magiſtrate; but if it were in a cauſe of Religion, and in matters of promiſe, they did indeed ſwear among themſelves, but always to or in communities and ſocieties, obliging themſelves by Oath not to commit wickedneſs, Robberies, Sacrilege, not to deceive their truſt, not to detain the pledge; which rather was an act of direct intercourſe with God, then a ſolemn or religious obligation to man. Which very thing *Pliny* alſo reports of the Chriſtians.

Rom. 1. 9. 2 Cor. 11. 31. Gal. 1. 20.

Τὸ Ναὶ καὶ τὸ Οὐ συλλαβαὶ δύο· ἀλλ' ὅμως τὸ κρεῖττον τῶν ἀγαθῶν, ἡ ἀλήθεια, καὶ ὁ ἔχαλῶ ὄρος τῆς πονηρίας, τὸ ψεῦδος, τοῖς μικροῖς τούτοις ῥήμασι πολλάκις ὑπαδείκνυται. S. Basil. l. de Spir. S.

20. The ſumm is this: Since the whole ſubject matter of this Precept is Oaths promiſſory, or Vows; all Promiſes with Oaths are regularly forbidden to Chriſtians, unleſs they be made to God or God's vicegerent, in a matter not trifling. For in the firſt caſe, a Promiſe made to God, and a ſwearing by God to perform the Promiſe, to him is all one. For the Name of God being the inſtrument and determination of all our addreſſes, we cannot be ſuppoſed to ſpeak to God without uſing of his Name explicitely or by implication: and therefore he that promiſes to God makes a Promiſe, and uſes God's Name in the Promiſe; the Promiſe it ſelf being in the nature of a Prayer or ſolemn Invocation of God. In the ſecond caſe, when the publick * neceſſity requires it, of which we are not judges, but are under authority, we find the lawfulneſs by being bound to believe, or not to contradict, the pretence of its neceſſity. Only care is to be taken that the matter be grave or religious. That is, it is to be eſteemed and preſumed ſo by us, if the Oath be impoſed by our lawful Superiours, and to be cared for by them: or elſe it is ſo to be provided for by our ſelves, when our intercourſe is with God, as in Vows and Promiſes paſſed to God; being careful that we do not offer to God Goates-hair, or the fumes of Muſhromes, or the blood of Swine, that is, things either impious or vain. But in our communication, that is, in our ordinary intercourſe with men, we muſt promiſe by ſimple teſtimony, not by religious adjurations, though a Creature be the inſtrument of the Oath.

* *Neceſſitas, magnum humanæ imbecillitatis præſidium, quicquid cogit, excuſat.* Sen.

21. But this forbids not aſſertory Oaths at all, or depoſing in Judgment: for of this *Chriſt* ſpeaks not here, it being the proper matter of another Commandment. And ſince (as S. *Paul* affirms) *an Oath is the end of all controverſie*, and that the neceſſity of Commonwealths requires that a period ſhould be fixed to queſtions, and a rule for the neareſt certainty for Judgment; whatſoever is neceſſary is not unlawful; and *Chriſt*, who came to knit the bonds of Government faſter by the ſtricture of more religious ties, cannot be underſtood to have given precepts to diſſolve the inſtruments of Judicature and prudent Government. But concerning aſſertory Oaths, although they are not forbidden, but ſuppoſed in the Ninth Commandment to be done before our Judges in the cauſe of our Neighbour; yet becauſe they are only ſo ſuppoſed, and no way elſe mentioned by permiſſion or intimation, therefore they are to be eſtimated by the proportions of this Precept concerning promiſſory Oaths. They may be taken in Judgment and righteouſneſs, but never lightly, never extrajudicially: only a leſs cauſe, ſo it be judicial, may authorize an aſſertory then a promiſſory Oath: becauſe many caſes occur in which Peace and Juſtice may be concerned, which without an Oath are indeterminable; but there are but few neceſſities to confirm a Promiſe by an Oath. And therefore the reverence of the Name of God ought not to be intrenched upon in accidents of little or no neceſſity. God not having made many neceſſities in this caſe,

Heb. 6. 16.

caſe, would not in the matter of Promiſe give leave to uſe his Name but when an extraordinary caſe happens. An Oath in Promiſes is of no uſe for ending queſtions and giving judicial ſentences; and the faith of a Chriſtian and the word of a juſt perſon will do moſt of the work of Promiſes; and it is very much to the diſreputation of our Religion or our ſelves, if we fall into hypocriſie or deceit, or if a Chriſtian Aſſeveration were not of value equal with an Oath. And therefore *Chriſt* forbidding promiſſory Oaths, and commanding ſo great ſimplicity of ſpirit and honeſty, did conſonantly to the deſign and perfection of his Inſtitution, intending to make us ſo juſt and ſincere, that our Religion being infinite obligation to us, our own Promiſes ſhould paſs for bond enough to others, and the Religion receive great honour by being eſteemed a ſufficient ſecurity and inſtrument of publick entercourſe. And this was intimated by our Lord himſelf in that reaſon he is pleaſed to give of the prohibition of ſwearing: (a) *Let your Communication be, Yea, yea, Nay, nay; for whatſoever is more cometh of evil.* That is, As good Laws come from ill manners, the modeſty of cloathing from the ſhame of ſin, Antidotes and Phyſick by occaſion of poiſons and diſeaſes; ſo is Swearing an effect of diſtruſt, and want of faith or honeſty, on one or both ſides. Men dare not truſt the word of a Chriſtian, or a Chriſtian is not juſt and punctual to his Promiſes, and this calls for confirmation by an Oath. So that Oaths ſuppoſe a fault, though they are not faults always themſelves: whatſoever is more then Yea or Nay is not always evil, but it always cometh of evil. And therefore the *Eſſenes* eſteemed every man that was put to his Oath no better then an infamous perſon, a perjurer, or at leaſt ſuſpected, not eſteemed a juſt man. And the Heathens would not ſuffer the Prieſt of *Jupiter* to ſwear, becauſe all men had great opinion of his ſanctity and authority: and the *Scythians* derided *Alexander*'s caution and timorous proviſion, when he required an Oath of them; *Nos religionem in ipſa fide novimus*, Our faith is our bond: and * they who are willing to deceive men will not ſtick to deceive God, when they have called God to witneſs. But I have a caution to inſert for each, which I propound as an humble advice to perſons eminent and publickly intereſted.

Μὴ ὀμνύναι θεύς· ἀσκεῖν γὰρ αὐτὸν δεῖν ἀξιόπιστον παρέχειν. Hierocl. *Vide* Marc. Anton. *in deſcriptione viri boni, l.* 3. μήτε ὄρκῳ δούλῳ. Τῶν δικαίων ναὶ ὄτι ναὶ, καὶ οὒ ὅτι οὔ, *tritum eſt: ita ſcil. ut facta dictis reſpondere juſtorum ſit.* Κάλλιστον, καὶ βιοφιλέσταλον, καὶ ἀρμοστὸν τῇ λογικῇ φύσει τὸ ἀνάμεσον, ὕπως ἀληθεύειν ἐφ' ἑκάστοις δεδιδαγμένη, ὡς λόγως ἔχειν ἤδη νομίζειν. Philo.

Verbum Sacerdotis] *apud Chriſtianæ Eccleſiæ Miniſtros etiam hodie manet loco juramenti. Ad eundem ſenſum apud antiquos fuerunt verba illa Prætoris ex edicto perpetuo,* [*Sacerdotem Veſtalem & Flaminem Dialem in omni mea juriſdictione jurare non cogam.*] A. Gell. *l.* 10. *c.* 15.

(a) Matt. 5. 37.

22. Firſt, That Princes, and ſuch as have power of decreeing the injunction of promiſſory Oaths, be very curious and reſerved, not lightly enjoyning ſuch Promiſes, neither in reſpect of the matter trivial, nor yet frequently, nor without great reaſon enforcing. The matter of ſuch Promiſes muſt be only what is already matter of Duty or Religion; for elſe the matter is not grave enough for the calling of God to teſtimony: but when it is a matter of Duty, then the Oath is no other then a Vow or Promiſe made to God in the preſence of men. And becauſe Chriſtians are otherwiſe very much obliged to do all which is their duty in matters both civil and religious, of Obedience and Piety; therefore it muſt be an inſtant neceſſity, and a great cauſe, to ſuperinduce ſuch a confirmation as derives from the ſo-ſacredly invocating the Name of God: it muſt be when there is great neceſſity that the duty be actually performed, and when the Supreme power either hath not power ſufficient to puniſh the delinquent, or may miſs to have notice of the delict. For in theſe caſes it is reaſonable to bind the faith of the obliged perſons by the fear of God after a more ſpecial manner: but elſe there is no reaſon ſufficient to demand of the ſubject any farther ſecurity then their own faith and contract. The reaſon of this advice relies upon the ſtrictneſs of the words of this Precept againſt promiſſory Oaths, and the reverence we owe to the name of God. Oaths of Allegeance are fit to be impoſed in a troubled State or to a mutinous People. But it is not ſo fit to tie the People by Oath to abſtain from tranſportations of Metal or Grain or Leather, from which by Penalties they are with as much ſecurity, and leſs ſuſpicion of iniquity, reſtrained.

* *Qui non reverentur homines fallent Deos.* Cicero *pro Roſcio.*

Curtius *lib.* 7.

Οὐ γὰρ πίστεως τεκμήριον πολυορκία, ἀλλὰ ἀπιστίας δεῖ, παρὰ τοῖς εὐσεβέσιν. Philo *in Decal.*

23. Secondly, Concerning aſſertory Oaths and Depoſitions in Judgment, although a greater liberty may be taken in the ſubject matter of the Oath, and we may, being required to it, ſwear in Judgment, though the cauſe be a queſtion of mony, or our intereſt, or the rights of a Society; and S. *Athanaſius* purged himſelf by Oath before the Emperour *Conſtantius*: yet it were a great purſuance and ſecurity of this part of Chriſtian Religion, if in no caſe contrary Oaths might be admitted, in which it is certain one part is perjured, to the * ruine of their Souls, to the intricating of the Judgment, to the diſhonour of Religion; but that ſuch rules of prudence and reaſonable preſumption be eſtabliſhed, that upon the Oath of that party which the Law ſhall chuſe, and upon probable grounds ſhall preſume for, the ſentence may be eſtabliſhed. For by a ſmall

* Ἀλλ' οἵπερ πρότεροι σφίσιν ὅρκια δηλήσαντο —— τίνα χρέα πῶτες ἔδησαν. Hom. *Iliad. l.* 4.

probability there may a ſurer Judgment be given then upon the confidence of contradictory Oaths; and after the ſin the Judge is left to the uncertainty of conjectures as much as if but one part had ſworn; and to much more, becauſe ſuch an Oath is by the conſent of all men accepted as a rule to determine in Judgment. By theſe diſcourſes we underſtand the intention of our Bleſſed Maſter in this Precept: and I wiſh by this or any thing elſe men would be reſtrained from that low, cheap, unreaſonable and unexcuſable vice of cuſtomary Swearing, to which we have nothing to invite us that may leſſen the iniquity, for which we cannot pretend temptation nor alledge infirmity, but it begins by wretchleſneſs and a malicious careleſneſs, and is continued by the ſtrength of habit and the greateſt immenſity of folly. And I conſider that Chriſtian Religion, being ſo holy an Inſtitution, to which we are invited by ſo great promiſes, in which we are inſtructed by ſo clear revelations, and to the performance of our duties compelled by the threatnings of a ſad and inſupportable Eternity, ſhould more then ſufficiently endear the performance of this Duty to us. The name of a Chriſtian is a high and potent antidote againſt all ſin, if we conſider aright the honour of the name, the undertaking of our Covenant, and the reward of our duty. The *Jews* eat no Swines fleſh, becauſe they are of *Moſes*, and the *Turks* drink no Wine, becauſe they are *Mahumetans*; and yet we ſwear for all we are Chriſtians, then which there is not in the world a greater conviction of our baſeneſs and irreligion. Is the authority of the Holy *Jeſus* ſo deſpicable? are his Laws ſo unreaſonable, his rewards ſo little, his threatnings ſo ſmall, that we muſt needs in contempt of all this profane the great Name of God, and trample under foot the Laws of *Jeſus*, and caſt away the hopes of Heaven, and enter into ſecurity to be poſſeſſed by Hell-torments for Swearing, that is, for ſpeaking like a fool, without reaſon, without pleaſure, without reputation, much to our diſeſteem, much to the trouble of civil and wiſe perſons with whom we joyn in ſociety and intercourſe? Certainly Hell will be heat ſeven times hotter for a cuſtomary Swearer; and every degree of his unreaſonableneſs will give him a new degree of torment, when he ſhall find himſelf in flames for being a ſtupid, an Atheiſtical, an irreligious fool. This only I deſire ſhould be obſerved, that our Bleſſed Maſter forbids not only ſwearing by God, but by any Creature; for every Oath by a creature does involve and tacitly relate to God. And therefore ſaith *Chriſt*, *Swear not by Heaven, for it is the throne of God*; and he that ſweareth by the throne of God, *ſweareth by it, and by him that ſitteth thereon.* So that it is not a leſs matter to ſwear by a Creature then to ſwear by God: for a Creature cannot be the inſtrument of teſtimony, but as it is a relative to God; and it by implication calls the God of that Creature to witneſs. So that although in ſuch caſes in which it is permitted to ſwear by God, we may in thoſe caſes expreſs our Oath in the form of advocating and calling the Creature: (as did the Primitive Chriſtians ſwearing by the health of their Emperour, and as *Joſeph* ſwearing by the life of *Pharaoh*, and as *Eliſha* ſwearing by the life of *Elias*, and as did S. *Paul* proteſting *by the rejoycing he had in Jeſus Chriſt*, and as we in our forms of ſwearing in Courts of Judicature touch the Goſpels, ſaying, *So help me God, and the Contents of this Book*; and in a few Ages lately paſt Biſhops and Prieſts ſometimes ſwore upon the Croſs, ſometimes upon the Altar, ſometimes by their holy Order:) yet we muſt remember that this in other words and ceremonies is but a calling God for witneſs; and he that ſwears by the Croſs, ſwears by the holy Crucifix, that is, *Jeſus* crucified thereon. And therefore theſe and the like forms are therefore not to be uſed in ordinary communication, becauſe they relate to God; they are as obligatory as the immediate invocation of his Holineſs and Majeſty: and it was a *Judaical* vanity to think ſwearing by Creatures was leſs obliging. They are juſt with the ſame reſtraints made to be religious as the moſt ſolemn invocation of the holy and reverend Name of God, lawful or unlawful as the other. Unleſs the ſwearing by a Creature come to be ſpoiled by ſome other intervening circumſtance, that is, with a denying it to relate to God; for then it becomes Superſtition as well as Profanation, and it gives to a Creature what is proper to God: or when the Creature is contemptible, or leſs then the gravity of the matter; as if a man ſhould ſwear by a Fly or the ſhadow of a Tree: or when there is an *indecorum* in the thing, or ſomething that does at too great diſtance relate to God. For that which with greateſt vicinity refers to God in ſeveral Religions is the beſt inſtrument of an Oath, and neareſt to God's honour; as in Chriſtianity are the Holy Sacrament, the Croſs

Ὄμνυμι δ' ἱερὸν αἰθέρ', οἴκημα Διός. Sophoc. *Menal.*

Qui per ſalutem ſuam jurat, Deum jurare videtur; reſpectu enim divini Numinis jurat. Ulpian. *J. C.* Concil. Chalc. *c.* 25.

2 King. 2. 2. 1 Cor. 15. 31. *Vide ſuprà, num.* 19.

Per tua jurares ſacra, tuúmque caput. Mart. Deut. 30. 19. Iſa. 1. 2. Micah 1. 2. *S.* Auguſt. *epiſt. ad Publicolam; & l.* 51. *Duo patroni, Sect. Si quis juraverit; & l. Non erit, D. de jurejurando.* Tertul. *ad Scap.*

Teſtor, chara, Deos——téque tuúmque
Dulce caput, magicas invitam accingier artes.
Virgil. *l.* 4. *Æneid.*

Pérque ſuos illam quondam jurâſſe recordor,
Pérque meos oculos; & doluêre mei. Ovid.

Croſs, the Altar, and the Goſpels: and therefore too great a diſtance may be an indecency next to a diſparagement. This only may be added to this conſideration; That although an Oath, which is properly calling God or God's relative into teſtimony, is to be underſtood according to the former Diſcourſe; yet there may be great affirmations or negations reſpectively, and confirmed by forms of vehement aſſeveration, ſuch as the cuſtomes of a Nation or conſent ſhall agree upon: and thoſe do in ſome caſes promote our belief or confirm our pretenſions better then a plain Yea or No; becauſe by ſuch conſent the perſon renders himſelf infamous if he breaks his word or truſt. And although this will not come under the reſtraint of *Chriſt*'s words, becauſe they are not properly Oaths, but circumſtances of earneſt affirmation or negation; yet theſe are humane Atteſtations, introduced by cuſtome or conſent; and as they come not under the notion of Swearing, ſo they are forms of teſtimony and collateral engagement of a more ſtrict truth.

24. The Holy *Jeſus* having ſpecified the great Commandment of *loving God with all our heart*, in this one inſtance of hallowing and keeping his Name ſacred, that is, from profane and common talk, and leſs prudent and unneceſſary intercourſes, inſtanced in no other commandment of *Moſes:* but having frequent occaſion to ſpeak of the Sabbath, for ever expreſſes his own dominion over the Day, and that he had diſſolved the bands of *Moſes* in this inſtance; that now we were no more obliged to that Reſt which the *Jews* religiouſly obſerved by preſcript of the Law; and by divers acts againſt ſecurities of the then-received practices did deſecrate the day, making it a broken yoke, and the firſt great inſtance of Chriſtian Liberty. And when the Apoſtle gave inſtructions that *no man ſhould judge his brother in a Holy-day, or New-moons, or the Sabbath-days*, he declared all the *Judaical* Feaſts, to be obliterated by the ſponge which *Jeſus* taſted on the Croſs; it was within the Manuſcript of Ordinances and there it was cancelled. And there was nothing moral in it, but that we do honour to God for the Creation, and to that and all other purpoſes of Religion ſeparate and hallow ſome portion of our time. The Primitive Church kept both the Sabbath and the Lord's Day till the time of the *Laodicean* Council, about 300 years after *Chriſt*'s nativity, and almoſt in every thing made them equal; and therefore did not eſteem the Lord's Day to be ſubſtituted in the place of the obliterated Sabbath, but a Feaſt celebrated by great reaſon and perpetual conſent, without precept or neceſſary Divine injunction. But the liberty of the Church was great: they found themſelves diſobliged from that ſtrict and neceſſary Reſt which was one great part of the Sabbatick rites, only they were glad of the occaſion to meet often for offices of Religion, and the day ſerved well for the gaining and facilitating the Converſion of the *Jews*, and for the honourable ſepulture of the Synagogue, it being kept ſo long, like the forty days mourning of *Iſrael* for the death of their Father *Jacob:* but their liberty they improved not to licence, but as an occaſion of more frequent aſſemblies. And there is ſomething in it for us to imitate, even to ſanctifie the Name of God in the great work of the Creation, reading his praiſes in the book of his Creatures, and taking all occaſions of religious acts and offices, though in none of the *Jewiſh* circumſtances.

IV. COM.

Ignat. ep. ad Magneſ. Καὶ ἐν τὸ σαββατίσατε ἰουδαϊζέτω ὁ φιλόχριστος· τῷ κυριακῷ. Ἀνὴρ ἀναθὸς πᾶσαν ἡμέραν ἐορτὴν ἠγείτω. Diog. Clem. Apoſt. Conſtit. *l.* 7. *c.* 24. & *lib.* 8. Tertul. *Monog* Canon. Apoſt. 65. & Zonar. *in eund. Vide etiam* Synod. Laodic.

Col. 2. 16.

25. Concerning the obſervation of the Lord's Day, which now the Church obſerves and ever did in remembrance of the Reſurrection, becauſe it is a day of poſitive and Eccleſiaſtical inſtitution, it is fit that the Church, who inſtituted the day, ſhould determine the manner of its obſervation. It was ſet apart in honour of the Reſurrection; and it were not ill if all Churches would into the weekly Offices put ſome memorial of that myſtery, that the reaſon of the Feſtival might be remembred with the day, and God thanked with the renewing of the Offices. But becauſe Religion was the deſign of the Feaſt, and leiſure was neceſſary for Religion, therefore to abſtain from * Suits of Law and ſervile works, but ſuch works as are of (a) neceſſity and charity, (which to obſerve are of themſelves a very good Religion,) is a neceſſary duty of the day; and to do acts of publick Religion is the other part of it. So much is made matter of duty by the intervention of Authority. And though the Church hath made no more preſcriptions in this, and God hath made none at all; yet he who keeps the Day moſt ſtrictly, moſt religiouſly, he keeps it beſt,

* *Feriis jurgia amovento, eáſque in famulis operibus patratis habento.* Cicer. *de Leg. l.* 2.

(a) *Quippe etiam feſtis quædam exercere diebus*
Fas & jura ſinunt: rivos deducere nulla
Religio vetuit, ſegeti prætendere ſepem,
Inſidias avibus moliri, incendere vepres,
Balantumque gregem fluvio merſare ſalubri.
Virgil. *apud* Macrob.

De ferocia Tiberii dedit teſtimonium Tacit. *l.* 3. *Annal. his verbis: Quémne diem vacuum pœnâ, ubi inter ſacra & vota, quo tempore verbis etiam profanis abſtinere mos eſſet, vincula & laqueus inducantur?*
Ἐορτὴ δὲ ἔστιν ἢ τὰ νόμιμα περαίνουν.
Thucyd. *l.* 1.

S. Ignat. ep. ad Magneſ. Ἕνας δὲ ὕμνος σαββατίζετω πνευματικῶς, μελέτη νόμου χαίρων, σώματι δὲ ἔργῳ, δημιουργίαν θεοῦ θαυμάζων, οὐχ ἑωλα ἐσθίων, ἢ χλιαρὸν πίνων, ἢ μεμισημένα βαδίζων, ἢ ὄρχησιν ἢ κρότοις τῶν οὐκ ἔχων χαίρων.

S. Aug. tract. 4. *in Joan Judei ſerviliter obſervant diem Sabbati, ad luxuriam, ad ebrietatem. Quantò meliùs fœmina eorum lanam faceret, quàm illo die in Maniacis ſaltaret? Et in Pſal.* 92. *idem ferè.*

and moſt conſonant to the deſign of the Church, and the ends of Religion, and the opportunity of the preſent leiſure, and the intereſts of his Soul. The acts of Religion proper for the Day are Prayers and publick Liturgies, Preaching, Catechizing, acts of Charity, Viſiting ſick perſons, acts of Euchariſt to God, of Hoſpitality to our poor neighbours, of friendlineſs and civility to all, reconciling differences; and after the publick Aſſemblies are diſſolved, any act of direct Religion to God, or of eaſe and remiſſion to Servants, or whatſoever elſe is good in Manners, or in Piety, or in Mercy. What is ſaid of this great Feaſt of the Chriſtians is to be underſtood to have a greater ſeverity and obligation in the Anniverſary of the Reſurrection, of the Aſcenſion, of the Nativity of our Bleſſed Saviour, and of the deſcent of the Holy Spirit in Pentecoſt. And all days feſtival to the honour of God in remembrance of the holy Apoſtles, and Martyrs, and departed Saints, as they are with prudence to be choſen and retained by the Church, ſo as not to be unneceſſary, or burthenſome, or uſeleſs; ſo they are to be obſerved by us as inſtances of our love of the communion of Saints, and our thankfulneſs for the bleſſing, and the example.

V. COM. 26. *Honour thy Father and thy Mother.* This Commandment *Chriſt* made alſo to be Chriſtian by his frequent repetition and mention of it in his Sermons and Laws, and ſo ordered it, that it ſhould be the band of civil Government and Society. In the Decalogue God ſets this Precept immediately after the duties that concern himſelf, our duty to Parents being in the confines with our duty to God, the Parents being in order of nature next to God, the cauſe of our being and production, and the great Almoners of Eternity, conveying to us the eſſences of reaſonable Creatures, and the charities of Heaven. And when our Bleſſed Saviour in a Sermon to the Phariſees ſpake of duty to Parents, he reſcued it from the impediments of a vain tradition, and ſecured this Duty, though againſt a pretence of Religion towards God, telling us that God would not himſelf accept a gift which we took from our Parents needs. This duty to Parents is the very firmament and band of Commonwealths. He that honours his Parents will alſo love his Brethren derived from the ſame loins, he will dearly account of all his relatives and perſons of the ſame cognation; and ſo Families are united, and of them Cities and Societies are framed. And becauſe Parents and Patriarchs of Families and of Nations had regal power, they who by any change ſucceeded in the care and government of Cities and Kingdoms ſucceeded in the power and authority of Fathers, and became ſo in eſtimate of Law and true Divinity to all their people. So that the Duty here commanded is due to all our Fathers in the ſenſe of Scripture and Laws; not only to our natural, but to our civil Fathers, that is, to Kings and Governours. And the Scripture adds *Mothers*, for they alſo, being inſtruments of the bleſſing, are the objects of the Duty. The duty is, *Honour*, that is, Reverence, and Support, if they ſhall need it. And that which our Bleſſed Saviour calls *not honouring our Parents* in S. *Matthew*, is called in S. *Mark*, *doing nothing for them*; and Honour is expounded by * S. *Paul* to be *maintenance* as well as *reverence*. Then we honour our Parents, if with great readineſs we miniſter to their neceſſities, and communicate our eſtate, and attend them in ſickneſſes, and ſupply their wants, and, as much as lies in us, give them ſupport, who gave us being.

Ὁ λοιδορῶν τὸν πατέρα ἀνοσιωτάτῳ λόγῳ·
Τὴν εἰς τὸ θεῖον ἥμαρτε βλασφημίαν.
Menand.

Ἐμφανεῖς θεοὶ, μιμούμενοι τὸ ἀγέννητον ἐν τῷ ζωοπλαστεῖν. *de Parentibus dixit* Philo *ad Decal.*

Vivet extento Procultius ævo,
Notus in fratres animi paterni:
Illum aget pennâ metuente ſolvi
Fama ſuperſtes. Hor. *l.* 2. *od.* 2.

Τὰς τε γονεῖς τίμα, τὰς τ' ἄγχιστ' ἐκγεγαῶτας. Hierocl.

Cùm tibi ſint fratres, fratres ulciſcere læſos:
Cúmque pater tibi ſit, jura tuere patris.
Neceſſaria præſidia vitæ debentur his maximè.
Cicer. *Offic.* 3.

Matt. 15. 6. Mar. 7. 12. * 1 Tim. 5. 17, 18. Γονέας τιμήσωμεν ὑπερφαλλόντως σώμασι θεραπείας καὶ χρημάτων χορηγίαν αὐτοῖς ὑπέχοντες ὅτι μᾶλλον περιυμοίμεθα. Hierocl. Φέρει δ' ἐπὶ τὴν ὀλιγωρίαν αὐτῶν, καὶ τὸ μὴ δυλικαῖς ὑπηρεσιαῖς ἀπλᾶσθαι ποῖς τοὺς παῖδας, ὅτε καὶ πόδας ἐνίψαν. Hierocl. *apud* Stobæum.

VI. COM. Lev. 24. 21. Num. 35. 16, 17. 27. *Thou ſhalt do no Murther.* So it was ſaid to them of old time; He that kills ſhall be guilty of Judgment, that is, he is to die by the ſentence of the Judge. To this *Chriſt* makes an appendix, *But I ſay unto you, He that is angry with his Brother without a cauſe ſhall be in danger of the Judgment.* This addition of our Bleſſed Saviour, as all the other which are ſeverer explications of the Law then the *Jews* admitted, was directed againſt the vain and imperfect opinion of the Lawyers, who thought to be juſtified by their external works, ſuppoſing, if they were innocent in matter of fact, God would require no more of them then Man did; and what by cuſtome or ſilence of the Laws was not puniſhable by the Judge, was harmleſs before God. And this made them to truſt in the letter, to neglect the duties of Repentance, to omit asking pardon for their ſecret irregularities, and the obliquities and averſations of their ſpirits. And this S. *Paul* alſo Rom. 10. 3. complains of, that neglecting *the righteouſneſs of God, they ſought to eſtabliſh their own*, that is, according to Man's Judgment. But our Bleſſed Saviour tells them that ſuch an innocence is not enough; God requires more then conformity, and obſervation of the fact,

fact, and exteriour Piety, placing Juſtice not in legal innocency, or not being condemned in judgment of the Law and humane judicature, but in the righteouſneſs of the ſpirit alſo: for the firſt acquits us before Man, but by this we ſhall be held upright in judgment before the Judge of all the world. And therefore beſides abſtinence from murther or actual wounds, *Chriſt* forbids all *anger without cauſe againſt our Brother*, that is, againſt any man.

28. By which not the firſt motions are forbidden, the twinklings of the eye, as the Philoſophers call them, the pro-paſſions and ſudden and irreſiſtible alterations; for it is impoſſible to prevent them, unleſs we could give our ſelves a new nature, any more then we can refuſe to wink with our eye when a ſudden blow is offered at it, or refuſe to yawn when we ſee a yawning ſleepy perſon: but by frequent and habitual mortification, and by continual watchfulneſs, and ſtanding in readineſs againſt all inadvertencies, we ſhall leſſen the inclination, and account fewer ſudden irreptions. A wiſe and meek perſon ſhould not kindle at all, but after violent and great colliſion; and then, if like a flint he ſends a ſpark out, it muſt as ſoon be extinguiſhed as it ſhews, and cool as ſoon as ſparkle. But however, the ſin is not in the natural diſpoſition. But when we entertain it, though it be, as *Seneca* expreſſes it, *cum voluntate non contumaci*, without a determination of revenge, then it begins to be a ſin. Every indignation againſt the perſon of the man, in us is pride and ſelf-love, and towards others ungentleneſs, and an immorigerous ſpirit. Which is to be underſtood, when the cauſe is not ſufficient, or when the anger continues longer, or is exceſſive in the degrees of its proportion.

S. Hieron. epiſt. ad Demetriad.

Seneca lib. 2. de Ira, c. 4.

29. The cauſes of allowable Anger are, when we ſee God diſhonoured, or a ſin committed, or any irregularity or fault in matter of Government; a fault againſt the laws of a family or good manners, diſobedience or ſtubbornneſs: which in all inſtances where they may be prudently judged ſuch by the Governour, yet poſſibly they are not all direct ſins againſt God and Religion. In ſuch caſes we may *be angry*. But then we may alſo *ſin*, if we exceed in time, or meaſure of degree.

30. The proportion of time S. *Paul* expreſſes, by *not letting the Sun ſet upon our anger*. *Leontius Patricius* was one day extremely and unreaſonably angry with *John* the Patriarch of *Alexandria*; at Evening the Patriarch ſent a ſervant to him with this meſſage, *Sir, the Sun is ſet:* upon which *Patricius* reflecting, and the grace of God making the impreſſion deep, viſible and permanent, he threw away his anger, and became wholly ſubject to the counſel and ghoſtly aids of the Patriarch. This limit S. *Paul* borrowed from the Pſalmiſt: for that which in the fourth Pſalm verſe 4. we reade, *Stand in awe, and ſin not*, the Septuagint reads, *Be angry, but ſin not*. And this meaſure is taken from the analogy of the Law of the *Jews*, that a malefactour ſhould not hang upon the accurſed tree after the Sun was ſet. And if the Laws laid down their juſt anger againſt Malefactours as ſoon as the Sun deſcended, and took off his beams from beholding the example; much more is it reaſonable that a private anger, which is not warranted by authority, not meaſured by laws, not examined by ſolemnities of Juſtice, not made reaſonable by conſidering the degree of the cauſes, not made charitable by intending the publick good, not ſecured from injurioufneſs by being diſintereſt, and ſuch an anger in which the party is judge and witneſs and executioner; it is (I ſay) but reaſon ſuch an anger ſhould unyoke and go to bed with the Sun, ſince Juſtice and Authority laid by the Rods and Axes as ſoon as the Sun unteamed his chariot. *Plutarch* reports that the *Pythagoreans* were ſtrict obſervers of the very letter of this caution: For if Anger had boiled up to the height of injury or reproach, before Sun-ſet they would ſhake hands, ſalute each other, and depart friends. For they were aſhamed that the ſame anger which had diſturbed the counſels of the day, ſhould alſo trouble the quiet and dreams of the night, leſt anger by mingling with their reſt and nightly fancies, ſhould grow natural and habitual. Well, anger muſt laſt no longer; but neither may a Chriſtian's anger laſt ſo long: for if his anger laſt a whole day, it will certainly before night four into a crime. A man's anger is like the Spleen, at the firſt it is natural, but in its exceſs and diſtemper it ſwells into a diſeaſe: and therefore although to be angry at the preſence of certain objects is natural, and therefore is indifferent, becauſe he that is an eſſential enemy to ſin never made ſin eſſential to a man; yet unleſs it be alſo tranſient, and paſs off at the command of Reaſon and Religion, it quickly becomes criminal. The meaning is, that it be no more but a tranſient Paſſion, not permanent at all; but that the anger againſt the man paſs into indignation againſt the crime, and pity of the perſon, till the pity grows up into endeavours to help him. For an angry, violent and diſturbed man is like that white Bramble of *Judea*, of which *Joſephus* reports, that it is ſet on fire by impetuous winds, and conſumes it ſelf, and burns the neighbour-plants.

Leontius *Cypr. Epiſc. in vita ipſius, c.* 14.

Εἴ ποτε παροξυνθεὶς λοιδορίαν ἐπ' ὀργῇ, πρὶν ἢ δῦναι ἥλιον λῦναι, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις ἀφροδισιάζωσι διαλύονται. Plutarch.

And the * evil effects of a violent and paſſionate Anger are ſo great, ſo dangerous, ſo known to all the world, that the very conſideration of them is the beſt argument in the world to diſpute againſt it. Families and Kingdoms have ſuffered horrid calamities; and whatſoever is violent in art or nature hath been made the inſtrument of ſadneſs in the hands of Anger.

* *Ire Thyeſten exitio gravi Stravère, & altis urbibus ultimæ Stetère cauſæ cur perirent Fundítus, imprimitréque muris Hoſtile aratrum exercitus inſolens.* Horat. *l.* 1. *od.* 16.

31. The meaſure of the degree is to be eſtimated by humane prudence, that it exceed not the value of the cauſe, nor the proportion of other circumſtances, and that it cauſe no eruption into indiſcretions or undecencies. For therefore *Moſes*'s anger, though for God and Religion, was reproved, becauſe it went forth into a violent and troubled expreſſion, and ſhewed the degree to be inordinate. For it is in this paſſion as in Lightning, which, if it only breaks the cloud, and makes a noiſe, ſhews a tempeſt and diſturbance in nature, but the hurt is none; but if it ſeiſes upon a man, or dwells upon a houſe, or breaks a tree, it becomes a judgment and a curſe. And as the one is a miſchief in chance and accident, ſo the other is in morality and choice: if it paſſes from paſſion into action, from a tranſient violence to a permanent injury, if it abides, it ſcorches the garment, or burns the body; and there is no way to make it innocent, but to remove and extinguiſh it, and, while it remains, to tie the hands, and pare the nails, and muzzle it, that it may neither ſcratch, nor bite, nor talk. An anger in God's cauſe may become unhallowed, if it ſees the Sun riſe and ſet: and an anger in the cauſe of a man is innocent according to the degrees of its ſudenneſs and diſcontinuance. For by its quickneſs and volatile motion it ſhews that it was, 1. unavoidable in its production; or, 2. that it was harmleſs in the event; or, 3. quickly ſuppreſſed. According to which ſeveral caſes Anger is either, 1. natural, or, 2. excuſable, or, 3. the matter of a vertue.

32. The Vulgar *Latine* Bible in this Precept of our Bleſſed Saviour reads not the appendix, *without a cauſe*, but indefinitely, *he that is angry with his Brother*; and S. *Hierom* affirms that the clauſe *without a cauſe* is not to be found in the true *Greek* copies. Upon ſuppoſition of which, becauſe it is not to be imagined that all Anger in all cauſes and in all degrees is ſimply unlawful, and S. *Paul* diſtinguiſhes being angry from committing a ſin, *Be angry, but ſin not*; theſe words are left to ſignifie ſuch an anger as is the crime of Homicide in the heart, like the ſecret Luſting called by *Chriſt Adultery in the heart*: and ſo here is forbidden not only the outward act, but the inward inclinations to Murther, that is, * an Anger with deliberation and purpoſe of revenge, this being explicative and additional to the Precept forbidding Murther: which alſo our Bleſſed Saviour ſeems to have intended, by threatning the ſame penalty to this anger or ſpiritual Homicide which the Law inflicted upon the actual and external, that is, judgment or condemnation. And becauſe this prohibition of Anger is an explication and more ſevere commentary upon the Sixth Commandment, it is more then probable that this Anger, to which condemnation is threatned, is ſuch an Anger as hath entertained ſomething of miſchief in the ſpirit. And this agrees well enough with the former interpretation, ſave that it affirms no degree of anger to be criminal as to the height of condemnation, unleſs it be with a thought of violence or deſires of revenge; the other degrees receiving their heightnings and declenſions as they keep their diſtance or approach to this. And beſides, by not limiting or giving caution concerning the cauſe, it reſtrains the malice only or the degree; but it permits other cauſes of anger to be innocent beſides thoſe ſpiritual and moral, of the intereſts of God's glory and Religion. But this is alſo true, which ſoever of the readings be retained. For the iraſcible faculty having in nature an object proper to its conſtitution and natural deſign, if our anger be commenced upon an object naturally troubleſome, the anger is very natural, and no-where ſaid to be irregular. And he who is angry with a ſervant's unwarineſs or inadvertency, or the remiſſneſs of a child's ſpirit and application to his ſtudies, or on any ſudden diſpleaſure, is not in any ſenſe guilty of prevaricating the Sixth Commandment, unleſs beſides the object he adds an inequality of degree, or unhandſome circumſtance, or adjunct. And poſſibly it is not in the nature of man to be ſtrict in diſcipline, if the prohibitions of Anger be confined only to cauſes of Religion: and it were hard that ſuch an Anger which is innocent in all effects, and a good inſtrument of Government, ſhould become criminal and damnable; becauſe ſome inſtances of diſpleaſure are in actions not certainly and apparently ſinful. So that our Bleſſed Saviour forbidding us to be *angry without a cauſe*, means ſuch cauſes which are not only irregularities in Religion, but deflexions in manners; and an Anger may be religious, and political, and œconomical, according as it meets with objects proper to it in ſeveral kinds. It is ſometimes neceſſary that

* Καὶ πᾶσα ὀργὴ ἐπιτιμητικὴ τις ἂν εἴη καὶ ὀργὴ τοῦ ἐπὶ τῷ φαύλῳ τιμωρητικοῦ. Ariſt. 2. Rhet.

Si ira non fuerit, nec doctrina proficit, nec judicia ſtant, nec crimina compeſcuntur S. Chry. *Si nulla ira ex virtute ſurgeret, Divinæ animadverſionis impetum per gladium Phinehas non placaſſet.* S. Greg. *l.* 5. *Moral.*

that a man carry a tempeſt in his face, and a rod in his hand; but for ever let him have a ſmooth mind, or at leaſt under command, and within the limits of Reaſon and Religion, that he may ſteer ſecurely, and avoid the rocks of ſin: for then he may reprove a friend that did amiſs, or chaſtiſe an offending ſon, or correct a vicious ſervant. The ſumm is this: There are no other bounds to hallow or to allow and legitimate Anger, but that, 1. The cauſe be Religion, or matter of Government: 2. That the degree of the Anger in prudent accounts be no bigger then the cauſe: 3. That if it goes forth, it be not expreſſed in any action of uncharitableneſs, or unſeaſonable violence: 4. Whether it goes forth or abides at home, it muſt not dwell long any-where; nor abide in the form of a burning coal, but at the moſt of a thin flame, thence paſſing into air ſalutary and gentle, fit to breathe, but not to blaſt. There is this only nicety to be obſerved: That although an Anger ariſing for Religion, or in the matter of Government, cannot innocently abide long; yet it may abide till it hath paſſed forth into its proper and temperate expreſſion, whether of Reprehenſion or Chaſtiſement, and then it muſt ſit down. But if the Anger ariſes from another cauſe, (provided it be of it ſelf innocent, not ſinful in the object or cauſe,) the paſſion in its firſt ſpring is alſo innocent, becauſe it is natural, and on the ſudden unavoidable: but this muſt be ſuppreſſed within, and is not permitted to expreſs it ſelf at all. For in that degree in which it goes out of the mouth, or through the eyes, or from the hand, in that degree it is violent, ought to be corrected and reſtrained: for ſo that paſſion was intended to be turned into vertue. For this paſſion is like its natural parent or inſtrument. And if Choler keeps in its proper ſeat, it is an inſtrument of digeſtion; but if it goes forth into the ſtranger regions of the body, it makes a Fever. And this Anger which commences upon natural cauſes, though ſo far as it is natural it muſt needs be innocent; yet when any conſent of the will comes to it, or that it goes forth in any action or voluntary ſignification, it alſo becomes criminal. Such an Anger is only permitted to be born and die; but it muſt never take nouriſhment, or exerciſe any act of life.

Πολλαχῶς δὲ καὶ ἡ φύσεως οἱ ἐν τοῖς πάθεσιν εἰσι, καὶ θυμαίνεσθαι ὁ θυμαλγὴς δύναται καὶ χαλεπαίνειν ὀργιζόμενος, &c. Ariſt. *Poetic.*

33. But if that prohibition be indefinite, then it is certain the analogy of the Commandment, of which this is an explication, refers it to Revenge or Malice: it is an Anger that is Wrath, an Anger of Revenge or Injury, which is here prohibited. And I add this conſideration, That ſince it is certain that *Chriſt* intended this for an explication of the prohibition of Homicide, the clauſe of [* *without cauſe*] ſeems leſs natural and proper. For it would intimate, that though anger of Revenge is forbidden when it is raſh and unreaſonable; yet that there might be a caſe of being angry with a purpoſe of revenge and recompence, and that in ſuch a cauſe it is permited to them to whom in all other it is denied, that is, to private perſons: wich is againſt the meekneſs and charity of the Goſpel. More reaſonable it is, that as no man might kill his Brother in *Moſes*'s Law by his own private authority; ſo an Anger is here forbidden, ſuch an Anger which no qualification can permit to private perſons, that is, an Anger with purpoſes of Revenge.

* εἰκῆ ſignificat in vanum; *i. e. non ſolùm extra cauſam ſed & extra modum.*

34. But *Chriſt* adds, that a farther degree of this ſin is, when our Anger breaks out in contumelies and ill language, and receives its increment according to the degree and injury of the reproach. There is a Homicide in the tongue as well as in the heart; and he that kills a man's * reputation by calumnies, or ſlander, or open reviling, hath broken this Commandment. But this is not to be underſtood ſo, but that perſons in authority or friends may reprehend a vicious perſon in language proper to his crime, or expreſſive of his malice or iniquity. *Chriſt* called *Herod Fox:* and although S. *Michael brought not a railing accuſation* againſt Satan, yet the Scripture calls him *an Accuſer*, and *Chriſt* calls him *the Father of lies*, and S. *Peter*, *a devourer* and a *roaring Lion*; and S. *John* calls *Diotrephes a lover of pre-eminence*, or ambitious. But that which is here forbidden, is not a repreſenting the crimes of the man for his emendation, or any other charitable or religious end; but a reviling him to do him miſchief, to murther his reputation. Which alſo ſhews, that whatever is here forbidden, is in ſome ſenſe or other accounted Homicide; the Anger in order to reproach, and both in order to murther, ſubject to the ſame puniſhment, becauſe forbidden in the ſame period of the Law: ſave only that, according to the degrees of the ſin, *Chriſt* proportions ſeveral degrees of puniſhment in the other world, which he apportions to the degrees of death which had ever been among the *Jews*; *viz.* the Sword, and Stoning to death, which were puniſhments legal and judicial; and the Burning

— * Δεινὸν δ' βροτῶν ὑπαλδῆσαι φάμιν. Φάμη γὰρ τε κακὴ πέλεται· κέκρυπται δ' ἀΐδηλα 'Ρηΐα μαλ', ἀχαλκίη δ' ἔστιν, χαλεπὴ δ' ἔμμεναι οἴσῃ. Heſiod. Ἔργ. l. 2.

——Inſuevit pater optimus hoc me,
Ut fugerem, exemplis vitiorum quæque notando:
Quum me hortaretur parcè frugaliter, atque
Viverem uti contentus eo quod mî ipſe paràſſet;
Nonne vides Albi ut malè vivat filius, utque
Barrus inops? ——
—— A turpi meretricis amore
Cùm deterreret; Stellani diſſimilis ſis.
Nè ſequerer mœchas ——
——Deprènſi non bella eſt fama Trebonî,
Aiebat. —— ——

Horat. *Sat.* 4. l. 1.

infants

Infants in the Valley of *Hinnom*, which was a barbarous and superſtitious cuſtom uſed formerly by their Fathers, in imitation of the *Phœnician* accurſed rites.

35. The remedies againſt anger, which are preſcribed by Maſters of ſpiritual life, are partly taken from rules of Prudence, partly from Piety and more preciſe rules of Religion. In Prudence, 1. Do not eaſily entertain, or at all encourage, or willingly hear, or promptly believe, Tale-bearers and reporters of other mens faults: for oftentimes we are ſet on fire by an *ignis fatuus*, a falſe flame, and an empty ſtory. 2. Live with peaceable people, if thou canſt. 3. Be not inquiſitive into the miſdemeanours of others, or the reports which are made of you. 4. Find out reaſons of excuſe to alleviate and leſſen the ignorances of a friend, or careleſneſſes of a ſervant. 5. Obſerve what object is apteſt to inflame thee, and by ſpecial arts of fortification ſtop up the avenues to that part: If Loſſes, if Contempt, if Incivilities, if Slander, ſtill make it the greateſt part of your imployment to ſubdue the impotency of that Paſſion that is more apt to raiſe tempeſts. 6. Extirpate petty curioſities of Apparel, Lodging, Diet, and learn to be indifferent in circumſtances: and if you be apt to be tranſported with ſuch little things, do ſome great thing that ſhall cut off their frequent intervening. 7. Do not multiply ſecular cares, and troubleſome negotiations, which have variety of converſation with ſeveral humours of men and accidents of things; but frame to thy ſelf a life ſimple as thou canſt, and free from all affectations. 8. Sweeten thy temper and allay the violence of thy ſpirit with ſome convenient, natural, temperate and medicinal ſolaces: for ſome diſpoſitions we have ſeen inflamed into Anger, and often aſſaulted by Peeviſhneſs, through immoderate faſting and inconvenient auſterities. 9. A gentle anſwer is an excellent Remora to the progreſſes of Anger, whether in thy ſelf or others. For Anger is like the waves of a troubled ſea; when it is corrected with a ſoft reply, as with a little ſtrand, it retires, and leaves nothing behind it but froth and ſhells, no permanent miſchief. 10. *(a)* Silence is an excellent art: and that was the advice which S. *Iſaac*, an old religious perſon in the Primitive Church, is reported to have followed, to ſuppreſs his Anger within his breaſt, and uſe what means he could there to ſtrangle it; but never permitting it to go forth in language. Anger and Luſt being like fire, which if you encloſe, ſuffering it to have no emiſſion, it periſhes and dies; but give it the ſmalleſt vent, and it rages to a conſumption of all it reaches. And this advice is coincident with the general rule which is preſcribed in all temptations, that Anger be ſuppreſſed in its cradle and firſt *(a)* aſſaults. 11. Laſtly, let every man be careful that in his Repentance, or in his Zeal, or his Religion, he be as diſpaſſionate and free from Anger as is poſſible; leſt Anger paſs upon him in a reflex act, which was rejected in the direct. Some mortifiers in their conteſtation againſt Anger, or any evil or troubleſome principle, are like Criers of Aſſizes, who calling for ſilence make the greateſt noiſe; they are extremely angry when they are fighting againſt the habit or violent inclinations to Anger.

Terminum etiam marinis fluctibus Fabricator deſcripſit: arena maris exigua ſæpe inter duas acies intercapedo eſt. Si reprimere iram non potes, memento quia indignabundum mare nil ultra ſpumam & fluctuationem effert. Simocatta.

(a) *Ex quo factus ſum Monachus, ſtatui apud me, ut iracundia extra guttur meum non procederet, dixit S.* Iſaac Eremita.

(b) *Melius enim eſt negare primum iræ introitum, etiam de cauſa probabili ſatis & glorioſa, quàm admiſſam ejicere. S.* Aug. *ad Proſuturum.*

36. But in the way of more ſtrict Religion it is adviſed, 1. that he who would cure his Anger ſhould pray often. It is S. *Auſtin*'s counſel to the Biſhop *Auxilius*, that, like the Apoſtles in a ſtorm, we ſhould awaken *Chriſt*, and call to him for aid, leſt we ſhipwrack in ſo violent paſſions and impetuous diſturbances. 2. Propound to thy ſelf the example of Meek and Patient perſons: remembring always that there is a family of Meek Saints, of which *Moſes* is the Precedent; a family of Patient Saints, under the conduct of *Job*. Every one in the mountain of the Lord ſhall be gathered to his own Tribe, to his own Family, in the great day of Jubilee: and the Angry ſhall periſh with the effects of Anger; and peeviſh perſons ſhall be vexed with the diſquietneſs of an eternal worm and ſting of a vexatious Conſcience, if they ſuffer here the tranſportations and ſaddeſt effects of an unmortified, habitual and prevailing Anger. 3. Above all things endeavour to be humble, to think of thy ſelf as thou deſerveſt, that is, meanly and unworthily: and in reaſon it is to be preſumed thou wilt be more patient of wrong, quiet under affronts and injuries, ſuſceptive of inconveniences, and apt to entertain all adverſities, as inſtruments of Humiliation, deleteries of Vice, corrections of undecent Paſſions, and inſtruments of Vertue. 4. All the Reaſon, and all the Relations, and all the Neceſſities of mankind are daily arguments againſt the violences and inordinations of Anger. For he that would not have his Reaſon confounded, or his diſcourſe uſeleſs, or his family be a den of Lions; he that would not have his Marriage a daily duel, or his Society troubleſome, or his Friendſhip formidable, or his Feaſts bitter; he that delights not to have his Diſcipline cruel, or his Government tyrannical, or his Diſputations violent, or his Civilities unmannerly,

mannerly, or his Charity be a rudeneſs, or himſelf bruitiſh as a Bear, or peeviſh as a Fly, or miſerable upon every accident and in all the changes of his life, muſt mortifie his Anger. For it concerns us as much as Peace, and Wiſedom, and Nobleneſs, and Charity, and Felicity are worth, to be at peace in our breaſts, and to be pleaſed with all God's Providence, and to be in charity with every thing, and with every man.

37. *Thou ſhalt not commit Adultery.* Theſe two Commandments are immediate to each other, and of the greateſt cognation: for Anger and Luſt work upon one ſubject; and the ſame fervours of blood which make men revengeful, will alſo make men unchaſt. But the prohibition is repeated in the words of the old Commandment; ſo *it was ſaid to them of old:* which was not only a prohibition of the violation of the rights of Marriage, but was even among the *Jews* extended to ſignifie all mixture of ſexes not matrimonial. For Adultery in Scripture is ſometimes uſed to ſignifie Fornication, and Fornication for Adultery; as it is expreſſed in the permiſſions of Divorce in the caſe of Fornication: and by *Moſes*'s Law Fornication alſo was forbidden, and it was hated alſo and reproved in the natural. But it is very probable that this Precept was reſtrained only to the inſtance of Adultery in the proper ſenſe, that is, violation of Marriage: for *Moſes* did in other annexes of the Law forbid Fornication. And as a blow or wound was not eſteemed in *Moſes*'s Law a breach of the Sixth Commandment; ſo neither was any thing but Adultery eſteemed a violation of the Seventh by very many of their own Doctours: of which I reckon this a ſufficient probation, becauſe they permitted ſtranger Virgins and Captives to fornicate; only they believed it ſinful in the *Hebrew* Maidens. And when two Harlots pleaded before *Solomon* for the Baſtard-child, he gave ſentence of their queſtion, but nothing of their crime. * *Strangers* with the *Hebrews* ſignified many times Harlots, becauſe they were permitted to be ſuch, and were entertained to ſuch purpoſes. But theſe were the licences of a looſer interpretation; God having to all Nations given ſufficient teſtimony of his deteſtation of all Concubinate not hallowed by Marriage. Of which among the Nations there was abundant teſtimony, in that the Harlots were not permitted to abide in the Cities, and wore veils in teſtimony of their ſhame and habitual undecencies; which we obſerve * in the ſtory of *Thamar*, and alſo in *Chryſippus*. And although it paſſed without puniſhment, yet never without ſhame, and a note of turpitude. And the abſtinence from Fornication was one of the Precepts of *Noah*, to which the *Jews* obliged the ſtranger-Proſelytes, who were only Proſelytes of the Houſe: and the Apoſtles inforce it upon the Gentiles in their firſt Decree at *Jeruſalem*, as renewing an old ſtock of Precepts and obligations in which all the converted and religious Gentiles did communicate with the *Jews*.

VII. COM.

Ubi ſuoris inſederit virus, libidinis quoque incendium neceſſe eſt penetrare. Caſſian.

——Numquid ego à te
Magno prognatam deposco Conſule——
Velatámque ſtolâ, mea cum conſorbuit ira?
Horat. *Serm. l.* 1. *Sat.* 2.

* *Ξένας vocârunt Græci Meretrices & peregrinas, ad morem & ad verbum Hebræorum; & Menandrum tranſferens Terentius peregrinam vocat Andriam.*

* Gen. 38. 14.

38. To this *Chriſt* added, that the Eyes muſt not be adulterous; his Diſciples muſt not only abſtain from the act of unlawful Concubinate, but from the impurer intuition of a wife of another man: ſo according to the deſign of his whole Sermon oppoſing the Righteouſneſs of the Spirit to that of the Law, or of Works, in which the *Jews* confided. Chriſtians muſt have chaſt deſires, not indulging to themſelves a liberty of looſer thoughts; keeping the threſhold of their Temples pure, that the Holy Ghoſt may obſerve nothing unclean in the entry of his habitation. For he that luſts after a woman, wants nothing to the conſummation of the act but ſome convenient circumſtances; which becauſe they are not in our power, the act is impeded, but nothing of the malice abated. But ſo ſevere in this was our Bleſſed Maſter, that he commanded us rather to *put our eyes out* then to ſuffer them to become an *offence* to us, that is, an inlet of ſin, or an invitation or tranſmiſſion of impurity: by *putting our eye out* meaning the extinction of all incentives of Luſt, the rejection of all opportunities and occaſions, the quitting all conditions of advantage which miniſters fuel to this Hell-fire. And by this ſeverity we muſt underſtand all beginnings, temptations, likeneſſes, and inſinuations and minutes of Luſt and impurity, to be forbidden to Chriſtians; ſuch as are all moroſe delectations in vanity, wanton words, geſtures, Balls, revellings wanton diet, gariſh and laſcivious dreſſings and trimmings of the body, looſer Banquettings: all *making proviſions for the fleſh to fulfill the luſts of it*, all luſt of Concupiſcence, and all *luſt of the eye*, and all luſt of the hand, unclean contacts, are to be reſcinded; all luſt of the tongue and palate, all ſurfeiting and drunkenneſs. For it is impoſſible to keep the ſpirit pure, if it be expoſed to all the entertainment of enemies. And if *Chriſt* forbade the wanton eye, and placed it under the prohibition of Adultery; it is certain, whatſoever miniſters to that Vice, and invites to it, is within the ſame reſtraint; it is the

Nihil refert quibus membris adulteraveris, dixit Archeſilaus philoſ. apud Plutarch. ἀρχὴ τῦ ἔργα τοῦ ἔργου. Plato.

Ut jam ſervaris bonus corpus, adultera mens eſt;
Omnibus excluſis intus adulter erit. Ovid.

Inceſta eſt etiam ſine ſtupro quæ ſtuprum quærit. Seneca.

Πόλλων πρὸς ἔργα χεῖρας μοιχὸν χιτὼν; ἐν νεκρῶντι δοῦλος ἐν ἀφροδίτῃ. Cleanthes.

the *eye*, or the *hand*, or the *foot*, that is to be cut off. To this Commandment Faſtings and ſevere Abſtinences are apt to be reduced, as being the proper abſciſſion of the inſtruments and temptations of Luſt; to which *Chriſt* invites by the mixt propoſition of threatning and reward: for *bettter it is to go to Heaven with but one eye or one foot*, that is, with a body half nouriſhed, *then* with full meals and an active Luſt to *enter into Hell*. And in this our Bleſſed Lord is a Phyſician rather then a Law-giver: for abſtinence from all impure Concubinate, and moroſe delectations ſo much as in thought, being the Commandment of God; that *Chriſt* bids us retrench the occaſions and inſinuations of Luſt, it is a facilitating the duty, not a new ſeverity, but a ſecurity and caution of prudence.

VIII. COM. 39. *Thou ſhalt not ſteal.* To this Precept *Chriſt* added nothing; becauſe God had already in the Decalogue fortified this Precept with a reſtraint upon the * deſires. (*a*) For the Tenth Comandment forbids all coveting of our Neighbour's goods. For the Wife there reckoned, and forbidden to be deſired from another man, is not a reſtraint of Libidinous appetite, but of the Covetous; it being accounted part of wealth to have a numerous family, many wives, and many ſervants. And this alſo God by the Prophet *Nathan* upbraided to *David*, as an inſtance of *David*'s wealth, and God's liberality. But yet this Commandment *Chriſt* adopted into his Law, it being prohibited by the natural Law, or the Law of right Reaſon; Commonwealths not being able to ſubſiſt without diſtinction of Dominion, nor induſtry to be encouraged but by propriety, nor Families to be maintained but by defence of juſt rights and truly-purchaſed Poſſeſſions. And this Prohibition extends to all injuſtice, whether done by force or fraud; whether it be by ablation, or prevention, or detaining of rights; any thing in which injury is done directly or obliquely to our Neighbour's fortune.

* *Creſcit indulgens ſibi dirus hydrops,*
Nec ſitim pellit, niſi cauſa morbi
Fugerit venis, & aquoſus albo
Corpore languor. Horat. *l.* 2. *Od.* 2.

(*a*) Ὁ γὰρ τοῖς ἀλλοτρίοις ἐπικεχυκὼς, κοινὸς πόλεως ἐχθρὸς· βιάζεται μὲν πάντων, συνάμει δὲ τὰ τῶν τινῶν ἁρπάζων.
Philo *in Expoſit. gener.*

Κλοπὴ μὲν χρημάτων ἀπειλεῖσθω.
Plato *l.* 10. *de Leg.*

Δὼς ἀγαθὴ, ἄρπαξ δὲ κακὴ, θανάτοιο δότειρα.
Heſiod. *l.* 1. Ἔργ.

Paulus *J. C. l.* 1. *D. de furtis.* Ulpian. *l. Probrum, D. de Verborum ſignificatione.*

IX. COM. 40. *Thou ſhalt not bear Falſe witneſs.* That is, Thou ſhalt not anſwer in judgment againſt thy Neighbour falſely: which teſtimony in the Law was given ſolemnly and by Oath, invoking the Name of God. *I adjure thee by God that thou tell us whether thou be the* CHRIST, ſaid the High Prieſt to the Bleſſed *Jeſus*, that is, ſpeak upon thy Oath: and then he told them fully, though they made it the pretence of murthering him, and he knew they would do ſo. Confeſſing and witneſſing truth is giving glory to God: but falſe witneſs is high injuſtice, it is inhumanity and treaſon againſt the quietneſs, or life, or poſſeſſion of a juſt perſon; it is in it ſelf irregular and unreaſonable, and therefore is ſo forbidden to Chriſtians, not only as it is unjuſt, but as it is falſe. For a Lie in communication and private converſe is alſo forbidden as well as unjuſt teſtimony: (*a*) *Let every man ſpeak truth with his Neighbour*, that is, in private ſociety. And whether a Lie be in * jeſt or earneſt, when the purpoſe is to deceive and abuſe, though in the ſmalleſt inſtance, it is in that degree criminal as it is injurious. I find not the ſame affirmed in every deception of our Neighbours, wherein no man is injured, and ſome are benefited; the errour of the affirmation being nothing but a natural irregularity, nothing malicous, but very charitable. I find no ſeverity ſuperadded by *Chriſt* to this Commandment, prohibiting ſuch diſcourſe which, without injury to any man, deceives a man into Piety or ſafety. But this is to be extended no farther: In all things elſe we muſt be ſevere in our diſcourſes, and *neither lie in a great matter nor a ſmall, for the cuſtom thereof is not good*, ſaith the ſon of *Sirach*. I could add concerning this Precept, That, *Chriſt* having left it in that condition he found it in the Decalogue, without any change or alteration of circumſtance, we are commanded to give true teſtimony in Judgment; which becauſe it was under an Oath, there lies upon us no prohibition, but a ſeverity of injunction, to ſwear truth in Judgment when we are required. The ſecuring of Teſtimonies was by the ſanctity of an Oath, and this remains unaltered in Chriſtianity.

Οὐ γὰρ ἔτι φύλακι παλὺς Ζεὺς ἔστεϊ ἀρωγός.
Homer. *l.* 4. *Ill.*

Ὅς κέ τε μαρτύρεσσιν ἑκὼν ἐπίορκον ὀμόσσας
Ψεύσηται, ἐν δὲ δίκλῃ βλάψας, νήκεστον ἀάσθη,
Τῷ δέ τ' ἀμαυροτέρη γένεη μετόπισθε λέλειπται.
Heſiod. *l.* 1. Ἔργ.

Ἀλήθειά τε μεγάλη ἀρχὴ τ' ἀρίστης. Pind.
Ψεύδεσθαι δὲ μισεῖ πᾶς φρόνιμος καὶ σοφός.
Menand.

(*a*) Epheſ. 4. 25.

* *Epaminondam nè joco quidem mentitum fuiſſe narrant fidi ſcriptores.* Probus. *Idem de Ariſtide refert* Plutarchus.

X. COM. 41. *Thou ſhalt not covet.* This Commandment we find no-where repeated in the Goſpel by our Bleſſed Saviour; but it is inſerted in the repetition of the Second Table, which S. *Paul* mentioned to the *Romans*. For it was ſo abundantly expreſſed in the incloſures of other Preceps, and the whole deſign of *Chriſt*'s Doctrines, that it was leſs needful ſpecially to expreſs that which is every-where affixed to many Precepts Evangelical. Particularly it is inherent in

Furtum quoque ſine ulla attrectatione fieri poſſe ſolâ mente, atque animo ut furtum fiat annitente. *A.* Gell. *l.* 11. *c.* 18.

Has patitur pœnas peccandi ſola voluntas.
Nam ſcelus intra ſe tantùm qui cogitat ullum,
Facti crimen habet ——— Juvenal.

Dixit Xenocrates, *Non minùs eſſe turpe oculos quàm pedes in aliena immittere.*

in the first Beatitude, *Blessed are the poor in spirit:* and it means, that we should not wish our Neighbour's goods with a deliberate entertained desire, but that upon the commencement of the motion it be disbanded instantly. For he that does not at the first address and incitement of the passion suppress it, he hath given it that entertainment which in every period of staying is a degree of morose delectation in the appetite. And to this I find not *Christ* added any thing; for the Law it self, forbidding to entertain the desire, hath commanded the instant and present suppression: they are the same thing, and cannot reasonably be distinguished. Now that *Christ* in the instance of Adultery hath commanded to abstain also from occasions and accesses towards the Lust, in this is not the same severity; because the vice of Covetousness is not such a wild-fire as Lust is, not inflamed by contact, and neighbourhood of all things in the world. Every thing may be instrumental to libidinous desires, but to covetous appetites there are not temptations of so different natures.

42. Concerning the order of these Commandments it is not unusefully observed, that, if we account from the first to the last, they are of greatest perfection which are last described; and he who is arrived to that severity and dominion of himself as not to desire his Neighbours's goods, is very far from actual injury, and so in proportion; it being the least degree of Religion to confess but One God. But therefore Vices are to take their estimate in the contrary order: he that prevaricates the First Commandment is the greatest sinner in the world; and the least is he that only covets without any actual injustice. And there is no variety or objection in this, unless it be altered by the accidental difference of degrees; but in the kinds of sin the Rule is true. This only, The Sixth and Seventh are otherwise in the *Hebrew* Bibles then ours, and in the *Greek* otherwise in *Exodus* then in *Deuteronomy:* and by this rule it is a greater sin to commit Adultery then to Kill: concerning which we have no certainty, save that S. *Paul* in one respect makes the sin of Uncleanness the greatest of any sin whose scene lies in the Body; *Every sin is without the body, but he that commits Fornication sins against his own body.*

The PRAYER.

O *Eternal* Jesus, *Wisedom of thy Father, thou Light of* Jews *and Gentiles, and the great Master of the world, who by thy holy Sermons and clearest Revelations of the Mysteries of thy Father's Kingdom didst invite all the world to great degrees of Justice, Purity and Sanctity, and instruct us all in a holy Institution, give us understanding of thy Laws; that the light of thy celestial Doctrine illuminating our darknesses, and making bright all the recesses of our spirits and understandings, we may direct our feet, all the lower man, the affections of the inferiour appetite, to walk in the paths of thy Commandments. Dearest God, make us to live a life of Religion and Justice, of Love and Duty; that we may adore thy Majesty, and reverence thy Name, and love thy Mercy, and admire thy infinite Glories and Perfections, and obey thy Precepts. Make us to love thee for thy self, and our Neighbours for thee; make us to be all Love and all Duty: that we may adorn the Gospel of thee our Lord, walking worthy of our Vocation: that as thou hast called us to be thy Disciples, so we may walk therein, doing the work of faithful servants, and may receive the adoption of sons, and the gift of eternal glory, which thou hast reserved for all the Disciples of thy holy Institution. Make all the world obey thee as a Prophet; that, being redeemed and purified by thee our High Priest, all may reign with thee our King in thy eternal Kingdom, O Eternal* Jesus, *Wisedom of thy Father.* Amen.

Of the Three additional Precepts which *Chriſt* ſuperinduced and made parts of the Chriſtian Law.

DISCOURSE XI.

Of CHARITY, with its parts, Forgiving, Giving, not Judging.

Of Forgiveneſs. PART I.

1. THE Holy *Jeſus* coming to reconcile all the world to God, would reconcile all the parts of the world one with another, that they may rejoyce in their common band and their common Salvation. The firſt inſtance of Charity forbade to Chriſtians all Revenge of Injuries: which was a perfection and endearment of duty beyond what either moſt * of the old Philoſophers, or the Laws of the Nations or of *Moſes*, ever practiſed or enjoyned. For Revenge was eſteemed to unhallowed, unchriſtian natures as ſweet as life, a ſatisfaction of injuries, and the only cure of maladies and affronts. Only, Laws of the wiſeſt Commonwealths commanded that Revenge ſhould be taken by the Judge; a few caſes being excepted, in which, by ſentence of the Law, the injured perſon or his neareſt Relative might be the Executioner of the Vengeance: as among the *Jews* in the caſe of Murther; among the *Romans*, in the caſe of an Adultereſs or a raviſhed daughter, the Father might kill the Adultereſs or the Raviſher. In other things the Judge only was to be the Avenger. But *Chriſt* commanded his Diſciples, rather then to take revenge, to expoſe themſelves to a ſecond injury; rather *offer the other cheek*, then be avenged for a blow on his: *For vengeance belongs to God*, and he will retaliate. And *to* that *wrath we muſt give place*, ſaith S. *Paul*; that is, *in well-doing* and evil-ſuffering *commit our ſelves to his righteous judgment*, leaving room for his execution, who will certainly do it, if we ſnatch not the ſword from his arm.

* Plutarchus *tamen multa præclara dicit de charitate erga inimicos. Simplicitati & magnanimitati atque bonitati plus loci hic eſt quàm in amicitiis —— Oblatâ occaſione ulciſcendi inimicum, eum miſſum facere æquanimitatis eſt. Qui verò miſeratur inimicum afflictum, & opem ſert indigenti, & filiis ejus ac familiæ adverſo ipſorum tempore operam ſuam ſtudiùmque deſert, hunc qui non amat, huic pectus atrum eſt atque adamantinum, &c. De cap. ex inim. utilit.*

Et Cicero *dixit Cæſari; Pompeii ſtatuas reſtituendo, tuas defixiſti.*

Juſtitiæ primum munus eſt, ut nè cui noceas, niſi laceſſitus injuriâ. Cic. *de Offic.*

Exod. 21. 23. Levit. 24. 20. Deut. 19. 21.

Idcirco Judiciorum vigor, juriſque publici tutela videtur in medio conſtituta, nè quiſquam ſibi ipſi permittere valeat ultionem. Honor. & Theod. *in Cod. Theodoſ.*

Rom. 12. 19.

2. But ſome obſerve, that our Bleſſed Saviour inſtanced but in ſmaller injuries. He that bade us ſuffer a Blow on the cheek, did not oblige us tamely to be ſacrificed: he that enjoyned us to put up the loſs of our Coat and Cloak, did not ſignifie his pleaſure to be that we would ſuffer our Family to be turned out of doors, and our whole eſtate aliened and cancelled; eſpecially we being otherwiſe obliged to provide for them under the pain of the curſe of *Infidelity*. And indeed there is much reaſon our defences may be extended, when the injuries are too great for our ſufferance; or that our defence bring no greater damage to the other then we divert from our ſelves. But our Bleſſed Saviour's prohibition is inſtanced in ſuch ſmall particulars, which are no limitations of the general Precept, but particulars of common conſideration. *But I ſay unto you, reſiſt not evil*; ſo our *Engliſh* Teſtament reads it: but the word ſignifies, *avenge not evil*; and it binds us to this only, that we be not avengers of the wrong, but rather ſuffer twice, then once to be avenged. He that is ſtruck on the face may run away, or may divert the blow, or bind the hand of his enemy; and he whoſe Coat is ſnatched away may take it again, if without injury to the other he may do it. We are ſometimes bound to *reſiſt evil*: every clearing of our innocence, refuting of calumnies, quitting our ſelves of reproach, is a reſiſting evil; but ſuch which is hallowed to us by the example of our Lord himſelf and his Apoſtles. But this Precept is clearly expounded by S. *Paul*, *Render not evil for evil*, that is, be not revenged. You may either ſecure or reſtore your ſelves to the condition of your own poſſeſſions or fame, or preſerve your life, provided that no evil be returned to him that offers the injury. For ſo ſacred are the Laws of *Chriſt*, ſo holy and great is his Example, ſo much hath he endear'd us who were his enemies, and ſo frequently and ſeverely hath he preached and enjoyned Forgiveneſs; that he who knows

Μὴ ἀντιςῆναι τῷ πονηρῷ ſumitur ſenſu generali pro omni retaliatione.

Rom. 12. 17.

knows not to forgive, knows not to be like a Christian, and a Disciple of so gentle a Master.

3. So that the smalness or greatness of the instance alters not the case in this duty: In the greatest matters we are permitted only to an innocent defence, in the smallest we may do so too. I may as well hold my coat fast as my gold, and I may as well hide my goods as run away; and that's a defence: and if my life be in danger, I must do no more but defend my self. Save only that defence in case of life is of a larger signification then in case of goods. I may wound my enemy, if I cannot else be safe; I may disarm him, or in any sense disable him, and this is extended even to a liberty to kill him, if my defence necessarily stands upon so hard conditions. For although I must not give him a wound for a wound, because that cannot cure me, but is certainly Revenge: yet when my life cannot be otherwise safe then by killing him, I have used that liberty which Nature hath permitted me, and *Christ* hath not forbidden, who only interdicted Revenge, and forbade no defence which is charitable and necessary, and not blended with malice and anger. And it is as much Charity to preserve my self as him, when I fear to die.

Succurram periturо, sed ut ipse non peream: nisi si futurus tro magni hominis aut magnæ rei merces. Sen.

4. But although we find this no-where forbidden, yet it is very consonant to the excellent mercy of the Gospel, and greatly laudable, if we chuse rather to lose our life, in imitation of *Christ*, then save it by the loss of another's in pursuance of the permissions of Nature. When Nature only gives leave, and no Law-giver gives command to defend our lives, and the excellence of Christianity highly commends dying for our enemies, and propounds to our imitation the greatest Example that ever could be in the world; it is a very great imperfection, if we chuse not rather to obey an insinuation of the Holy *Jesus*, then with greediness and appetite pursue the bare permissions of Nature. But in this we have no necessity. Only this is to be read with two cautions. 1. So long as the assaulted person is in actual danger, he must use all arts and subterfuges which his wit or danger can supply him with, as passive defence, flight, arts of diversion, entreaties, soft and gentle answers, or whatsoever is in its kind innocent, to prevent his sin and my danger; that when he is forced to his last defence, it may be certain he hath nothing of Revenge mingled in so sad a remedy. 2. That this be not understood to be a permission to defend our lives against an angry and unjust Prince. For if my lawful Prince should attempt my life with rage, or with the abused solemnities of Law; in the first case the Sacredness of his Person, in the second, the reverence and religion of Authority, are his defensatives, and immure him, and bind my hands, that I must not lift them up, but to Heaven, for my own defence and his pardon.

Privatas inimicitias, non principis, ulciscar, dixit Tiberius, Tacit. l. 3. *Annal.*

5. But the vain pretences of vainer persons have here made a Question where there is no scruple; And if I may defend my Life with the sword, or with any thing which Nature and the Laws forbid not, why not also mine Honour, which is as dear as life, which makes my life without contempt, useful to my friend, and comfortable to my self? For to be reputed a Coward, a baffled person, and one that will take affronts, is to be miserable and scorned, and to invite all insolent persons to do me injuries. May I not be permitted to fight for mine Honour, and to wipe off the stains of my reputation? Honour is as dear as life, and sometimes dearer. To this I have many things to say. For that which men in this question call *Honour*, is nothing but a reputation amongst persons vain, unchristian in their deportment, empty and ignorant souls, who count that the standard of Honour which is the instrument of reprobation; as if to be a Gentleman were to be no Christian. They that have built their Reputation upon such societies must take new estimates of it, according as the wine, or fancy, or custom, or some great fighting person shall determine it; and whatsoever invites a quarrel is a rule of Honour. But then it is a sad consideration to remember, that it is accounted honour not to recede from any thing we have said or done. It is honour not to take the Lie; in the mean time it is not dishonourable to lie indeed, but to be told so: and not to kill him that says it, and venture my life and his too, that is a forfeiture of reputation. A Mistresse's favour, an idle discourse, a jest, a jealousie, a health, a gayety, any thing must ingage two lives in hazard, and two Souls in ruine; or else they are dishonoured. As if a Life, which is so dear to a man's self, which ought to be dear to others, which all Laws and wise Princes and States have secured by the circumvallation of Laws and penalties, which nothing but Heaven can recompense for the loss of, which is the breath of God, which to preserve *Christ* died, the Son of God died, as if this were so contemptible a thing, that it must be ventured for satisfaction of a vicious person, or a vain custom, or such a folly which a wise and a severe person had rather die then be guilty of. Honour is from him that honours. Now certainly God and the King are the

fountains of Honour; right Reaſon and Religion, the Scripture and the Laws, are the beſt rules of eſtimating Honour. And if we offer to account our Honours by the ſenſeleſs and illiterate diſcourſes of vain and vicious perſons, our Honour can be no greater then the fountain from whence it is derivative: and at this rate *Harpaſte*, *Seneca*'s Wife's fool, might have declared *Therſites* an honourable perſon; and every bold Gladiatour in a *Roman* Theatre, or a fighting Rebel among the ſlaves of *Sparta*, or a Trouper of *Spartacus* his Guard, might have ſtood upon their Honour upon equal and as fair a challenge. Certainly there is no greater honour then to be like the Holy *Jeſus*, and he is delectable in the eyes of God, and ſo are all his relatives and followers, by participation of his honour; and nothing can be more honourable then to do wiſe and excellent actions, according to the account of Divine and humane Laws: and if either God or the King can derive Honour upon their ſubjects, then whatſoever is contrary to that which they honour muſt needs be baſe, diſhonourable and inglorious.

6. But if we be troubled for fear of new and ſucceeding injuries, and will needs fight, and as much as lies in us kill our Brother to * prevent an injury; nothing can be more unworthy of a Chriſtian, nothing can be more inhumane. *Cato*, pleading in the *Roman* Senate in the behalf of the *Rhodian* Embaſſadours, who came to beg peace of the Commonwealth, which had entertained an anger and ſome thoughts of war againſt them, upon pretence that the *Rhodians* would war with them when they durſt, diſcourſed ſeverely and prudently againſt ſuch unreaſonable purpoſes. And the life of men and the intereſt of States is not like the trade of Fencers, whoſe lot is to conquer if they ſtrike firſt, to die if they be prevented. Man's life is not eſtabliſhed upon ſo unequal and unreaſonable neceſſities, that either we muſt firſt do an injury, or elſe it is certain we muſt receive a miſchief. God's providence and care in his government of the world is more vigilant and merciful, and he protects perſons innocent and juſt in all caſes: except when he means to make an injury the inſtrument of a grace, or a violent death to be the gate of glory. It was not ill anſwered of *Merope* to King *Polyphontes*, who therefore killed his Brother, becauſe he had entertained a purpoſe to have killed him; *You ſhould only have done the ſame injury to him which he did to you; you ſhould ſtill have had a purpoſe to kill him:* for his injuſtice went no farther; and it is hard to requite ill and uncertain purpoſes with actual Murther, eſpecially when we are as much ſecured by the power of Laws, as the whole Commonwealth is in all its greateſt intereſts. And therefore for Chriſtians to kill a man to prevent being baffled or deſpiſed, is to uſe an extream deſperate remedy, infinitely painful and deadly, to prevent a little griping in the belly foreſeen as poſſible to happen it may be three years after. But beſides, this objection ſuppoſes a Diſeaſe almoſt as earneſtly to be cured as this of the main Queſtion; for it repreſents a man keeping company with lewd and debauched perſons, ſpending his time in vanity, drunken ſocieties, or engaged in luſt, or placing his ſcene amongſt perſons apt to do affronts and unworthy miſdemeanours: and indeed an affront, an injury, a blow, or a loud diſgrace, is not the conſequent of not fighting, but a puniſhment for engaging in looſe, baſer and vicious company. If the Gallants of the Age would find an honeſt and a noble employment, or would be delicate in the choice of their friends and company, or would be ſevere in taking accounts of themſelves and of their time, would live as becomes perſons wiſe and innocent, that is, like Chriſtians, they would ſoon perceive themſelves removed far from injuries, and yet farther from trouble, when ſuch levities of miſchance or folly ſhould intervene. But ſuppoſe a man affronted or diſgraced, it is conſiderable whether the man deſerved it or no; if he did, let him entertain it for his puniſhment, and uſe it for an inſtrument of correction and humility: If he did not, as an inſtance of fortitude, and deſpite of lower things. But to venture lives to aboliſh a paſt act is madneſs, unleſs in both thoſe lives there was not good enough to be eſteemed greater and of better value then the light affront had in it of miſery and trouble. Certainly thoſe perſons are very unfortunate, in whoſe lives much more pleaſure is not then there is miſchief in a light blow, or a lighter affront, from a vain or an angry perſon. But ſuppoſe there were not, yet how can fighting or killing my adverſary wipe off my aſperſion, or take off my blow, or prove that I did not lie? For it is but an ill argument to ſay, If I dare kill him, then I did not lie; or, If I dare fight, then he ſtruck me not; or, If I dare venture damnation, then I am an honourable perſon. And yet farther, who gave me power over my own life, or over the life of another, that I ſhall venture my own, and offer to take his? God and God's Vicegerent only are the Lords of lives: who made us Judges, and Princes, or Gods? And if we be not ſuch, we are Murtherers and Villains. When *Moſes* would have parted the Duelliſts

that

* Εἰ γάρ τι ἔμελλεν, ὡς σὺ φῂς, κλέινων πόσις, χρὴ καί τι μέλλοντ', ὡς χρεὼν παθεῖν. Euripid. *Quis hoc ſtatuit unquam, aut cui concedi ſine ſummo omnium periculo poteſt, ut eum jure potuerit occidere, à quo metuiſſe ſe dicat, nè ipſe poſteriùs occideretur?* Cicero.

that fought in *Egypt*, the injurious perſon asked him, *Who made thee a judge or ruler over us? Wilt thou kill me, as thou didſt the Egyptian yeſterday?* meaning, he had no power to kill, none to judge of life and death, unleſs he had been made a Ruler. Yea but fleſh and blood cannot endure a blow or a diſgrace. Grant that too, but take this into the account, *Fleſh and blood ſhall not inherit the Kingdom of God.* And yet beſides this, thoſe perſons have but a tender ſtock of reaſon and wiſdom and patience, who have not diſcourſe enough to make them bear an injury, which the Philoſophy of the Gentiles, without the light of Chriſtianity, taught them to tolerate with ſo much equanimity and diſpaſſionate entertainment. That perſon is not a man who knows not how to ſuffer the inconvenience of an accident, and indiſcretion of light perſons: or if he could not, yet certainly that is a mad impatience, when a man, to remedy the pain of a drop of ſcalding water, ſhall drench himſelf in the liquid flames of pitch and a bituminous bath.

Οὗτος κεράτιόν ἐς' ἀνὴρ,——
Ὅστις ἀδικεῖσθαι πλεῖν' ἐθίσαλαι βέλτιον.
Menand.

7. Truth is, to fight a Duell is a thing that all Kingdoms are bound to reſtrain with higheſt ſeverity: it is a conſociation of many the worſt acts that a perſon ordinarily can be guilty of; it is want of Charity, of Juſtice, of Humility, of truſt in God's providence; it is therefore Pride, and Murther, and injuſtice, and infinite Unreaſonableneſs; and nothing of a Chriſtian, nothing of excuſe, nothing of honour is in it, if God and wiſe men be admitted Judges of the Liſts. And it would be conſidered, that every one that fights a Duell muſt reckon himſelf as dead or dying: (for however any man flatters himſelf by ſaying he will not kill, if he could avoid it; yet, rather then be killed, he will, and to the danger of being killed his own act expoſes him.) Now is it a good poſture for a man to die with a ſword in his hand thruſt at his Brother's breaſt, with a purpoſe either explicit or implicit to have killed him? Can a man die twice, that in caſe he miſcarries and is damned for the firſt ill dying, he may mend his fault and die better the next time? Can his vain, imaginary and phantaſtick ſhadow of Reputation make him recompence for the diſgrace and confuſion of face, and pains and horrours of Eternity? Is there no ſuch thing as forgiving injuries, nothing of the diſcipline of *Jeſus* in our ſpirits? Are we called by the name of *Chriſt*, and have nothing in us but the ſpirit of *Cain*, and *Nimrod*, and *Joab*? If neither Reaſon nor Religion can rule us, neither intereſt nor ſafety can determine us, neither life nor Eternity can move us, neither God nor wiſe men be ſufficient Judges of Honour to us; then our damnation is juſt, but it is heavy; our fall is certain, but it is cheap, baſe, and inglorious. And let not the vanities or the Gallants of the world ſlight this friendly monition, rejecting it with a ſcorn, becauſe it is talking like a Divine: it were no diſparagement if they would do ſo too, and believe accordingly: and they would find a better return of honour in the crowns of Eternity by talking like a Divine, then by dying like a fool; by living in imitation and obedience to the laws of the Holy *Jeſus*, then by periſhing, or committing Murther, or by attempting it, or by venturing it, like a weak, impotent, paſſionate and brutiſh perſon. Upon this Chapter it is ſometime asked, whether a Virgin may not kill a Raviſher to defend her Chaſtity. Concerning which as we have no ſpecial and diſtinct warrant, ſo there is in reaſon and analogy of the Goſpel much for the negative. For ſince his act alone cannot make her criminal, and is no more then a wound in my body, or a civil or a natural inconvenience; it is unequal to take a life in exchange for a leſſer injury, and it is worſe that I take it my ſelf. Some great examples we find in ſtory, and their names are remembred in honour: but we can make no judgment of them, but that their zeal was reprovable for its intemperance, though it had excellency in the matter of the Paſſion.

8. But if we may not ſecure our Honour, or be revenged for injuries by the ſword, may we not crave the juſtice of the Law, and implore the vengeance of the Judge, who is appointed *for vengeance againſt evil doers?* and the Judge being the King's Officer, and the King God's Vicegerent, it is no more then imploring God's hand; and that is *giving place to wrath*, which S. *Paul* ſpeaks of, that is, permitting all to the Divine Juſtice. To this I anſwer, That it is not lawful to go to Law for every occaſion or ſlighter injury, becauſe it is very diſtant from the mercies, forgiveneſs and gentleneſs of a Chriſtian, to conteſt for trifles: * and it is certain that the injuries, or evil, or charges of trouble and expence, will be more vexatious and afflictive to the perſon conteſted, then a ſmall inſtance of wrong is to the perſon injured.

* Σχέτλιοι ἀνθρώποι ——
Ποίων ὑπ' ἐρίδων κ' λαμομάχων ταλαίπωροι
Ἄνθρωποι, κνισῶν οἴλιοι & ἔμπλεοι δόκαι;
Timon Phliaſ.

Inhumanum verbum eſt, at quidem pro juſto receptum, Ultio; & à contumelia non differt niſi ordine. Qui dolorem regerit, tantùm excuſatiùs peccat. Seneca *l. 2. de Ira, c. 32.*

And it is a great intemperance of anger and impotence of ſpirit, a covetouſneſs and impatience, to appeal to the Judge for determination concerning a lock of Camel's hair or a Goat's beard, I mean, any thing that is leſs then the gravity of Laws or the ſolemnity of a Court, and that does not out-weigh the inconveniences of a Suit.

Matth. 5. 40. But this we are to conſider in the expreſſion of our Bleſſed Saviour, *If a man will ſue thee at the Law, and take thy Cloak, let him have thy Coat alſo.* Which words are a particular inſtance in purſuit of the general Precept, *Reſiſt not*, or *Avenge not, evil.* The Primitive Chriſtians (as it happens in the firſt fervours of a Diſcipline) were ſometimes ſevere in obſervation of the letter, not ſubtilely diſtinguiſhing Counſels from Precepts, but ſwallowing all the words of *Chriſt* without chewing or diſcrimination. They abſtained from Tribunals, unleſs they were forced thither by perſecutours; but went not thither to repeat their goods. And if we conſider Suits of Law as they are wrapp'd in circumſtances of action and practice, with how many ſubtleties and arts they are managed, how pleadings are made mercenary, and that it will be hard to find right counſel that ſhall adviſe you to deſiſt if your cauſe be wrong, (and therefore there is great reaſon to diſtruſt every Queſtion, ſince, if it be never ſo wrong, we ſhall meet Advocates to encourage us and plead for it,) what danger of miſcarriages, of uncharitableneſs, anger and animoſities, what deſires to prevail, what care and fearfulneſs of the event, what innumerable temptations do intervene, how many ſins are ſecretly inſinuated in our hearts and actions; if a Suit were of it ſelf never ſo lawful, it would concern the duty of a Chriſtian to avoid it, as he prays againſt temptations, and cuts off the opportunities of a ſin. It is not lawful for a Chriſtian to ſue his brother at the Law, unleſs he can be patient if he loſes, and charitable if he be wronged, and can proſecute his end without any mixture of Covetouſneſs, or deſires to prevail, without Envy, or can believe himſelf wrong when his Judge ſays he is, or can ſubmit to peace when his juſt cauſe is oppreſſed, and rejected and condemned, and without pain or regret can ſit down by the loſs of his right, and of his pains and his money. And if he can do all this, what need he go to Law? He may with leſs trouble and leſs danger take the loſs ſingly, and expect God's providence for reparation, then diſentitle himſelf to that by his own frowardneſs, and take the loſs when it comes loaden with many circumſtances of trouble.

Οὐ δικάζονται τοῖς δρῶσιν. Athenag.

Nam lucroſæ hujus & ſanguinantis eloquentiæ uſum recens, & malis moribus natus, atque in locum teli repertus. Quintil. *de Orator.*

His qui bene facta canerent, non qui malè admiſſa defendirent, auguſtior honor apud Deos. Idem.

9. But however by accident it may become unlawful to go to Law in a juſt cauſe, or in any, yet by this Precept we are not forbidden. To go to Law for revenge we are ſimply forbidden, that is, to return evil for evil; and therefore all thoſe ſuits which are for * vindictive ſentences, not for reparative, are directly criminal. To follow a Thief to death for ſpoiling my goods is extremely unreaſonable and uncharitable. For as there is no proportion between my goods and his life, (and therefore I demand it to his evil and injury;) ſo the putting him to death repairs not my eſtate: the firſt makes it in me to be unjuſt, the latter declares me malicious and revengeful. If I demand an eye for an eye, his eye extinguiſhed will not enlighten mine: and therefore to proſecute him to ſuch purpoſes, is to reſiſt or render evil with evil, directly againſt *Chriſt*'s Sermon. But if the poſtulation of ſentence be in order only to reſtore my ſelf, we find it permitted by S. *Paul*, who, when for the ſcandal's ſake he forbade *going to Law before unbelievers*, and for the danger and temptation's ſake, and the latent irregularity which is certainly appendent to ordinary Litigations, he is angry indefinitely with them that go to Law; yet he adviſeth that Chriſtian Arbitratours be appointed for deciſion of emergent Queſtions. And therefore when the Supreme Authority hath appointed and regularly eſtabliſhed an Arbitratour, the permiſſion is the ſame. S. *Paul* is angry that among Chriſtians there ſhould be Suits, but it is therefore he is chiefly angry becauſe Chriſtians do wrong: they who ſhould rather ſuffer wrong, yet that they ſhould do it, and defraud their brother, which in ſome ſenſe enforces Suits, that's it he highly blames. But when injuſtice is done, and a man is in a conſiderable degree defrauded, then it is permitted to him to repeat his own before Chriſtian Arbitratours, whether choſen by private conſent or publick authority; for that circumſtance makes no eſſential alteration in the Queſtion. But then this muſt be done with as much ſimplicity and unmingled deſign as is poſſible, without any deſire of rendering evil to the perſon of the offender, without arts of heightning the charge, without prolongation, devices, and arts of vexation, without anger and animoſities: and then although accidentally there is ſome appendent charge to the offending perſon, that is not accounted upon the ſtock

* *Nova Lex non ſe vindicat ultione gladii.* Tertull. *i. e. Privatus Chriſtianus vindictam nunquam petit.*

1 Cor. 6. 1, &c.

of

of Revenge, becauſe it was not deſigned, and is not deſired, and is cared for to prevent it as much as may be, and therefore offer was made of private and unchargeable Arbitratours: and this being refuſed, the charge and accidental evil, if it be leſs then the loſs of my ſufferance and injury, muſt be reckoned to the neceſſities of affairs, and put upon the ſtock of his injuſtice, and will not affix a guilt upon the actour. I ſay, this is true, when the actour hath uſed all means to accord it without charge, and when he is refuſed, manages it with as little as he can, and when it is nothing of his deſire, but ſomething of his trouble, that he cannot have his own without the leſſer accidental evil to the offender, and that the queſtion is great and weighty in his proportion; then a Suit of Law is of it ſelf lawful. But then let it be remembred how many ways afterwards it may become unlawful, and I have no more to add in this Article but the ſaying of the ſon of *Sirach*, *He that loves danger ſhall periſh in it.* And certainly he had need be an Angel that manages a Suit innocently: and he that hath ſo excellent a ſpirit as with innocence to run through the infinite temptations of a Law-ſuit, in all probability hath ſo much holineſs as to ſuffer the injury, and ſo much prudence as to avoid the danger. And therefore nothing but a very great defalcation or ruine of a man's eſtate will from the beginning to the end juſtifie ſuch a controverſie. When the man is put to it ſo, that he cannot do ſome other duty without venturing in this, then the grace of God is ſufficient for him: but he that enters lightly ſhall walk dangerouſly, and a thouſand to one but he will fall foully. *It is utterly a fault among you*, ſaid S. *Paul*, *becauſe ye go to Law one with another.* It is not always a crime, but ever a *fault* and an irregularity, a receſſion from Chriſtian perfection, and an entertaining of a danger; which though we eſcape through, yet it was a fault to have entred into it, when we might have avoided it. And even then when it is *lawful* for us, it is *not expedient.* For ſo the Apoſtle ſumms up his reprehenſion concerning Chriſtians going to Law. We muſt *rather take wrong*, *rather ſuffer our ſelves to be defrauded*; and when we cannot bear the burthen of the loſs, then indeed we are permitted to appeal to Chriſtian Judges: but then there are ſo many cautions to be obſerved, that it may be the remedy is worſe then the diſeaſe. I only obſerve this one thing, that S. *Paul* permits it only in the inſtance of *defraudation* or matter of intereſt; ſuch as are defending of Widows and Orphans and Churches, which in eſtimation of Law are by way of fiction reckoned to be in pupillage and minority; add alſo repeating our own intereſts, when our neceſſities, or the ſupport of our family and relatives, requires it: for all theſe are caſes of Charity or duty reſpectively. But beſides the matter of defraudation, we find no inſtance expreſſed, nor any equality and parallel of reaſon to permit Chriſtians in any caſe to go to Law: becauſe in other things the ſentence is but vindictive, and cannot repair us; and therefore demanding Juſtice is a rendering evil in the proper matter of Revenge. Concerning which I know no ſcruple but in an Action of Scandal and ill report. But becauſe an innocent and an holy life will force light out of darkneſs, and Humility, and Patience, and waiting upon God will bring glory out of ſhame; I ſuppoſe he who goes to Law to regain his credit attempts the cure by incompetent remedies. If the accuſation be publick, the Law will call him to an account, and then he is upon his defence, and muſt acquit himſelf with meekneſs and ſincerity: but this allows not him to be the actour, for then it is rather a deſign of Revenge then a proper deletery of his diſgrace, and purgative of the calumny. For if the accuſation can be proved, it was no calumny; if it be not proved, the perſon is not always innocent, and to have been accuſed leaves ſomething foul in his reputation: and therefore he that by Law makes it more publick propagates his own diſgrace, and ſends his ſhame farther then his innocence, and the crime will go whither his abſolution ſhall not arrive.

Ὦ Πέρση, σὺ δ' ταῦτα τεῷ ἐνικάτθεο θυμῷ
Μὴ Νέ σ' ἔρις κακόχαρ|ος ἀπ' ἔργου θυμὸν ἐρύκοι
Νείκε' ὀπιπλήθοντ', ἀρετῆς ἐπακουὸν ἐόντα· (κοὶ
Ὤρη γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορῶν τε
Ὅτῑνι μὴ βίος ἔνδον ἐπητ|ὰρὸς καθάπτηται
Ὡρ|αῖος ——— Heſiod. Ἔργ. καὶ ἡμερ. l. 1.

1 Cor. 6. 7. Ὅλως ἥττημα, not παράπτωμα.

Verſ. 12.

Verſ. 7.

10. If it be yet farther queſtioned, whether it be lawful to pray for a Revenge, or a Puniſhment upon the offender; (I reckon them all one: he that prays for puniſhment of him that did him perſonal injury cannot eaſily be ſuppoſed to ſeparate the Puniſhment from his own Revenge;) I anſwer, that although God be the avenger of all our wrongs, yet it were fit for us to have the affections of brethren, not the deſigns and purpoſes of a Judge, but leave them to him to whom they are proper. When in the bitterneſs of ſoul an oppreſſed perſon curſes ſadly, and prays for vengeance, the calamity of the man and the violence of his enemy haſten a curſe, and aſcertain it. But what-ever excuſes the greatneſs of the Oppreſſion may make, I know not; but the bitterneſs of the ſpirit, beſides that it is pitiable as it is a paſſion, yet it is violent and leſs Chriſtian as it is active and ſends forth prayers. *Wo* is pronounced *to them by whom the*

offence cometh; yet we must *beware of offences*, because by them we are engaged in a sin: and he that prays for a Revenge hath a revengeful spirit, however it be restrained by Laws and exteriour tendernesses from acting such dire purposes. And he that prays for Revenge may indeed procure a Justice to be done upon the injurious person; but oftentimes it happens then to fall on him when we least wish it, when we also have a conjunct interest in the others preservation and escape: God so punishing the first wrong, that we also may smart for our uncharitable wishes. For the ground of all this discourse is, that it is part of Christian Charity to forgive * injuries: which forgiveness of the injury, although it may reasonably enough stand with my fair and innocent requiring of my own, which goes no farther then a fair repetition; yet in no case can it stand with the acting and desiring Revenge, which also in the formality of Revenge can have no pretence of Charity, because it is ineffective to my restitution. This Discourse concerns private persons; whether it concern the Question of War, and how far, is not proper for this Consideration.

* *Injuriam qui tulit, oblivisci potest; qui fecit, nunquam.* Tacit.

Of Alms. PART. II.

1. BUT Christian Charity hath its effect also in Benefits as well as Gentleness and Innocence. *Give to him that asketh and from him that would borrow of thee turn not thou away. But when thou doest thine Alms, let not thy left hand know what thy right hand doeth.* These are the Precepts of the Lord, for the substance and the manner of Alms, for the quantity and freeness of the donative, and the simplicity of him that gives; to which add those other words of his, *Sell your possessions, and give Alms.* This Precept with its circumstances was intended as a defensative against Covetousness and Prodigality, and a suppletory to make up the wants, and to make even the breaches of mankind. In which we shall best understand our obligation, if we consider in what proportion we must give Alms, and to what persons, and in what manner.

Matth. 5. 42. 6. 3.

Luke 12. 33.

2. First, For the Quantity, we shall best take an estimate of it, if we remember the portion which God allows to Christians; *Having food and raiment, let us be content with it:* and our Blessed Saviour at the latter end of this Sermon stirs us up to confidence in God, and not to doubt our provisions, by telling that God *feeds the Ravens*, and *cloaths the Lilies*, and *he will much rather do it to us*, he will cloath us and feed us. No more is in the promise, no more is in our need: and therefore whatsoever is beside our needs natural and personal, that is, proportioning our needs to the condition of our life, and exigence of our calling, and quality of our person, all that can be spared from what we modestly and temperately spend in our support, and the supply of our families, and other necessary incidents, all that is to be spent in Charity or Religion. He defrauds the poor of their right who detains from them beyond his own necessary, prudent, and convenient suppolies, saith S. *Hierom.* And this is intended to be a retrenchment of all vain expences, costly feasts, rich cloaths, pompous retinue, and such excrescences of expence which of themselves serve no end of piety or just policy, but by wise and temperate persons are esteemed unnecessary, and without which the dignity and just value of the person may still be retained. Whatsoever is vainly spent was the portion of the poor; whatsoever we lose in idle gaming, revelling, and wantonness of prodigality, was designed by *Christ* to refresh his own bowels, to fill the bellies of the poor; whatsoever lies in our repository useless and superfluous, all that is the poor man's inheritance: and certainly there is not any greater baseness then to suffer a man to perish, or be in extream want of that which God gave me for him, and beyond my own needs. It is unthankfulness to God, it is unmercifulness to the poor, it is improvidence to our selves, it is unfaithfulness in the dispensation of the money of which God made him but the Steward, and his chest the Bank for the exchange and issuing it to the indigent. And he that is unmerciful and unjust is extreamly unlike God. But in taking this estimate concerning our excrescences we are to proceed according to the rules of prudence, not making determinations in grains and scruples, but in the greater actions and accountable proportions of our estates. And if any man seeing great necessities of indigent and calamitous persons shall give beyond his ability, he had the *Philippians* for his precedent, and he hath God ingaged for his payment, and a greater share

1 Tim. 6. 8.

Aliena rapere convincitur, qui ultra sibi necessaria retinere probatur; apud Gratian. dist. 42.

Cur teget indignus quisquam te divite? Hor. l. 2. Sat. 2.

James 5. 2, 3.

Callidus effractâ nummos fur auferat arcâ: Quas dederis, solas semper habebis opes. Martial.

Hoc non est maximum incentivum misericordiæ, ut compatiamur alienis calamitatibus quantum possumus, imò interdum plus quàm possumus. S. Ambr. l. 2. de Offic.

ſhare in Heaven for his reward. Only this; As we are to provide for our ſelves, ſo alſo for our Family and the relatives of our charge and nearer endearments; not only with a proviſion of the preſent day's entertainment, but alſo for all nearer, probable, foreſeen and expected events, ſuch as are Portions for our Children, Dowries for Daughters. But this muſt not be extended to care and reſervations for all poſſible and far-diſtant events; but ſo much is to be permitted to the Divine Providence as our preſent duty gives leave. In which although a prudent guide and a ſober reaſon are to make application to practice; yet the Rule in general is, That by ſo much we are to relieve the poor, as we can deduct from ſuch a portion of good things as God permits us to uſe for our own ſupport, and reaſonable and temporal conveniencies of our perſon and condition: ever remembring, that if we encreaſe in our Eſtate, we alſo ſhould encreaſe in Charity; that in this alſo may be verified what is written, *He that had much had nothing over, and he that had little had no lack.* There is in the quantity of theſe donatives ſome latitude: but if we *ſow ſparingly*, or if we ſcatter plentifully, ſo we ſhall *reap*. Only we muſt be careful that no extream neceſſity or biting want lies upon any poor man, whom we can relieve without bringing ſuch a want upon our ſelves which is leſs then the permiſſions of fortune which the mercies of God have permitted to us, that is, *food and rayment* proper for us. Under *food and raiment* all the neceſſaries of our life are to be underſtood. Whatſoever is more then this is counſel and perfection; for which a proportionable reward is depoſited in the treaſures of Eternity.

3. Secondly, If queſtion be made concerning the Perſons who are to be the object of our Alms, our rule is plain and eaſie; for nothing is required in the perſon ſuſcipient and capable of Alms, but that he be in miſery and want, and unable to relieve himſelf. This laſt clauſe I inſert in purſuance of that caution given to the Church of *Theſſalonica* by S. *Paul*, *If any one will not work, neither let him eat.* For we muſt be careful that our Charity, which is intended to miniſter to poor mens needs, do not miniſter to idleneſs and the love of beggary, and a wandring, uſeleſs, unprofitable life. But, abating this, there is no other conſideration that can exempt any needy perſon from participation of your Charity: not, though he be your Enemy; (for that is it which our Bleſſed Saviour means in the appendix of this Precept, *Love your Enemies*, that is, according to the expoſition of the Apoſtle, *If thine Enemy hunger, feed him, if he thirſt give him drink*;) not, though he be an Unbeliever; not, though he be a * vicious perſon. Provided only that the vice be ſuch to which your relief miniſters no fuel, and adds no flame: and if the mere neceſſities of his nature be ſupplied, it will be a fair ſecurity againſt the danger. But if the vice be in the ſcene of the body, all freer comforts are to be denied him, becauſe they are but incentives of ſin, and Angels of darkneſs. This I the rather inſert, that the pride and ſupercilious auſterities of ſome perſons become not to them an inſtrument of excuſe from miniſtring to needy perſons, upon pretence their own ſins brought them into that condition. For though the cauſes of our calamities are many times great ſecrets of Providence; yet ſuppoſe the poverty of the man was the effect of his Prodigality or other baſeneſs, it matters not as to our duty how he came into it, but where he is; leſt we alſo be denied a viſit in our ſickneſſes, and a comfort in our ſorrow, or a counſel in our doubts, or aid in any diſtreſs, upon pretence that ſuch ſadneſs was procured by our ſins: and ten to one but it was ſo. *Do good to all*, ſaith the Apoſtle, *but eſpecially to the family of faith*; for to them our Charity is moſt proper and proportioned. To all, *viz.* who are in need, and cannot relieve themſelves; in which number perſons that can work are not to be accounted. So that if it be neceſſary to obſerve an order in our Charity, that is, when we cannot ſupply and ſuffice for all our opportunities of mercy, then *let not the Brethren of our Lord go away aſhamed.* And in other things obſerve the order and propriety of our own relations: and where there is otherwiſe no difference, the degree of the neceſſity is firſt to be conſidered. This alſo, if the neceſſity be final and extream, what-ever the man be, he is firſt to be relieved before the leſſer neceſſities of the beſt perſons or moſt holy poor. But the proper objects of our Charity are old perſons, ſick or impotent, laborious and poor Houſekeepers, Widows and Orphans, people oppreſſed or perſecuted for the cauſe of Righteouſneſs, diſtreſſed Strangers, Captives and abuſed Slaves, priſoners of Debt. To theſe we muſt be liberal, whether they be holy or unholy; remembring that we are ſons of that Father

2 Theſſ. 3. 10.

Ὅταν μὴ συγχωρήσωσιν φίλῳ ἢ πολίτῃ, μὴ μανθάνεις οἱ συγχωρήσωμεν.
——κἀγὼ ὁ Πυθίου ἐξέλαθε τὸν παῖδα ὃν βουλόμενος ἀναιρεμένῳ τῷ φίλῳ, Epict. c. 39.

* *Herodes Atticus, vir conſularis, quum palliatus quidam ſpecie Philoſophi ſtipem emendicaſſet, reſpondit, Demus huic aliquid æris cuicumodi eſt, tanquam hominis, non tanquam homini.* A. Gell. *l.* 9. *c.* 2.

——*nunc ſportula primo*
Limine parva ſedet turba rapienda togatæ.
Ille tamen faciem prius inſpicit, & trepidat nè
Suppoſitus venias, & falſo nomine poſcas.
Juven. *Satyr.* 1.

Οἱ τὰς ὀφρῦς αἴροντες ὡς ἀλάλητοι
Καὶ, Σκέλομαι, λέγοντες· ἀνθρωπος δ' ὢν
Σκέλη σὺ πεῖ ἔχ, δυσχεὴς ὅταν τύχῃ. Menand.

Father who makes the dew of Heaven to drop upon the dwellings of the righteous and the fields of ſinners.

4. Thirdly, The Manner of giving Alms is an office of Chriſtian prudence; for in what inſtances we are to exemplifie our Charity, we muſt be determined by our own powers, and others needs. The Scripture reckons entertaining ſtrangers, viſiting the ſick, going to priſons, feeding and cloathing the hungry and naked: to which, by the exigence of the poor and the analogy of Charity, many other are to be added. The Holy *Jeſus* in the very Precept inſtanced in *lending* money to them that need to borrow; and he adds, *looking for nothing again*, that is, if they be unable to pay it. Forgiving Debts is a great inſtance of mercy, and a particular of excellent relief: but to impriſon men for Debt, when it is certain they are not able to pay it, and by that priſon will be far more diſabled, is an uncharitableneſs next to the cruelties of ſalvages, and at infinite diſtance from the mercies of the Holy *Jeſus*.

Amicitiam ſi ad fructum noſtrum referemus, non ad illius commoda quem diligimus, non erit iſta amicitia, ſed mercatura quædam utilitatum ſuarum. Prata, & arva & pecudum greges diliguntur iſto modo, quòd fructus ex iis capiuntur: Hominum charitas & amicitia gratuita eſt. Cicer. *de nat. Deor. lib.* 1.

Of not Judging. PART III.

ANother inſtance of Charity our great Maſter inſerted in this Sermon, [*not to judge our Brother.*] And this is a Charity ſo cheap and ſo reaſonable, that it requires nothing of us but ſilence in our ſpirits. We may perform this duty at the charge of a negative: if we meddle not with other mens affairs, we ſhall do them no wrong, and purchaſe to our ſelves a peace, and be ſecured the rather from the unerring ſentence of a ſeverer Judge. But this interdict forbids only ſuch judging as is ungentle and uncharitable. In criminal cauſes let us find all the ways to alleviate the burthen of the man by juſt excuſes, by extenuating or leſſening accidents, by abatement of incident circumſtances, by gentle ſentences, and whatſoever can do relief to the perſon, that his ſpirit be not exaſperated, that the crime be not the parent of impudence, that he be not inſulted on, that he be invited to repentance, and by ſuch ſweetneſſes he be led to his reſtitution. This alſo in queſtions of doubts obliges us to determine to the more favourable ſenſe: and we alſo do need the ſame mercies, and therefore ſhould do well, by our own rigour not to diſintitle our ſelves to ſuch poſſibilities and reſerves of Charity. But it is foul and baſe, by detraction and iniquity to blaſt the reputation of an honourable action, and the fair name of vertue with a calumny. But this duty is alſo a part of the grace of Juſtice and of humility, and by its relation and kindred to ſo many vertues is furniſhed with ſo many arguments of amability and endearment.

Qui nè tuberibus propriis offendat amicum
Poſtulat, ignoſcat verrucis illius: æquum eſt,
Peccatis veniam poſcentem, reddere rurſus.
Horat. *l.* 1. *ſat.* 3.

Nè judices proximum, donec ad ejus locum pertingas. Prov. *Judæor.*

——*theu*
Quàm temere in noſmet legem ſancimus iniquam?
Nam vitiis nemo ſine naſcitur; optimus ille eſt
Qui minimis urgetur.—— Horat. *ibid.*

The PRAYER.

HOly and merciful Jeſus, *who art the great principle and the inſtrument of conveying to us the charity and mercies of Eternity, who didſt love us when we were enemies, forgive us when we were debtours, recover us when we were dead, ranſome us when we were ſlaves, relieve us when we were poor, and naked, and wandring, and full of ſadneſs and neceſſities; give us the grace of Charity, that we may be pitiful and compaſſionate of the needs of our neceſſitous Brethren, that we may be apt to relieve them, and that according to our duty and poſſibilities we may reſcue them from their calamities. Give us courteous, affable, and liberal ſouls. Let us by thy example forgive our debtours, and love our enemies, and do to them offices of civility and tenderneſs and relief; always propounding thee for our pattern, and thy mercies for our precedent, and thy Precepts for our rule, and thy Spirit for our guide: that we, ſhewing mercy here, may receive the mercies of Eternity by thy merits, and by thy charities, and diſpenſation, O Holy and merciful* Jeſus. Amen.

DIS-

DISCOURSE XII.

Of the Second additional Precept of Chriſt,

(*viz.*)

Of *PRAYER.*

It is written, My house ſhall be called of all Nations, the houſe of prayer. Mark. 11. 17. *If they return, confeſs thy name, and pray, and make ſupplication before thee in this Houſe: then hear thou in heaven, and forgive-*2 Chron. 6. 24.

1. THE Soul of a Chriſtian is the houſe of God; *Ye are God's building*, (ſaith S. *Paul*;) but the houſe of God is the houſe of Prayer: and therefore Prayer is the work of the Soul, whoſe organs are intended for inſtruments of the Divine praiſes; and when every ſtop and pauſe of thoſe inſtruments is but the concluſion of a Collect, and every breathing is a Prayer, then the Body becomes a Temple, and the Soul is the Sanctuary, and more private receſs, and place of intercourſe. Prayer is the great duty, and the greateſt privilege of a Chriſtian: it is his intercourſe with God, his Sanctuary in troubles, his remedy for ſins, his cure of griefs; and, as S. *Gregory* calls it, *it is the principal inſtrument whereby we miniſter to God in execution of the decres of eternal Predeſtination*; and thoſe things which God intends for us, we bring to our ſelves by the mediation of holy Prayers. Prayer is the * *aſcent of the mind to God, and a petitioning for ſuch things as we need for our ſupport and duty.* It is an abſtract and ſummary of Chriſtian Religion. Prayer is an act of Religion and Divine ‖ Worſhip, confeſſing his power and his mercy: it celebrates his Attributes, and confeſſes his glories, and reveres his perſon, and inplores his aid, and gives thanks for his bleſſings. It is an act of Humility, condeſcenſion, and dependence, expreſſed in the proſtration of our bodies, and humiliation of our ſpirits. It is an act of Charity, when we pray for others: it is an act of Repentance, when it confeſſes and begs pardon for our ſins; and exerciſes every Grace according to the deſign of the man, and the matter of the Prayer. So that there

1 Cor. 3. 9.

* Ἀνάβασις νοῦ πρὸς Θεὸν, ἢ αἴτησις τῶν παρὰ Θεοῦ. Basil. l. 3. Orthodox. fid.

‖ *Qui fingit ſacros auro vel marmore vultus, Non facit ille Deos: qui rogat, ille facit.*

there will be leſs need to amaſs arguments to invite us to this Duty; every part is an excellence, and every end of it is a bleſſing, and every deſign is a motive, and every need is an impulſive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the imployment is to go to God with confidence, and to fetch our ſupplies with eaſineſs and joy; and then, without farther preface, we may addreſs our ſelves to the underſtanding of that Duty by which we imitate the imployment of Angels and beatified ſpirits, by which we aſcend to God in ſpirit while we remain on earth, and God deſcends on earth while he yet reſides in Heaven, ſitting there on the Throne of his Kingdom.

2. Our firſt inquiry muſt be concerning the Matter of Prayers: for our Deſires are not to be the rule of our Prayers, unleſs Reaſon and Religion be the rule of our Deſires. The old Heathens * prayed to their gods for ſuch things which they were aſhamed to name publickly before men: and theſe were their private prayers which they durſt not for their undecency or iniquity make publick. And indeed ſometimes the beſt men ask of God things not unlawful in themſelves, yet very hurtful to them. And therefore, as by the Spirit of God and right Reaſon we are taught in general what is lawful to be asked; ſo it is ſtill to be ſubmitted to God, when we have asked lawful things, to grant to us in kindneſs, or to deny us in mercy: after all the rules that can be given us, we not being able in many inſtances to judge for our ſelves, unleſs alſo we could certainly pronounce concerning future contingencies. But the Holy Ghoſt being now ſent upon the Church, and the Rule of *Chriſt* being left to his Church, together with his form of Prayer taught and preſcribed to his Diſciples, we have ſufficient inſtruction for the matter of our Prayers ſo far as concerns the lawfulneſs or unlawfulneſs. And the Rule is eaſie and of no variety. 1. For we are bound to pray for all things that concern our duty, all that we are bound to labour for; ſuch as are Glory and Grace, neceſſary aſſiſtences of the Spirit, and rewards ſpiritual, Heaven and Heavenly things. 2. Concerning thoſe things which we may with ſafety hope for, but are not matter of duty to us, we may lawfully teſtifie our hope and expreſs our deſires by petition: but if in their particulars they are under no expreſs promiſe, but only conveniences of our life and perſon, it is only lawful to pray for them under condition, that they may conform to God's will and our duty, as they are good, and placed in the beſt order of eternity. Therefore 1. For ſpiritual bleſſings let our Prayers be particularly importunate, perpetual and perſevering: 2. For temporal bleſſings let them be generally * ſhort, conditional, and modeſt: 3. And whatſoever things are of mixt nature, more ſpiritual then Riches, and leſs neceſſary then Graces, ſuch as are gifts and exteriour aids, we may pray for them, as we may deſire them, and as we may expect them, that is, with more confidence and leſs reſtraint then in the matter of temporal requeſts, but with more reſervedneſs and leſs boldneſs of petition then when we pray for the graces of Sanctification. In the firſt caſe we are bound to pray: in the ſecond, it is only lawful under certain conditions: in the third, it becomes to us as an act of zeal, nobleneſs, and Chriſtian prudence. But the matter of our Prayers is beſt taught us in the form our Lord taught his Diſciples; which becauſe it is ſhort, myſterious, and, like the treaſures of the Spirit, full of wiſedom and latent ſenſes, it is not improper to draw forth thoſe excellencies which are intended and ſignified by every Petition, that by ſo excellent an authority we may know what it is lawful to beg of God.

* *Cujuſmodi videt* Lucianus *in Icaro-Menippo.* Ὦ Ζεῦ, τὸ βασιλεῦσαί μοι γένοιτο. ὦ Ζεῦ, τὰ κέμμυά μοι φῦναι καὶ τὰ σκόροδα. ὦ Ζεῦ, ἢ παῖδές μοι ταχέως ἀποθανῶν. ὁ δέ τις ἂν φαίη, ἄθλε κληρονομῆσαί με γυναικός· ἄθλε λαθοίμι ὀπτεκλεύσας τὸ σὸ δέλφῳ· ἡδοίμό μοι νικῆσαι ἅλλον στεφθεὶς τὰ ὀλύμπια. ἢν πλεόνων ὁ μὲν Βορέαν εὔχεται ὀπνεῦσαι, ὁ δὲ Νότον· ὁ δὲ γαμετὸς ἤτω ὑέλου, ὁ δὲ γναφεὺς ἥλιον.

——Si tacito mala vota ſuſurro
Concipimus —— Pulchra Laverna,
Da mihi fallere, da juſtum ſanctúmque videri;
Noctem peccatis, & fraudibus objice nubem.
Horat.

* *——Si conſilium vis,*
Permittes ipſis expendere Numinibus, quid
Conveniat nobis, rebúſque ſit utile noſtris:
Nam pro jucundis aptiſſima quæque dabunt Dii.
Juvenal.
Exorari in perniciem rogantium ſæva benignitas eſt.
——Multa petentibus
Deſunt multa. Bene eſt, cui Deus obtulit
Parcâ, quod ſatis eſt, manu. Hor. *l.* 3. *od.* 16.

Oratio hæc quantum ſubſtringitur verbis, tantum diffunditur ſenſibus. Tertul. *Evangelii breviarium. Idem l. de Orat. c.* 1. *Si tamen rectè & congruenter oramus, nihil aliud dicere poſſumus quàm quod in Oratione Dominica continetur. S.* Aug. *ad frat. in Erem.*

Vir bonus vera Dei progenies. Senec. *de Provident.* Καὶ ἢ μὲ ἥδιος ἀσμέν. Menan. *Hoc donum excedit omne donum, ut Deus hominem vocet filium.* Leo *Ser. de Nat.*

3. *Our Father which art in Heaven.* The addreſs reminds us of many parts of our duty. *If* God *be our Father, where is* his *fear*, and reverence, and obedience? *If ye were Abraham's children, ye would do the works of Abraham:* and, *Ye are of your father the Devil, for his works ye do.* Let us not dare to call him Father, if we be rebells and enemies: but if we be obedent, then we know he is our Father, and will give us a Child's portion, and the inheritance of Sons. But it is obſervable, that *Chriſt* here ſpeaking concerning private Prayer, does deſcribe it in a form of plural ſignification;

to

to tell us, that we are to draw into the communication of our prayers all thoſe who are confederated in the common relation of Sons to the ſame Father. *Which art in Heaven* tells us * where our hopes and our hearts muſt be fixed, whither our deſires and our prayers muſt tend. *Surſum corda*; *Where our treaſure is, there muſt our hearts be alſo.*

Matth. 23. 8. Epheſ. 4. 6.

* *Nihil nos delectet in infimis, qui Patrem habemus in cœlis.* Leo *Ser. de Aſcenſ.*

4. *Hallowed be thy Name.* That is, Let thy Name, thy Eſſence and glorious Attributes be honoured and adored in all the world, believed by Faith, loved by Charity, celebrated with Praiſes, thanked with Euchariſt: and let thy Name be hallowed in us, as it is in it ſelf. Thy Name being called upon us, let us walk worthy of that calling; that *our light may ſhine before men, that they, ſeeing our good works, may glorifie* thee *our Father which art in heaven.* In order alſo to the ſanctification of thy Name, grant that all our praiſes, hymns, Euchariſtical remembrances and repreſentments of thy glories may be uſeful, bleſſed and effectual for the diſperſing thy fame, and advancing thy honour over all the world. This is a direct and formal act of worſhipping and adoration. The Name of God is repreſentative of God himſelf, and it ſignifies, Be Thou worſhipped and adored, Be Thou thanked and celebrated with honour and Euchariſt.

5. *Thy Kingdom come.* That is, As thou haſt cauſed to be preached and publiſhed the coming of thy Kingdom, the peace and truth, the revelation and glories of the Goſpel; ſo let it *come* verily and effectually to us and all the world: that thou mayeſt truly reign in our ſpirits, exerciſing abſolute dominion, ſubduing all thine Enemies, ruling in our Faculties, in the Underſtanding by Faith, in the Will by Charity, in the Paſſions by Mortification, in the Members by a chaſt and right uſe of the parts. And as it was more particularly and in the letter proper at the beginning of *Chriſt*'s Preaching, when he alſo taught the Prayer, that God would haſten the coming of the Goſpel to all the world: ſo now alſo and ever it will be in its proportion neceſſary and pious to pray that it may come ſtill, making greater progreſs in the world, extending it ſelf where yet it is not, and intending it where it is already; that the Kingdom of *Chriſt* may not only be in us in name and form and honourable appellatives, but in effect and power. This Petition in the firſt Ages of Chriſtianity was not expounded to ſignifie a prayer for *Chriſt*'s ſecond coming; becauſe the Goſpel not being preached to all the world, they prayed for the delay of the day of Judgment, that *Chriſt*'s Kingdom upon Earth might have its proper increment: but ſince then every Age, as it is more forward in time, ſo it is more earneſt in deſire to accompliſh the intermedial Prophecies, that the Kingdom of God the Father might come in glories infinite. And, indeed, the Kingdom of Grace being in order to the Kingdom of Glory, this, as it is principally to be deſired, ſo may poſſibly be intended chiefly. Which alſo is the more probable, becauſe the addreſs of this Prayer being to God the Father, it is proper to obſerve, that the Kingdom of Grace, or of the Goſpel, is called the Kingdom of the * Son, and that of Glory in the ſtyle of the Scripture is the Kingdom of the Father. S. *German*, Patriarch of *Conſtantinople*, expounds it with ſome little difference, but not ill; *Thy Kingdom come*, that is, Let thy Holy Spirit come into us: for *the Kingdom of Heaven is within us*, ſaith the Holy Scripture. And ſo it intimates our deſires that the promiſe of the Father, and the Prophecies of old, and the Holy Ghoſt the Comforter, may come upon us. Let that *anointing from above* deſcend upon us, whereby we may be anointed *Kings* and *Prieſts* in a ſpiritual Kingdom and Prieſthood by a holy Chriſm.

* Coloſ. 1. 13. Revel. 1. 9. Matth. 13. 41. Luke 6. 20. Matth. 16. 28.

6. *Thy will be done in Earth as it is in Heaven.* That is, The whole Oeconomy and diſpenſation of thy Providence be the guide of the world, and the meaſure of our deſire; that we be patient in all accidents, conformable to God's will both in doing and in ſuffering, ſubmitting to changes, and even to perſecutions, and doing all God's will: which becauſe without God's aid we cannot do, therefore we beg it of him by prayer; but by his aid we are confident we may do it in the manner of Angelical obedience, that is, promptly, readily, chearfully, and with all our faculties. Or thus: As the Angels in Heaven ſerve thee with harmony, concord and peace, ſo let us all joyn in the ſervice of thy Majeſty with peace and purity, and love unfeigned: that as all the Angels are in peace, and amongſt them there is no perſecutour and none perſecuted, there is none afflicting or afflicted, none aſſaulting or aſſaulted, but all in ſweetneſs and peaceable ſerenity glorifying thee; ſo let thy will be done on earth by all the world in peace and unity, in charity and tranquillity, that with one heart and one voice we may glorifie thee our univerſal Father, having in us nothing that may diſpleaſe thee, having quitted all our own deſires and pretenſions, living in Angelick conformity, our Souls ſubject to thee, and our Paſſions to our Souls; that *in earth* alſo *thy will* may *be done* as in the ſpirit and Soul, which is a portion of the *heavenly* ſubſtance. Theſe three Petitions are addreſſed to God by way of adoration. In the firſt the Soul puts on the affections

fections of a Child, and deveſts it ſelf of its own intereſt, offering it ſelf up wholly to the deſigns and glorifications of God. In the ſecond it puts on the relation and duty of a Subject to her legitimate Prince, ſeeking the promotion of his Regal Intereſt. In the third ſhe puts on the affection of a Spouſe, loving the ſame love, and chuſing the ſame object, and delighting in unions and conformities. The next part deſcends lower, and makes addreſſes to God in relation to our own neceſſities.

7. *Give us this day our* * *daily bread.* That is, Give unto us all that is neceſſary for the ſupport of our lives, the bread of our neceſſity, ſo the *Syriack* Interpreter reads it; *This day give us the portion of bread which is day by day neceſſary.* Give us the bread or ſupport which we ſhall need all our lives; only this day miniſter our preſent part. For we pray for the neceſſary bread or maintenance, which God knows we ſhall need all our days: but that we *be not careful for to morrow*, we are taught to pray, not that it be all at once repreſented or depoſited, but that God would miniſter it as we need it, how he pleaſes: but our needs are to be the meaſure of our deſires, our deſires muſt not make our needs; that we may be confident of the Divine Providence, and not at all covetous. For therefore God feeds his people with extemporary proviſions, that by needing always they may learn to pray to him, and by being ſtill ſupplied they may learn to truſt him for the future, and thank him for that is paſt, and rejoyce in the preſent. So God rained down Manna, giving them their daily portion; and ſo all Fathers and Maſters miniſter to their children and ſervants, giving them their proportion as they eat it, not the meat of a year at once: and yet no child or ſervant fears want, if his Parent or Lord be good, and wiſe, and rich. And it is neceſſary for all to pray this Prayer. The Poor, becauſe they want the bread, and have it not depoſited but in the hands of God: *mercy ploughing the fields of Heaven* (as *Job*'s expreſſion is) brings them corn; and *the cattel upon a thouſand hills are God's*, and they find the poor man meat. The Rich alſo need this Prayer, becauſe although they have the bread, yet they need the bleſſing; and what they have now, may periſh or be taken from them: and as preſervation is a perpetual creation, ſo the continuing to rich men what God hath already beſtowed is a continual giving it. Young men muſt pray, becauſe their needs are like to be the longer; and Old men, becauſe they are preſent. But all theſe are to pray but for the * preſent; that which in eſtimation of Law is to be reckoned as imminent upon the preſent, and part of this ſtate and condition. But it is great improvidence, and an unchriſtian ſpirit, for old men to heap up proviſions, and load their ſumpters ſtill the more by how much their way is ſhorter. But there is alſo a bread which came down from heaven, a diviner nutriment of our Souls, the *food* and *wine of Angels*, *Chriſt* himſelf, as he communicates himſelf in the expreſſes of his Word and Sacraments: and if we be deſtitute of this bread, we are miſerable and periſhing people. We muſt pray that our Souls alſo may feed upon thoſe celeſtial viands prepared for us in the antepaſts of the Goſpel, till the great and fuller meal of the Supper of the Lamb ſhall anſwer all our prayers, and ſatisfie every deſire.

8. *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.* Not only thoſe ſins of infirmity, invaſion, and ſudden ſurpriſe, which, like excreſcences of luxuriant trees, adhere to many actions by inadvertency, and either natural weakneſs or accidental prejudice; but alſo all thoſe great ſins which were waſhed off from our Souls, and the ſtain taken away in Baptiſm; or when by choice and after the uſe of Reaſon we gave up our names to *Chriſt*, when we firſt received the adoption of ſons. For even thoſe things were ſo pardoned, that we muſt for ever confeſs and glory in the Divine mercy, and ſtill aſcertain it by performing what we then promiſed, and which were the conditions of our Covenant. For although *Chriſt* hath taken off the guilt, yet ſtill there remains the diſreputation. And S. *Paul* calls himſelf *the chiefeſt of ſinners*, not referring to his preſent condition, but to his former perſecuting the Church of God, which is one of the greateſt crimes in the world, and for ever he asked pardon for it: and ſo muſt we, knowing that they may return; if we ſhake off the yoke of *Chriſt*, and break his cords from us, the bands of the covenant Evangelical, the ſins will return ſo as to undo us. And this we pray with a tacit obligation to forgive: for ſo only

and

* Ἐπιούσιον *ab* ἐπιοῦσα, *quod* diem poſterum *ſignificat. Nazarenorum Evangelium (referente S.* Hieronymo) *legit* [*panem craſtinum*;] *S.* Lucas [*panem diurnum,*] *ſive indies neceſſarium,* τὸ καθ' ἡμέραν. πλοῦτος δὲ κλῆσις συμμέτρου εὐδαιμονίας.

Vivitur parvo bene, cui paternum
Splendet in menſa tenui ſalinum,
Nec leves ſomnos timor aut cupido
Sordidus aufert. Horat. *l.* 2. *Od.* 16.
Fructibus Agrippæ Siculis, quos colligis, Icci,
Si recte frueris, non eſt ut copia major
Ab Jove donari poſſit tibi; tolle querelas:
Pauper enim non eſt cui rerum ſuppetit uſus.
Si ventri bene, ſi lateri eſt pedibuſque tuis, nil
Divitiæ poterunt regales addere majus.
Horat. *ad Iccium, l.* 2. *Ep.* 12.

Μὴ μόνον ἓν ζῆν, ἀλλὰ καὶ εὖ ζῆν ἐπιθήσειν τοῖς ἀνθρώποις ἐφόδιον. Plutarch.

* *Lætus in præſens animus quod ultrà eſt*
Oderit curare; & amara læto
Temperet riſu——Horat. *l.* 2. *Od.* 16.
——*quid æternis minorem*
Conſiliis animum fatigas? Horat. *l.* 2. *Od.* 11.
Vitæ ſumma brevis ſpem nos vetat inchoare longam:
Jam te premet nox, fabulæque manes,
Et domus exilis Plutonia——Horat. *l.* 1. *Od.* 4.
Ἄρτος ἐπιούσιος ἐφόδιον. Conc. Nicen.

and upon that condition we beg pardon to be given or continued respectively; that is, as we from our hearts forgive them that did us injury in any kind, never entertaining so much as a thought of revenge, but contrariwise loving them that did us wrong; for so we beg that God should do to us. And therefore it is but a lesser revenge to say, I will forgive, but I will never have to do with him. For if he become an object of Charity, we must have to do with him to relieve him; because he needs prayers, we must have to do with him, and pray for him: and to refuse his society when it is reasonably and innocently offered, is to deny that to him which Christians have been taught to deny only to persons excommunicate, to persons under punishment, *i. e.* to persons not yet forgiven. And we shall have but an evil portion, if God should forgive our sins, and should not also love us, and do us grace, and bestow benefits upon us. So we must forgive others; so God forgives us.

Parùm est non puniri, nisi meremur & diligi. Hugo de S. Victor. *l.* 2. *Allegat. in Matt.*

9. *And lead us not into temptation.* S. *Cyprian*, out of an old *Latine* copy, reads it, * *Suffer us not to be be led into temptation*; that is, Suffer us not to be overcome by temptation. And therefore we are bound to prevent our access to such temptation whose very approximation is dangerous, and the contact is irregular and evil; such as are temptations of the flesh. Yet in other temptations the assault sometimes makes confident, and hardens a resolution. For some spirits, who are softned by fair usages, are steeled and emboldned by a persecution. But of what nature soever the temptations be, whether they be such whose approach a Christian is bound to fear, or such which are the certain lot of Christians, (such are troubles and persecutions, into which *when we enter* we must *count it joy*,) yet we are to pray that we enter not into the possession of the temptation, that we be not overcome by it.

* Τί γάρ; Θεὸς οὐκ ἄγει ἄνθρωπον εἰς πειρασμόν; μὴ γένοιτο· ἀλλ' ὁ αὐτὸς ἐστὶ κακῶν ὁ Θεός. ἀλλὰ παρακαλέσωμεν αὐτὸν, ἵνα τοῖς πολλοῖς καὶ ἡμᾶς συμπαθῶν. S. German. Patr. C. P. περὶ τῆς ἱερᾶς

10. *But deliver us from evil.* From the assaults or violence of evil, from *the Wicked one*, who not only presents us with objects, but heightens our concupiscence, and makes us imaginative, phantastical and passionate, setting on the temptation, making the lust active, and the man full of appetite, and the appetite full of energy and power: therefore deliver us from the Evil one, who is interested as an enemy in every hostility and in every danger. Let not Satan have any power or advantage over us; and let not evil men prevail upon us in our danger, much less to our ruine. Make us *safe under the covering of thy wings* against all fraud and every violence, that no temptation destroy our hopes, or break our strength, or alter our state, or overthrow our glories. In these last Petitions, which concern our selves, the Soul hath affections proper to her own needs; as in the former proportion, to God's glory. In the first of these, the affection of a poor, indigent, and necessitous Begger; in the second, of a delinquent and penitent Servant; in the last, of a person in affliction or danger. And after all this the reason of our confidence is derived from God.

11. *For thine is the kingdom, the power, and the glory, for ever.* That is, these things which we beg are for the honour of thy Kingdom, for the manifestation of thy Power, and the glory of thy Name and mercies. And it is an expres Doxology or Adoration, which is apt and fit to conclude all our Prayers and addresses to God.

12. These are the generals and great Treasures of matter to which all our present or sudden needs are reducible. And when we make our Prayers more minute and particular, if the instance be in matter of duty and merely spiritual, there is no danger: but when our needs are temporal, or we are transported with secular desires, all descending to particulars is a confining the Divine Providence, a judging for our selves, a begging a temptation oftentimes, sometimes a mischief: and to beg beyond the necessities of our life, is a mutiny against that Providence which assigns to Christians no more but *food and raiment* for their own use; all other excrescences of possessions being entrusted to the rich man's dispensation only as to a steward, and he shall be accountable for the coat that lies by him as the portion of moths, and for the shoes which are the spoils of mouldiness, and the contumely of plenty. *Grant me, O Lord, not what I desire, but what is profitable for me.* For sometimes we desire that which in the succeeding event of things will undo us. This rule is in all things that concern our selves. There is some little difference in the affairs and necessities of other men: for, provided we submit to the Divine Providence, and pray for good things for others only with a tacite condition, so far as they are good, and profitable in order to the best ends, though we be particular, there is no covetousness in it: there may be indiscretion

—*Pro jucundis aptissima quæque dabunt Dii. Charior est illis homo quàm sibi. Nos, animorum Impulsu & cæcâ magnâque cupidine ducti, Conjugium petimus, partúmque uxoris: at illis Notum qui pueri, qualisque futura sit uxor.* Juven.

Μή μοι γένοιτο ἀγαθὰ, ἀλλ' ἃ συμφέρει.

in the particular, but in the general no fault, becauſe it is a prayer and a deſign of Charity. *For Kings and all that are in authority* we may yet enlarge, and pray for a peaceable reign, true lieges, ſtrong armies, victories and fair ſucceſs in their juſt wars, health, long life, and riches; becauſe they have a capacity which private perſons have not. And whatſoever is good for ſingle perſons, and whatſoever is apt for their uſes as publick perſons, all that we may and we muſt pray for; either particularly, for ſo we may, or in general ſignifications, for ſo we muſt at leaſt: *that we may lead a godly, peaceable and quiet life, in all godlineſs and honeſty*; that is S. *Paul*'s rule, and the preſcribed meaſure and purpoſe of ſuch prayers. And in this inſtance of Kings, we may pray for defeating all the King's enemies, ſuch as are truly ſuch. And we have no other reſtraint upon us in this, but that we keep our deſires confined within the limits of the end we are commanded; that is, ſo far to confound the King's enemies, that he may do his duty, and we do ours, and receive the bleſſing: ever as much as we can to diſtinguiſh the malice from the perſon. But if the enemies themſelves will not alſo ſeparate what our intentions diſtinguiſh, that is, if they will not return to their duty, then let the prayers operate as God pleaſes, we muſt be zealous for the end of the King's authority and peaceable government. By Enemies I mean Rebels or Invaders, Tyrants and Uſurpers; for in other Wars there are many other conſiderations not proper for this place.

——Rege incolumi, mens omnibus una; Amiſſo, rupêre fidem. Virg.

13. The next conſideration will be concerning the Manner; I mean both the manner of our perſons, and the manner of our Prayers: that is, with what conditions we ought to approach to God, and with what circumſtances the Prayers may or ought to be performed. The Conditions to make our Prayers holy and certain to prevail are, firſt, That we live good lives, endeavouring to conform by holy obedience to all the Divine Commandments. This condition is expreſly recorded by S. *John*; *Beloved, if our hearts condemn us not, then have we confidence towards God, and whatſoever we ask of him we ſhall obtain.* And S. *James* affirms that *the effectual fervent prayer of a righteous man availeth much.* And our Bleſſed Saviour, limiting the confidence of our Prayers for Forgiveneſs to our Charity and forgiving others, plainly tells us, that the uncharitable and unrighteous perſon ſhall not be heard. And the blind man in the Goſpel underſtood well what he ſaid, *Now we know that God heareth not ſinners: but if any man be a worſhipper, and doth his will, him he heareth.* And it was ſo decreed and reſolved a point in the doctrine of their Religion, that it was a proverbial ſaying. And although this diſcourſe of the blind man was of a reſtrained occaſion, and ſignified, if *Chriſt* had been a falſe Prophet, God would not have atteſted his Sermons with the power of Miracles; yet in general alſo he had been taught by *David*, *If I regard iniquity in my heart, the Lord will not hear my prayer.* And therefore when men *pray in every place*, (for ſo they are commanded,) *let them lift up pure hands, without anger and contention.* And indeed, although every ſin entertained with a free choice and a full underſtanding is an obſtruction to our Prayers; yet the ſpecial ſin of Uncharitableneſs makes the biggeſt cloud, and is in the proper matter of it an indiſpoſition for us to receive mercy. For he who is ſoftened with apprehenſion of his own needs of mercy, will be tender-hearted towards his brother: and therefore he that hath no bowels here, can have no aptneſs there to receive or heartily to hope for mercy. But this rule is to be underſtood of perſons who perſevere in the habit and remanent affections of ſin: ſo long as they entertain ſin with love, complacency and joy, they are in a ſtate of enmity with God, and therefore in no fit diſpoſition to receive pardon and the entertainment of friends. But penitent ſinners and returning ſouls, loaden and grieved with their heavy preſſures, are, next to holy innocents, the apteſt perſons in the world to be heard in their Prayers for pardon: but they are in no farther diſpoſition to large favours, and more eminent charities. A ſinner in the beginning of his Penance will be heard for himſelf, and yet alſo he needs the prayers of holy perſons more ſignally then others; for he hath but ſome very few degrees of diſpoſitions to reconciliation: but in prayers of interceſſion or mediation for others, only holy and very pious perſons are fit to be intereſted. All men as matter of duty muſt pray for all men: but in the great neceſſities of a Prince, of a Church, or Kingdom, or of a Family, or in a great danger and calamity to a ſingle perſon, only a *Noah*, a *David*, a *Daniel*, a *Jeremy*, an *Enoch* or *Job*, are fit and proportioned advocates. God ſo requires Holineſs in us that our Prayers may be accepted, that he entertains them in ſeveral degrees according to the degrees of our Sanctity; to fewer or more purpoſes, according as we

1 John 3. 21, 22.

James 5. 16.

John 9. 31.

Pſal. 66. 18.

1 Tim. 2. 8.

Poſuiſti ut nubem peccatum, nè tranſeat oratio. Lam. 5.

Cùm ir. is qui diſplicet ad intercedendum mittitur, irati animus ad deteriora provocatur. Gregor. *Paſtora*

Immunis aram & tetigit manus;
Non ſumptuoſâ blandior hoſtiâ,
Mollibit averſos penates
Farre pio & ſalſente micâ.
Hor. l. 3. Od. 23.

are

are little or great in the kingdom of Heaven. As for those irregular donations of good things which wicked persons ask for and have; they are either no mercies, but instruments of cursing and crime: or else they are designs of grace, intended to convince them of their unworthiness; and so, if they become not instruments of their Conversion, they are aggravations of their Ruine.

14. Secondly, The second condition I have already explained in the description of the Matter of our Prayers. For although we may lawfully ask for whatsoever we need, and this leave is consigned to us in those words of our Blessed Saviour, *Your heavenly Father knoweth what you have need of:* yet because God's Providence walks in the great deep, that is, his footsteps are in the water, and leave no impression; no former act of grace becomes a precedent that he will give us that in kind which then he saw convenient, and therefore gave us, and now he sees to be inconvenient, and therefore does deny. Therefore in all things, but what are matter of necessary and unmingled duty, we must send up our Prayers; but humility, mortification and conformity to the Divine will must attend for an answer, and bring back, not what the publick Embassy pretends, but what they have in private instructions to desire; accounting that for the best satisfaction which God pleases, not what I have either unnecessarily, or vainly, or sinfully desired. Εὐχῆς δηλαδὴ αἰτεῖν ἀνήκοος Θεός.

15. Thirdly, When our persons are disposed by Sanctity, and the matter of our Prayers is hallowed by prudence and religious intendments, then we are bound to entertain a full persuasion and confident Hope that God will hear us. *What things soever ye desire when ye pray, believe that ye receive them, and ye shall obtain them,* said our Blessed Saviour. And S. *James* taught from that Oracle, *If any of you lack wisedom, let him ask it of God: But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the Sea, driven with the wind and tossed to and fro.* Meaning, that when there is no fault in the matter of our Prayers, but that we ask things pleasing to God, and there is no indisposition and hostility in our persons and manners between God and us, then to doubt were to distrust God: for all being right on our parts, if we doubt the issue, the defailance must be on that part, which to suspect were infinite impiety. But after we have done all we can, if, out of * humility, and fear that we are not truly disposed, we doubt of the issue, it is a modesty which will not at all discommend our persons, nor impede the event; provided we at no hand suspect either God's power or veracity. Putting trust in God is an excellent advantage to our Prayers; *I will deliver him,* (saith God) *because he hath put his trust in me.* And yet distrusting our selves, and suspecting our own dispositions, as it pulls us back in our actual confidence of the event, so because it abates nothing of our confidence in God, it prepares us to receive the reward of humility, and not to lose the praise of a holy trusting in the Almighty. Mar. 11. 24. James 1. 5, 6. *Chrysantio Deus in aurum hunc versiculum occinuit.* Ὃς κε θεοῖς ἐπιτολθᾷ, μάλα τ' ἔκλυον αὐτῷ. Eunapius *in vita Maximi.* *Signum futuræ impetrationis est, quando Spiritus Sanctus movet ad petendum cum fiducia, & quasi securitate impetrandi.* Cassian. *Collat.* 9. c. 32. * Ecclus 35. 17. Psal. 102. 17.

16. These conditions are essential: some other there are which are incidents and accessories, but at no hand to be nglected. And the first is, *actual* or *habitual Attention* to our Prayers, which we are to procure with moral and severe endeavours, that we desire not God to hear us when we do not hear our selves. To which purpose we must avoid, as much as our duty will permit us, multiplicity of cares and exteriour imployments. For a River cut into many rivulets divides also its strength, and grows contemptible, and apt to be forded by a lamb, and drunk up by a Summer-Sun: so is the spirit of man busied in variety, and divided in it self; it abates its fervour, cools into indifferency, and becomes trifling by its dispersion and inadvertency.* *Aquinas* was once asked, with what compendium a man might best become learned; he answered, By reading of one Book: meaning, that an understanding entertained with several objects is intent upon neither, and profits not. And so it is when we pray to God; if the cares of the world intervene, they choak our desires into an indifferency, and suppress the flame into a smoak, and strangle the spirit. But this being an habitual carelesness and intemperance of spirit, is an enemy to an habitual attention, and therefore is highly criminal, and makes our Prayers to be but the labour of the lips, because our desires are lessened by the remanent affections of the world. But besides an *habitual* attention in our Prayers, that is, a desire in general of all that our Prayers pretend to in particular, there is also for the accommodation, and to facilitate the access of our Prayers, required, that we attend *Actually* to the words or sense of every Collect or Petition. To this we must contend with Prayer, with actual dereliction and sepolition of all our other affairs, though

Non in pluribus sint actus tui. Ecclus 11. 10. *Impar quisque invenitur ad singula, dum confusâ mente dividitur ad multa.* S. Greg. 1. p. c. 4. *Magnam rem putu, hominem unum agere: præter sapientem nemo unum agit; ceteri multiformes sumus.* Seneca. *Mentem tantæ rei intentam vacare omnibus aliis etiam culpâ carentibus vitiis oportet.* Quintil. *Inveni Diltilum meum in lectulo, i. e. in quiete; quia quæ cura implicat, quies explicat.* S. Bernard. *Serm.* 1. *in Cant.*

Quis locus ingenio, nisi cùm se carmine solo
Vexant——
Pectora nostra duas non admittentia curas?
Magnæ mentis opus, nec de lodice paranda
Attonitæ—— Juvenal. Sat. 7.

innocent and good in other kinds, by a preſent ſpirit. And the uſe of it is, that ſuch attention is an actual converſing with God; it occaſions the exerciſe of many acts of vertue, it increaſes zeal and fervency, and by reflexion inkindles love and holy deſires. And although there is no rule to determine the degree of our actual attention, and it is ordinarily impoſſible never to wander with a thought, or to be interrupted with a ſudden immiſſion into our ſpirit in the midſt of prayers: yet our duty is, by mortification of our ſecular deſires, by ſuppreſſion of all our irregular paſſions, by reducing them to indifferency, by ſeverity of ſpirit, by inkindling our holy appetites and deſires of holy things, by ſilence and meditation and repoſe, to get as forward in this excellency as we can. To which alſo we may be very much helped by ejaculatory prayers and ſhort breathings: in which as, by reaſon of their ſhort abode upon the ſpirit, there is leſs fear of diverſion; ſo alſo they may ſo often be renewed, that nothing of the Devotion may be unſpent or expire for want of oil to feed and entertain the flame. But the determination of the caſe of Conſcience is this. 1. Habitual attention is abſolutely neceſſary in our Prayers, that is, it is altogether our duty to deſire of God all that we pray for, though our mind be not actually attending to the form of words; and therefore all worldly deſires, that are inordinate, muſt be reſcinded, that we more earneſtly attend on God then on the world. He that prays to God to give him the gift of Chaſtity, and yet ſecretly wiſhes rather for an opportunity of Luſt, and deſires God would not hear him, (as S. *Auſtin* confeſſes of himſelf in his youth,) that man ſins for want of holy and habitual deſires; he prays only with his lips, what he in no ſenſe atteſts in his heart. 2. Actual attention to our Prayers is alſo neceſſary, not ever to avoid a ſin, but that the preſent Prayer become effectual. He that means to feaſt, and to get thanks of God, muſt invite the poor: and yet he that invites the rich, in that he ſins not, though he hath no reward of God for that. So that Prayer periſhes to which the man gives no degree of actual attention: for the Prayer is as if it were not, it is no more then a dream, or an act of cuſtom and order, nothing of Devotion; and ſo accidentally becomes a ſin, (I mean there where and in what degrees it is avoidable,) by taking God's Name in vain. 3. It is not neceſſary to the prevalency of the Prayer, that the ſpirit actually accompany every clauſe or word; if it ſays a hearty *Amen*, or in any part of it atteſts the whole, it is ſuch an attention which the preſent condition of moſt men will ſometimes permit. 4. A wandering of the ſpirit through careleſneſs, or any vice, or inordinate paſſion, is in that degree criminal as is the cauſe, and it is heightened by the greatneſs of the interruption. 5. It is only excuſed by our endeavours to cure it, and by our after-acts either of ſorrow, or repetition of the Prayer, and re-inforcing the intention. And certainly if we repeat our Prayer, in which we have obſerved our ſpirits too much to wander, and reſolve ſtill to repeat it, (as our opportunities permit) it may in a good degree defeat the purpoſe of the Enemy, when his own arts ſhall return upon his head, and the wandring of our ſpirits be made the occaſion of a Prayer, and the parent of a new Devotion. 6. Laſtly, according to the degrees of our actual attention, ſo our Prayers are more or leſs perfect: a preſent ſpirit being a great inſtrument and teſtimony of wiſedom, and apt to many great purpoſes; and our continual abode with God being a great indearment of our perſons by increaſing the affections.

17. Secondly, The ſecond acceſſory is *Intenſion of ſpirit* or fervency; ſuch as was that of our Bleſſed Saviour, who prayed to his Father *with ſtrong cries* and loud petitions, not clamorous in language, but ſtrong in Spirit. S. *Paul* alſo, when he was preſſed with a ſtrong temptation, *prayed thrice*, that is, earneſtly; and S. *James* affirms this to be of great value and efficacy to the obtaining bleſſings, *The effectual fervent prayer of a juſt perſon avails much*; and *Elias*, though *a man of like paſſions*, yet by *earneſt prayer* he *obtained rain*, or drought, according as he deſired. Now this is properly produced by the greatneſs of our deſire of heavenly things, our true value and eſtimate of Religion, our ſenſe of preſent preſſures, our fears; and it hath ſome accidental increaſes by the diſpoſition of our body, the ſtrength of fancy, and the tenderneſs of ſpirit, and aſſiduity of the dropping of religious diſcourſes; and in all men is neceſſary to be ſo great, as that we prefer Heaven and Religion before the world, and deſire them rather, with the choice of our wills and underſtanding. Though there cannot always be that degree of ſenſual, pungent or delectable affections towards Religion, as towards the deſires of nature and ſenſe; yet ever we muſt prefer celeſtial objects, reſtraining the appetites of the world, leſt they be immoderate, and heightning the deſires of grace and glory, leſt they become indifferent, and the fire upon the altar of incenſe be extinct. But the greater zeal and fervour of deſire we have in our Prayers, the ſooner and the greater will the return of the Prayer be, if the Prayer be for ſpiritual objects.

—Τὸ γὰρ ζεῦσιμόνον ἀλαίσιν ἐκφέρει τ' ἀμηχανίαν. Sophocl. *Oedip.*

For

For other things, our desires must be according to our needs, not by a value derived from the nature of the thing, but the usefulness it is of to us in order to our greater and better purposes.

18. Thirdly, Of the same consideration it is, that we *persevere and be importunate* in our Prayers, by repetition of our desires, and not remitting either our affections or our offices, till God, overcome by our importunity, give a gracious answer. *Jacob* wrastled with the Angel all night, and would not dismiss him till he had given him a blessing. *Let me alone*, saith God; as if he felt a pressure and burthen lying upon him by our prayers, or could not quit himself, nor depart, unless we give him leave. And since God is detained by our Prayers, and we may keep him as long as we please, and that he will not go away till we leave speaking to him; he that will dismiss him till he hath his blessing, knows not the value of his benediction, or understands not the energy and power of a persevering Prayer. And to this purpose *Christ spake a Parable, that men ought always to pray, and not to faint. Praying without ceasing* S. *Paul* calls it, that is, with continual addresses, frequent interpellations, never ceasing the renewing the request till I obtain my desire. For it is not enough to recommend our desires to God with one hearty Prayer, and then forget to ask him any more; but so long as our needs continue, so long, in all times, and upon all occasions, to renew and repeat our desires: and this is *praying continually*. Just as the Widow did to the unjust judge; she never left going to him, she troubled him every day with her clamorous suit: so must we *pray always*, that is, every day, and many times every day, according to our occasions and necessities, or our devotion and zeal, or as we are determined by the customs and laws of a Church; never giving over through weariness or distrust, often renewing our desires by a continual succession of Devotions, returning at certain and deteminate periods. For God's blessings, though they come infallibly, yet not always speedily. Saving only that it is a blessing to be delayed, that we may encrease our desire, and renew our prayers, and do acts of confidence and patience, and ascertain and encrease the blessing when it comes. For we do not more desire to be blessed, then God does to hear us importunate for blessing: and he weighs every sigh, and bottles up every tear, and records every Prayer, and looks through the cloud with delight to see us upon our knees; and when he sees his time, his light breaks through it, and shines upon us. Only we must not make our accounts for God according to the course of the Sun, but the measures of Eternity. He measures us by our needs, and we must not measure him by our impatience. *God is not slack, as some men count slackness*, saith the Apostle; and we find it so, when we have waited long. All the elapsed time is no part of the tediousness; the trouble of it is passed with it self: and for the future, we know not how little it may be; for ought we know we are already entred into the cloud that brings the blessing. However, pray till it comes: for we shall never miss to receive our desire, if it be holy, or innocent, and safe; or else we are sure of a great reward of our Prayers.

Τῇ προσκαρτερήσει προσευχῆς, Rom. 12. 12.

Quod olim erat Levitarum & Sacerdotum proprium.

Luke 18. 1. Χρὴ ἀδιαλείπτως τῷ Θεῷ προσεύχεσθαι καὶ ἀεὶ τὸν ὅσιον δεήσεως. Proclus *ad Timæum.*

19. And in this so determined there is no danger of blasphemy or *vain repetitions*. For those repetitions are vain which repeat the words, not the Devotion; which renew the expression, and not the desire: and he that may pray the same Prayer to morrow which he said to day, may pray the same at night which he said in the morning, and the same at noon which he said at night; and so in all the hours of Prayer, and in all the opportunities of Devotion. *Christ* in his agony *went thrice, and said the same words*, but he had intervalls for repetition; and his need and his Devotion pressed him forward: and whenever our needs do so, it is all one if we say the same words or others, so we express our desire, and tell our needs, and beg the remedy. In the same office and the same hour of Prayer to repeat the same things often hath but few excuses to make it reasonable, and fewer to make it pious. But to think that the Prayer is better for such repetition, is the fault which the Holy *Jesus* condemned in the Gentiles, who in their Hymns would say a name over a hundred times. But in this this we have no rule to determine us in numbers and proportion, but right Reason. God loves not any words the more for being said often; and those repetitions which are unreasonable in prudent estimation, cannot in any account be esteemed pious. But where a reasonable cause allows the repetition, the same cause that makes it reasonable makes it also proper for Devotion. He that speaks his needs, and expresses nothing but his fervour and greatness of desire, cannot be vain or long in his Prayers. He that speaks impertinently, that is, unreasonably and without desires, is long, though he

Obe! jam desine Deus, axor, gratulando obtundere,
Tam esse inventam gnatam: nisi illos tuo ex ingenio judicas,
Ut nil credas intelligere nisi idem dictum est centies.
Ter. *Heaut.*

Λαλεῖν ἄνευ θεοῦ, ἀδυνατεῖτε λέγειν.
Τετράκτυον ἢ τόδε γ' Ὄμηρον λάβε·
Οὕτω δ' ἡμῖν μυελώδης ἔνδον γέγηθε,
Ἀλλ' ἀεὶ δεῖ, Ὄμηρον ἄρτιον μακεῖν. Philem.
Χωρεῖς τό, τ' οὐκ ἔστιν πολλά, κ' τὰ καίρια.
Sophocl. *Oedip.* 2.

he ſpeak but two ſyllables. He that thinks for ſpeaking much to be heard the ſooner, thinks God is delighted in the labour of the lips. But when Reaſon is the guide, and Piety is the rule, and Neceſſity is the meaſure, and Deſire gives the proportion, let the Prayer be very long; he that ſhall blame it for its length muſt proclaim his diſreliſh both of Reaſon and Religion, his deſpite of Neceſſity, and contempt of Zeal.

20. As a part and inſtance of our importunity in Prayer, it is uſually reckoned and adviſed, that in caſes of great, ſudden and violent need, we corroborate our Prayers with a Vow of doing ſomething holy and religious in an uncommanded inſtance, ſomething to which God had not formerly bound our duty, though fairly invited our will: or elſe, if we chuſe a Duty in which we were obliged, then to vow the doing of it in a more excellent manner, with a greater inclination of the Will, with a more fervent repetition of the act, with ſome more noble circumſtance, with a fuller aſſent of the Underſtanding; or elſe adding a new Promiſe to our old Duty, to make it become more neceſſary to us, and to ſecure our duty. In this caſe, as it requires great prudence and caution in the ſuſception, leſt what we piouſly intend obtain a preſent bleſſing, and lay a laſting ſnare; ſo if it be prudent in the manner, holy in the matter, uſeful in the conſequence, and ſafe in all the circumſtances of the perſon, it is an endearing us and our Prayer to God by the increaſe of duty and charity, and therefore a more probable way of making our Prayers gracious and acceptable. And the religion of Vows was not only hallowed by the example of *Jacob* at *Bethel*, of *Hannah* praying for a child and God hearing her, of *David* vowing a Temple to God, and made regular and ſafe by the rules and cautions in *Moſes*'s Law; but left by our Bleſſed Saviour in the ſame conſtitution he found it, he having innovated nothing in the matter of Vows. And it was practiſed accordingly in the inſtance of S. *Paul* at *Cenchrea*; of * *Ananias* and *Sapphira*, who vowed their poſſeſſions to the uſe of the Church; and of the Widows in the Apoſtolical Age, who therefore vowed to remain in the ſtate of widowhood, becauſe concerning them who married after the entry into Religion S. *Paul* ſays, *they have broken their firſt faith.* And ſuch were they of whom our Bleſſed Saviour affirms, *that ſome make themſelves Eunuchs for the kingdom of Heaven*, that is, ſuch who promiſe to God a life of Chaſtity. And concerning the ſucceſs of Prayer ſo ſeconded with a prudent and religious Vow, beſides ‖ the inſtances of Scripture, we have the perpetual experience and witneſs of all Chriſtendom: and in particular our *Saxon* Kings have been remarked for this part of importunity in their own Chronicles. * *Oſwy* got a great victory with unlikely forces againſt *Penda* the *Dane* after his earneſt Prayer, and an appendent Vow: and *Ceadwalla* obtained of God power to recover the Iſle of *Wight* from the hands of Infidels after he had prayed, and promiſed to return the fourth part of it to be imployed in the proper ſervices of God and of Religion. This can have no objection or ſuſpicion in it among wiſe and diſabuſed perſons; for it can be nothing but an encreaſing and a renewed act of Duty, or Devotion, or Zeal, or Charity, and the importunity of Prayer acted in a more vital and real expreſſion.

In re trepida Tullus Hoſtilius duodecim vovit Salios, Fanaque Pallori & Pavori. Livius.

Ego me majore religione quàm quiſque fuit ullius voti obſtrictum puto. Cicer. *ad Atticum.*

Solebant autem & vota fieri gratitudinis indicia.

Voveram dulces epulas & album
Libero caprum prope ſunera tus
Arboris ictu. Horat. *l.* 3. *Od.* 8.

Non eſt meum——— ad miſeras preces
Decurrere, & votis paciſci,
Nè Cypriæ Tyriæque merces
Addant avaro divitias mari. *Id. l.* 3. *Od.* 29.

Et læta quidem in præſens omnia: Sed benignitati Deorum gratiam referendam; nè ritus ſacrorum inter ambigua culti per proſpera obliterarentur. Tacit. *l.* 11. *Ann.*

* *Ananias & Sapphira idco condemnati, quia poſt votum abſtulerunt quaſi ſua.* S. Hieron. *ep.* 8. *ad Demet.*

Quid enim eſt Fidem primam irritam fecerunt? voverunt, & non reddiderunt. S. Auguſt.

In vita n. æterna eſt quædam egregia gloria, non omnibus in æternum victuris, ſed quibuſdam ibi tribuenda: cui conſequendæ parùm eſt liberatum eſſe à peccatis, niſi aliquid liberatori voveatur, quod non ſit criminis non voviſſe, ſed voviſſe ac reddidiſſe ſit laudis.

Idem, *de* S. *Virgin. c.* 14.

‖ Eccles 5. 4, 5. Pſal. 132. 1, 2. Deut. 23. 21. Act. 18. 18.

* *Oſwy vovit filiam in ſervitutem religionis & vitam cœlibem, ſimulque duodecim poſſeſſiones ad conſtruendas ædes ſacras.*

——Reddere victimas
Ædémque votivam memento:
Nos humilem feriemus agnum.
Hor. *l.* 2. *Od.* 17.

21. All elſe that is to be conſidered concerning Prayer is extrinſecal and accidental to it. Firſt, Prayer is publick, or private; in the communion or ſociety of Saints, or in our Cloſets: theſe Prayers have leſs temptation to vanity; the other have more advantages of Charity, example, fervour, and energy. In publick offices we avoid ſingularity, in the private we avoid hypocriſie. Thoſe are of more edification, theſe of greater retiredneſs and ſilence of ſpirit: thoſe ſerve the needs of all the world in the firſt intention, and our own by conſequence; theſe ſerve our own needs firſt, and the publick only by a ſecondary intention: theſe have more pleaſure, they more duty: theſe are the beſt inſtruments of Repentance, where our Confeſſions may be more particular, and our ſhame leſs ſcandalous; the other are better for Euchariſt and inſtruction, for edification of the Church and glorification of God.

22. Secondly, The poſture of our bodies in Prayer had as great variety as the Ceremonies and civilities of ſeveral Nations came to. The *Jews* moſt commonly prayed

prayed ſtanding: ſo did the Phariſee and the Publican in the Temple. So did the Primitive Chriſtians in all their greater Feſtivals, and intervalls of Jubilee: in their Penances they kneeled. The Monks in *Caſſian* ſate when they ſang the Pſalter. And in every Country, whatſoever by the cuſtom of the Nation was a ſymbol of reverence and humility, of ſilence and attention, of gravity and modeſty, that poſture they tranſlated to their Prayers. But in all Nations bowing the head, that is, a laying down our glory at the feet of God, was the manner of Worſhippers. And this was always the more humble and the lower, as their Devotion was higher; and was very often expreſſed by proſtration, or lying flat upon the ground: and this all Nations did and all Religions. Our deportment ought to be grave, decent, humble, apt for adoration, apt to edifie: and when we addreſs our ſelves to Prayer, not inſtantly to leap into the office, as the Judges of the *Areopage* into their ſentence, *without preface or preparatory affections*; but, conſidering in what preſence we ſpeak, and to what purpoſes, let us balance our fervour with reverential fear: and when we have done, not riſe from the ground as if we vaulted, or were glad we had done; but, as we begin with deſires of aſſiſtence, ſo end with deſires of pardon and acceptance, concluding our longer offices with a ſhorter mental Prayer of more private reflexion and reverence, deſigning to mend what we have done amiſs, or to give thanks and proceed if we did well, and according to our powers.

Nehem. 9. 5. Mark 11. 25. Luke 18. 11. *Adoraturi ſedeant, dixit Numa Pompilius apud* Plutarch. *id eſt, ſint ſedato animo. Et* κατακωνοσις *dictum proverbialiter ad eundem ſenſum. Vide* S. Aug. *l.* 3. *c.* 5. *de Cura pro mortuis.*

Depoſitiſque ſuis ornamentis pretioſis,
Simplicis & tenuis fruitur velamine veſtis,
Inter ſacratos noctis venerabilis hymnos
Intrans nudatis templi ſacra limina plantis;
Et prono ſacram vultu proſtratus ad aram,
Corpus frigoreæ ſociavit nobile terræ.
S. Roſweid *de Hen. Imper. & de Othon.*

23. Thirdly, In private Prayers it is permitted to every man to ſpeak his Prayers, or only to think them, which is a ſpeaking to God. Vocal or mental Prayer is all one to God, but in order to us they have their ſeveral advantages. The ſacrifice of the heart and the calves of the lips make up a holocauſt to God. But words are the arreſt of the deſires, and keep the ſpirit fixt, and in leſs permiſſions to wander from fancy to fancy: and mental Prayer is apt to make the greater fervour, if it wander not. Our office is more determined by words; but we then actually think of God when our ſpirits only ſpeak. Mental Prayer, when our ſpirits wander, is like a Watch ſtanding ſtill, becauſe the ſpring is down; wind it up again, and it goes on regularly: but in Vocal Prayer, if the words run on, and the ſpirit wanders, the Clock ſtrikes falſe, the Hand points not to the right hour, becauſe ſomething is in diſorder, and the ſtriking is nothing but noiſe. In mental Prayer we confeſs God's omniſcience; in vocal Prayer we call the Angels to witneſs. In the firſt our ſpirits rejoyce in God; in the ſecond the Angels rejoyce in us. Mental Prayer is the beſt remedy againſt lightneſs, and indifferency of affections; but vocal Prayer is the apteſt inſtrument of communion. That is more Angelical, but yet fitteſt for the ſtate of ſeparation and glory; this is but humane, but it is apter for our preſent conſtitution. They have their diſtinct proprieties, and may be uſed according to ſeveral accidents, occaſions, or diſpoſitions.

The PRAYER.

I.

O Holy and Eternal God, who haſt commanded us to pray unto thee in all our neceſſities, and to give thanks unto thee for all our inſtances of joy and bleſſing, and to adore thee in all thy Attributes and communications, thy own glories and thy eternal mercies; give unto me thy ſervant the ſpirit of Prayer and Supplication, that I may underſtand what is good for me, that I may deſire regularly, and chuſe the beſt things, that I may conform to thy will, and ſubmit to thy diſpoſing, relinquiſhing my own affections and imperfect choice. Sanctify my heart and ſpirit, that I may ſanctifie thy Name, and that I may be gracious and accepted in thine eyes. Give me the humility and obedience of a Servant, that I may alſo have the hope and confidence of a Son, making humble and confident addreſſes to the Throne of grace; that in all my neceſſities I may come to thee for aids, and may truſt in thee for a gracious anſwer, and may receive ſatisfaction and ſupply.

II.

Give me a ſober, diligent and recollected ſpirit in my Prayers, neither chouked with cares, nor ſcattered by levity, nor diſcompoſed by paſſion, nor eſtranged from thee by inadvertency, but fixed faſt to thee by the indiſſolvible bands of a great love and a pregnant Devotion.

And

And let the beams of thy Holy Spirit descending from above enlighten and enkindle it with great fervours, and holy importuntity, and unwearied industry: that I may serve thee, and obtain thy blessing by the assiduity and zeal of perpetual religious offices. Let my prayers come before thy presence, and the lifting up of my hands be be a daily sacrifice, and let the fires of zeal not go out by night or day; but unite my Prayers to the intercession of thy Holy Jesus, *and to a communion of those offices which Angels and beatified Souls do pay before the throne of the Lamb, and at the celestial Altar: that my Prayers being hallowed by the Merits of* Christ, *and being presented in the phial of the Saints, may ascend thither where thy glory dwells, and from whence mercy and eternal benediction descends upon the Church.*

III.

LOrd, change my sins into penitential sorrow, my sorrow to petition, my petition to Eucharist; that my Prayers may be consummate in the adorations of eternity, and the glorious participation of the end of our hopes and prayers, the fulness of never-failing Charity, and fruition of thee, O Holy and Eternal God, Blessed Trinity and mysterious Unity, to whom all honour, and worship, and thanks, and confession, and glory, be ascribed for ever and ever. Amen.

DISCOURSE XIII.

Of the Third additional Precept of Christ,

(*viz.*)

Of the manner of *FASTING.*

1. FAsting, being directed in order to other ends, as for mortifying the body, taking away that fewel which ministers to the flame of Lust, or else relating to what is past, when it becomes an instrument of Repentance, and a part of that *revenge* which S. *Paul* affirms to be the effect of *godly sorrow*, is to take its estimate for value, and its rules for practice, by analogy and proportion to those ends to which it does co-operate. Fasting before the holy Sacrament is a custom of the Christian Church, and derived to us from great antiquity; and the use of it is, that we might express honour to the mystery, by suffering nothing to enter into our mouths before the symbols. Fasting to this purpose is not an act of Mortification, but of Reverence and venerable esteem of the instruments of Religion, and so is to be understood. And thus also, not to eat or drink before we have said our morning Devotions, is esteemed to be a religious decency, and preference of Prayer and God's honour before our temporal satisfaction, a symbolical attestation that we esteem the words of God's mouth more then our necessary food. It is like the zeal of *Abraham*'s servant, who would not eat nor drink till he had done his errand. And in pursuance of this act of Religion, by the tradition of their Fathers it grew to be a custom of the *Jewish* Nation, that they should not eat bread upon their solemn Festivals before the sixth hour; that they might first celebrate the rites of their Religious solemnities, before they gave satisfaction to the lesser desires of nature. And therefore it was a reasonable satisfaction of the objection made by the assembly against the inspired Apostles in Pentecost, *These are not drunk, as ye suppose, seeing it is but the third hour of the day*: meaning, that the day being festival, they knew it was not lawful for any of the Nation to break their fast before the sixth hour; for else they might easily have been drunk by the third hour, if they had taken their morning's drink in a freer proportion. And true it is that Religion snatches even at little things; and as it teaches us to observe all the great Commandments and significations of duty, so it is not willing to pretermit any thing, which, although by its greatness it cannot of it self be considerable, yet by its smalness may become a testimony of the greatness of the affection, which would not omit the least minutes of love and duty. And therefore when the *Jews* were scandalized at the Disciples of our Lord for rubbing the ears of corn on the Sabbath-day, as they walked through the fields early in the morning, they intended their reproof not for breaking the Rest of the day, but the Solemnity; for eating

Per universum orbem mos ifte observatur, ut, in honorem tanti Sacramenti, in os Christiani prius Dominicum corpus intraret quàm cæteri cibi. S. Aug. *ep.* 18.

Plebs autem non assentiebatur horum orationibus; & proculdubio exorta fuisset seditio, nisi concionem solvisset sexta hora supervenies, quæ nostris ad prandium vocare solet sabbatis. Joseph. *in vita sua.*

eating before the publick Devotions were finiſhed. *Chriſt* excuſed it by the neceſſity and charity of the act; they were hungry, and therefore having ſo great need, they might lawfully do it: meaning, that ſuch particles and circumſtances of Religion are not to be neglected, unleſs where greater cauſe of charity or neceſſity does ſupervene.

2. But when Faſting is in order to greater and more concerning purpoſes, it puts on more Religion, and becomes a duty, according as it is neceſſary or highly conducing to ſuch ends, to the promoting of which we are bound to contribute all our skill and faculties. Faſting is principally operative to mortification of carnal appetites, to which Feaſting and full tables do miniſter aptneſs and power and inclinations. *When I fed them to the full, then they committed adultery, and aſſembled by troops in the Harlots houſes.* And if we obſerve all our own vanities, we ſhall find that upon every ſudden joy, or a proſperous accident, or an opulent fortune, or a pampered body, and highly ſpirited and inflamed, we are apt to raſhneſs, levities, inconſiderate expreſſions, ſcorn, and pride, idleneſs, wantoneſs, curioſity, niceneſs, and impatience. But Faſting is one of thoſe afflictions which reduces our body to want, our ſpirits to ſoberneſs, our condition to ſufferance, our deſires to abſtinence and cuſtoms of denial; and ſo, by taking off the inundations of ſenſuality, leaves the enemies within in a condition of being eaſilier ſubdued. Faſting directly advances towards Chaſtity; and by conſequence and indirect powers to Patience, and Humility, and Indifferency. But then it is not the Faſt of a day that can do this; it is not an act, but a ſtate of Faſting, that operates to Mortification. A perpetual Temperance and frequent abſtinence may abate ſuch proportions of ſtrength and nutriment, as to procure a body mortified and leſſened in deſires. And thus S. *Paul kept* his *body under*, uſing ſeverities to it for the taming its rebellions and diſtemperatures. And S. *Jerom* reports of S. *Hilarion*, that when he had faſted much and uſed courſe diet, and found his Luſt too ſtrong for ſuch auſterities, he reſolv'd to increaſe it to the degree of Maſtery, leſſening his diet, and increaſing his hardſhip, till he ſhould rather think of food then wantonneſs. And many times the Faſtings of ſome men are ineffectual, becauſe they promiſe themſelves cure too ſoon, or make too gentle applications, or put leſs proportions into their antidotes. I have read of a Maiden, that, ſeeing a young man much tranſported with her love, and that he ceaſed not to importune her with all the violent purſuits that paſſion could ſuggeſt, told him, ſhe had made a Vow to faſt forty days with bread and water, of which ſhe muſt diſcharge her ſelf before ſhe could think of correſponding to any other deſire; and deſired of him, as a teſtimony of his love, that he alſo would be a party in the ſame Vow. The young man undertook it, that he might give probation of his love: but becauſe he had been uſed to a delicate and nice kind of life, in twenty days he was ſo weakned, that he thought more of death then love; and ſo got a cure for his intemperance, and was wittily couzened into remedy. But S. *Jerom*'s counſel in this Queſtion is moſt reaſonable, not allowing violent and long faſts, and then returns to an ordinary courſe; for theſe are too great changes of diet to conſiſt with health, and too ſudden and tranſient to obtain a permanent and natural effect: but *a belly always hungry*, a table never full, a meal little and neceſſary, no extravagances, no freer repaſt, this is a ſtate of Faſting, which will be found to be of beſt avail to ſuppreſs pungent Luſts and rebellious deſires. And it were well to help this exerciſe with the aſſiſtences of ſuch auſterities which teach Patience, and ingenerate a paſſive fortitude, and accuſtom us to a deſpight of pleaſures, and which are conſiſtent with our health. For if Faſting be left to do the work alone, it may chance either to ſpoil the body, or not to ſpoil the Luſt. Hard lodging, uneaſie garments, laborious poſtures of prayer, journies on foot, ſufferance of cold, paring away the uſe of ordinary ſolaces, denying every pleaſant appetite, rejecting the moſt pleaſant morſels; theſe are in the rank of *bodily exerciſes*, which though (as S. *Paul* ſays) of themſelves *they profit little*, yet they accuſtom us to acts of ſelf-denial in exteriour inſtances, and are not uſeleſs to the deſigns of mortifying carnal and ſenſual luſts. They have * *a proportion of wiſedom* with theſe cautions; *viz. in will-worſhip*, that is, in voluntary ſuſception, when they are not impoſed as *(a)* neceſſary Religion; *in humility*, that is, without contempt of others that uſe them not; *in neglecting of the body*, that is, when they are done for diſcipline and mortification, that the *fleſh* by ſuch handlings and rough uſages become leſs *ſatisfied* and more deſpiſed.

Jer. 5. 7.

Ἐν τῇ κενῇ γαστρὶ πᾶν παλιγκότως ἔχει· πονηρὸν ἢ χάριεν πιεζεῖ. Achæus apud Athenæum.

Extraordinarios motus in corpore claudit jejunium. S. Cyp.

Jejunia enim nos contra peccata faciunt fortiores, concupiſcentias vincunt, tentationes repellunt, ſuperbiam inclinant, iram mitigant, & omnes bonæ voluntatis affectus ad maturitatem totius virtutis nutriunt. S. Leo, ſerm. 4. de Jejun.

Saginantur pugiles qui xerophagiis invaleſcunt. Tertul. de Jejun.

S. Hieron. in Vita S. Hilarion.

Parcus tibus & venter ſemper ſeriens triduana jejunia ſuperant. S. Hieron ep 8. ad Demetriad.

* Coloſſ. 2. 23. Λόγον σοφίας.

(a) Εἰ τις ἀναγκαῖον, &c. γάμον, καὶ κρεῶν, καὶ οἴνου, καὶ ἀγαμίαν, ἀλλὰ διὰ εὐσέβειαν ἀσκήσεως, ἢ ἀφθαρσίαν, ἢ καθαρσίαν. Can. Apoſt. 50.

3. As

3. As Fasting hath respect to the future, so also to the present; and so it operates in giving assistance to Prayer. There is a *kind of Devil* that is *not to be ejected but by prayer and fasting*, that is, Prayer elevated and made intense by a defecate and pure spirit, not loaden with the burthen of meat and vapours. S. *(b) Basil* affirms, that there are certain Angels deputed by God to minister, and to describe all such in every Church who mortifie themselves by Fasting; as if paleness and a meagre visage were that *mark in the forehead* which the Angel observed when he signed the Saints in *Jerusalem* to escape the Judgment. Prayer is the * wings of the Soul, and Fasting is the wings of Prayer. *Tertullian* calls it *(c) the nourishment of Prayer*. But this is a Discourse of Christian Philosophy; and he that chuses to do any act of spirit, or understanding, or attention, after a full meal, will then perceive that Abstinence had been the better disposition to any intellectual and spiritual action. And therefore the Church of God ever joyned Fasting to their more solemn offices of Prayer. The Apostles *fasted and prayed* when *they laid hands* and invocated the Holy Ghost upon *Saul* and *Barnabas*. And these also, *when they had prayed with fasting, ordained Elders in the Churches of Lystra and Iconium*. And the Vigils of every Holy-day tell us, that the Devotion of the Festival is promoted by the Fast of the Vigils.

(b) Serm. 5. de Jejun.

Jejunium animæ nostræ alimentum, levis ei pennas producens. S. Bern. *Serm. in Vigil. S. Andreæ.*

Ἀκεῖδας ἐδίωξε Ἰωάννου, καὶ πλεονάσαντα ἀψύχῳ, *dixit* S. Chrysost.

(c) *Jejuniis preces alere, lacrymari, & mugire noctes diesque ad Dominum.* Tertull.

Acts 13. 3.
Acts 14. 23.

4. But when Fasting relates to what is past, it becomes an instrument of Repentance, it is a punitive and an afflictive action, an effect of godly sorrow, a testimony of contrition, *a judging of our selves*, and *chastening* our bodies, *that we be not judged of the Lord*. The Fast of the *Ninevites*, and the Fast the Prophet *Joel* calls for, and the Discipline of the *Jews* in the rites of Expiation, proclaim this usefulness of Fasting in order to Repentance. And indeed it were a strange Repentance that had no sorrow in it, and a stranger sorrow that had no affliction; but it were the strangest scene of affliction in the world, when the sad and afflicted person shall * eat freely, and delight himself, and to the banquets of a full table serve up the chalice of tears and sorrow, and no bread of affliction. Certainly he that makes much of himself hath no great indignation against the sinner, when himself is the man. And it is but a gentle revenge and an easie judgment, when the sad sinner shall do penance in good meals, and expiate his sin with sensual satisfaction. So that Fasting relates to Religion in all variety and difference of time: it is an antidote against the poison of sensual temptations, an advantage to Prayer, and an instrument of extinguishing the guilt and the affections of sin, by judging our selves, and representing in a Judicatory of our own, even our selves being Judges, that sin deserves condemnation, and the sinner merits a high calamity. Which excellencies I repeat in the words of *Baruch* the Scribe, he that was *Amanuensis* to the Prophet *Jeremy*, *The soul that is greatly vexed, which goeth stooping and feeble, and the eyes that fail, and the hungry soul, will give thee praise and righteousness, O Lord.*

Μιᾶς ἀνάγκη χαλεπὸν ἐπὶ νηστείᾳ ἀργὴ S. Basil.

Joel 2. 15.
Levit. 23. 27, &c.
Isa. 22. 12.

* Οὐ σῖτον, ἀ πότον ἔξεστι προσφέρεσθαι. Philo. *Pœnitentia de ipso quoque habitu ac victu mandat, sacco & cinere incubare, corpus sordibus obscurare, animum mœroribus dejicere, atque illa quæ peccavit tristi tractatione mutare.* Tertul. *de Pœnit. c. 9.*

Baruch 2. 18.

Lautè edere & meraciùs bibere tutissimum erat apud veteres. Unde Βακχυλίζειν, & Θρηϊκίη ἄμυξις, *apud Callimachum: & in proverbium abiit,* ἀ πλησμονὴ ἀπὸ βαρβάρων· *& apud Theophrastum,* ἀνηὴς φαγεῖν, ἀ ζωμίτευτον πιεῖν, *rustissimum esse notatur,* Περὶ ἀγροικίας.

5. But now as Fasting hath divers ends, so also it hath divers Laws. If Fasting be intended as an instrument of Prayer, it is sufficient that it be of that quality and degree that the spirit be clear, and the head undisturbed; an ordinary act of Fast, an abstinence from a meal, or a deferring it, or a lessening it when it comes, and the same abstinence repeated according to the solemnity and intendment of the offices. And this is evident in reason, and the former instances, and the practice of the Church, dissolving some of her Fasts which were in order only to Prayer by noon, and as soon as the great and first solemnity of the day is over. But if Fasting be intended as a punitive act, and an instrument of Repentance, it must be greater. S. *Paul* at his Conversion continued three days without eating or drinking. It must have in it so much affliction as to express the indignation, and to condemn the sin, and to judge the person. And although the measure of this cannot be exactly determined, yet the general proportion is certain: for a greater sin there must be a greater sorrow, and a greater sorrow must be attested with a greater penalty. And *Ezra* declares his purpose thus, *I proclaimed a Fast, that we might afflict our selves before God.* Now this is no farther required, nor is it in this sense farther useful, but that it be a trouble to the body, an act of judging and severity:

Παχεῖα χαρὰ λεπτὸν ἀ τίλλουσα νόον.

Ezra 8. 21.
Vid. Dan. 10. 12.
Psal. 35. 13.
Levit. 16. 29, 30, 31.
Isa. 58. 3.

severity; and this is to be judged by proportion to the sorrow and indignation, as the sorrow is to the crime. But this affliction needs not to leave any remanent effect upon the body; but such transient sorrow which is consequent to the abstinence of certain times designed for the solemnity is sufficient as to this purpose. Only it is to be renewed often, as our Repentance must be habitual and lasting: but it may be commuted with other actions of severity and discipline, according to the Customs of a Church, or the capacity of the persons, or the opportunity of circumstances. But if the Fasting be intended for Mortification, then it is fit to be more severe, and medicinal by continuance, and quantity, and quality. To Repentance, total abstinences without interruption, that is, during the solemnity, short and sharp, are most apt: but towards the mortifying a Lust those sharp and short Fasts are not reasonable; but a diet of Fasting, an habitual subtraction of nutriment from the body, a long and lasting austerity, increasing in degrees, but not violent in any. And in this sort of Fasting we must be highly careful we do not violate a duty by fondness of an instrument; and because we intend Fasting as a help to mortifie the Lust, let it not destroy the body, or retard the spirit, or violate our health, or impede us in any part of our necessary duty. As we must be careful that our Fast be reasonable, serious and apt to the end of our designs: so we must be curious, that by helping one duty uncertainly, it do not certainly destroy another. Let us do it like honest persons and just, without artifices and hypocrisie: but let us also do it like wise persons, that it be neither in it self unreasonable, nor by accident become criminal.

6. In the pursance of this Discipline of Fasting, the Doctours of the Church and Guides of Souls have not unusefully prescribed other annexes and circumstances; as that all the other acts of deportment be symbolical to our Fasting. If we fast for Mortification, let us entertain nothing of temptation or semblance to invite a Lust; no sensual delight, no freer entertainments of our body, to countenance or corroborate a passion. If we fast that we may pray the better, let us remove all secular thoughts for that time: for it is vain to alleviate our spirits of the burthen of meat and drink, and to depress them with the loads of care. If for Repentance we fast, let us be most curious that we do nothing contrary to the design of Repentance; knowing that a sin is more contrary to Repentance, then Fasting is to sin: and it is the greatest stupidity in the world, to do that thing which I am now mourning for, and for which I do judgment upon my self. And let all our actions also pursue the same design, helping one instrument with another, and being so zealous for the Grace, that we take in all the aids we can to secure the Duty. For to fast from flesh, and to eat delicate fish; not to eat meat, but to drink rich wines freely; to be sensual in the objects of our other appetites, and restrained only in one; to have no dinner, and that day to run on hunting, or to play at cards; are not handsome instances of sorrow, or devotion, or self-denial. It is best to accompany our Fasting with the retirements of Religion, and the enlargements of Charity, giving to others what we deny to our selves. These are proper actions: and although not in every instance necessary to be done at the same time; (for a man may give his Alms in other circumstances, and not amiss;) yet as they are very convenient and proper to be joined in that society, so to do any thing contrary to Religion or to Charity, to Justice or to Piety, to the design of the person or the design of the solemnity, is to make that become a sin which of it self was no vertue, but was capable of being hallowed by the end and the manner of its execution.

7. This Discourse hath hitherto related to private Fasts, or else to Fasts indefinitely. For what rules soever every man is bound to observe in private for Fasting piously, the same rules the Governours of a Church are to intend in their publick prescription. And when once Authority hath intervened, and proclaimed a Fast, there is no new duty incumbent upon the private, but that we obey the circumstances, letting them to chuse the time and the end for us. And though we must prevaricate neither, yet we may improve both; we must not go less, but we may enlarge; and when Fasting is commanded only for Repentance, we may also use it to Prayers, and to Mortification. And we must be curious that we do not obey the letter of the prescription, and violate the intention, but observe all that care in publick Fasts which we do in private; knowing that our private ends are included in the publick, as our persons are in the communion of Saints, and our hopes in the common inheritance of sons: and see that we do not fast in order to a purpose, and yet use it so as that it shall be to no purpose. Whosoever so fasts as that it be not effectual in some degree towards the end, or so fasts that it be accounted of it self a duty and an act of Religion, without order to its proper end, makes his act vain, because it is unreasonable; or vain, because it is superstitious.

The

The PRAYER.

O Holy and Eternal Jesu, *who didst for our sake fast forty days and forty nights, and hast left to us thy example, and thy prediction, that in the days of thy absence from us we thy servants and children of thy Bride-chamber should fast; teach us to do this act of discipline so, that it may become an act of Religion. Let us never be like* Esau, *valuing a dish of meat above a blessing; but let us deny our appetites of meat and drink, and accustom our selves to the yoke, and subtract the fewel of our Lusts, and the incentives of all our unworthy desires. That our bodies being free from the intemperances of nutriment, and our spirits from the load and pressure of appetite, we may have no desires but of thee: that our outward man daily decaying by the violence of time, and mortified by the abatements of its too free and unnecessary support; it may by degrees resign to the intire dominion of the Soul, and may pass from vanity to Piety, from weakness to ghostly strength, from darkness and mixtures of impurity to great transparences and clarity in the society of a beatified Soul, reigning with thee in the glories of Eternity, O Holy and Eternal* Jesu. Amen.

DISCOURSE

DISCOURSE XIV.

Of the Miracles which JESUS *wrought for confirmation of his Doctrine, during the whole time of his Preaching.*

Mary & Martha.

A certain woman, named Martha, received him into her house. And her sister Mary sat at Iesus feet and heard his word. But Martha was cumbred about much serving—And Iesus said unto her, Martha, Martha, thou art careful & troubled about many things: but one thing is needfull: & Mary hath chosen that good part. Luk. 10. 38, 39, 40, 41, 42.

The dried hand healed, & devil cast out *Mat.* 12.

10 *And behold There was a man which had his hand dryed up &c.* 13 *Then said he unto the man stretch forth thine hand &c.* 22. *Then was brought to him one possessed with a Devill &c. and he healed him.*

1. WHEN *Jesus* had ended his Sermon on the Mount, he descended into the valleys, to consign his Doctrine by the power of Miracles and the excellency of a rare Example; that he might not lay a yoke upon us which himself also would not bear: but as he became *the authour*, so also *the finisher of our Faith*; what he designed in proposition, he represented in his * own practice; and by these acts made a new Sermon, teaching all Prelates and spiritual Persons to descend from their eminency of contemplation, and the authority and business of their discourses, to apply themselves to doe more material and corporal mercies to afflicted persons, and to preach by Example as well as by their Homilies. For he that teaches others well, and practises contrary, is like a fair candlestick bearing a goodly and bright taper, which sends forth light to all the house, but round about it self there is a shadow and circumstant darkness. The Prelate should be *the light* consuming and spending it self to enlighten others, scattering his rays round about from the angles of Contemplation and from the corners of Practice, but himself always tending upwards, till at last he expires into the element of Love and celestial fruition.

* *Nec monstravit tantùm, sed etiam præcessit, nè quis difficultatis gratiâ iter virtutis horreret.* Lactant.

Ἄπιστός ἐσμεν τὸ πιθανὸν σοφοί,
Αὐτοὶ δ' ἁμαρτάνοντες ὑ χρώμεθα.
Menand.

Ennodius *in vita* Epiphanii; *Pingebat actibus suis paginam quam legisset, & quod liber docuerat, vita signabat.*

2. But the Miracles which *Jesus* did were next to infinite; and every circumstance of action that passed from him, as it was intended for Mercy, so also for Doctrine; and the impotent or diseased persons were not more cured, than we instructed. But because there was nothing in the actions but what was a pursuance of the Doctrines delivered in his Sermons, in the Sermon we must look after our Duty, and look upon his Practice as a verification of his Doctrine, and instrumental also to other purposes. Therefore in general if we consider his Miracles, we shall see that he did design

them to be a compendium of Faith and Charity. For he chose to instance his Miracles in actions of Mercy, that all his powers might especially determine upon Bounty and Charity; and yet his acts of Charity were so miraculous, that they became an argument of the Divinity of his Person and Doctrine. Once he turned water into wine, which was a mutation by a supernatural power in a natural suscipient, where a Person was not the subject, but an Element: and yet this was done to rescue the poor Bridegroom from affront and trouble, and to doe honour to the holy rite of Marriage. All the rest, (unless we except his Walking upon the waters,) during his natural life, were actions of relief and mercy, according to the design of God, manifesting his power most chiefly in shewing mercy.

Acts 10. 38.

3. The great design of Miracles was to prove his Mission from God, to convince the world of sin, to demonstrate his power of forgiving sins, to indear his Precepts, and that his Disciples *might believe in him, and that believing they might have life through his name.* For he to whom God by doing Miracles gave testimony from Heaven, must needs be sent from God; and he who had received power to restore nature, and to create new organs, and to extract from incapacities, and from privations to reduce habits, was Lord of Nature, and therefore of all the World. And this could not but create great confidences in his Disciples, that himself would verify those great Promises upon which he established his Law. But that the argument of Miracles might be infallible, and not apt to be reproved, we may observe its eminency by divers circumstances of probability heightned up to the degree of moral demonstration.

John 20. 31. 10. 38. 5. 36.

4. First, The Holy *Jesus did Miracles which no man* (before him, or at that time) *ever did. Moses* smote the Rock, and water gushed out; but he could not turn that water into wine. *Moses* cured no diseases by the empire of his will, or the word of his mouth; but *Jesus healed all infirmities. Elisha* raised a dead child to life; but *Jesus* raised one who had been dead four days, and buried, and corrupted. *Elias*, and *Samuel*, and all the Prophets, and the succession of the High-priests in both the Temples, put all together, never did so many or so great Miracles as *Jesus* did. He cured Leprous persons by his touch. He restored Sight to the blind, who were such not by any intervening accident hindring the act of the organ, but by nature, who were *born blind*, and whose eyes had not any natural possibility to receive sight; who could never see without creating of new eyes for them, or some integral part co-operating to vision: and therefore the Miracle was wholly an effect of a Divine power, for nature did not at all co-operate; or, that I may use the elegant expression of *Dante*, it was such

John 15. 24.

——— *à cui natura*
Non scaldò ferro mai, ne battè ancude,

for which Nature never did heat the iron, nor beat the anvil. He made crooked lims become streight, and the lame to walk; and habitual diseases and inveterate of 18 years continuance (and once of 38) did disappear at his speaking, like darkness at the presence of the Sun. He cast out Devils, who by the majesty of his person were forced to confess and worship him; and yet by his humility and restraints were commanded silence, or to go whither he pleased: and without his leave all the powers of Hell were as infirm and impotent as a withered member, and were not able to stir. He raised three dead persons to life: he fed thousands of people with two small fishes and five little barley-cakes: and, as a consummation of all power and all Miracles, he foretold, and verified it, that himself would rise from the dead after three days sepulture. But when himself had told them, he *did* Miracles *which no man else ever did*, they were not able to reprove his saying with one single instance: but the poor blind man found him out one instance to verifie his assertion, *It was yet never heard, that any man opened the eyes of one that was born blind.*

5. Secondly, The scene of his Preaching and Miracles was *Judæa*, which was the Pale of the Church, and God's inclosed portion, *of whom were the Oracles and the Fathers, and of whom, as concerning the flesh, Christ was to come*, and to whom he was promised. Now since these Miracles were for verification of his being the *CHRIST*, the promised *MESSIAS*, they were then to be esteemed a convincing argument, when all things else concurring, as the Predictions of the Prophets, the Syncronisms, and the capacity of his person, he brought Miracles to attest himself to be the person so declared and signified. God would not suffer his people to be abused by Miracles, nor from Heaven would speak so loud in testimony of any thing contrary to his own will and purposes. They to whom he gave the Oracles, and the Law, and the Predictions of the *Messias*, and declared before-hand, that at the *coming* of the *Messias the blind should see, the lame should walk, and the deaf should hear, the lepers should be cleansed, and to*

Isai. 35. 4, 5, 6. Matth. 11. 5.

the

the poor the Gospel should be preached, could not expect a greater conviction for acceptation of a person, than when that happened which God himself by his Prophets had consigned as his future testimony: and if there could have been deception in this, it must needs have been inculpable in the deceived person, to whose errour a Divine Prophecy had been both nurse and parent. So that taking the Miracles *Jesus* did in that conjunction of circumstances, done to that People to whom all their Oracles were transmitted by miraculous verifications, Miracles so many, so great, so accidentally, and yet so regularly, to all comers and necessitous persons that prayed it, after such Predictions and cleareſt Prophecies, and these Prophecies owned by himself, and sent by way of symbol and mysterious answer to *John* the Baptist, to whom he described his Office by recounting his Miracles in the words of the Prediction; there cannot be any fallibility or weakness pretended to this instrument of probation, applied in such circumstances, to such a people, who, being dear to God, would be preserved from invincible deceptions; and being commanded by him to expect the *Messias* in such an equipage of power and demonstration of Miracles, were therefore not deceived, nor could they, because they were bound to accept it.

6. Thirdly, So that now we must not look upon these Miracles as an argument primarily intended to convince the Gentiles, but the *Jews*. It was a high probability to them also, and so it was designed also in a secondary intention: But it could not be an argument to them so certain, because it was destitute of two great supporters. For they neither believed the Prophets foretelling the *Messias* to be such, nor yet saw the Miracles done. So that they had no Testimony of God before-hand, and were to relie upon humane Testimony for the matter of fact: which, because it was fallible, could not infer a necessary conclusion alone and of it self, but it put on degrees of persuasion, as the Testimony had degrees of certainty or universality; that they also *which see not, and yet have believed*, might *be blessed*. And therefore *Christ* sent his Apostles to convert the Gentiles, and supplied in their case what in his own could not be applicable, or so concerning them. For he sent them to doe Miracles in the sight of the Nations, that they might not doubt the matter of fact; and prepared them also with a Prophecy, foretelling that they should doe the same and greater Miracles than he did. They had greater prejudices to contest against, and a more unequal distance from belief and aptnesses to credit such things; therefore it was necessary that the Apostles should doe greater Miracles to remove the greater mountains of objection. And they did so; and by doing it in pursuance and testimony of the ends of *Christ* and Christianity, verified the fame and celebrity of their Master's Miracles, and represented to all the world his Power, and his Veracity, and his Divinity.

7. Fourthly, For when the Holy *Jesus* appeared upon the stage of *Palestine*, all things were quiet and at rest from prodigy and wonder; nay, *John* the Baptist, who by his excellent Sanctity and Austerities had got great reputation to his person and Doctrines, yet *did no Miracle*: and no man else did any, save some few Exorcists among the *Jews* cured some Demoniacks and distracted people. So that in this silence a Prophet appearing with signs and wonders had nothing to lessen the arguments, no opposite of like power, or appearances of a contradictory design. And therefore it persuaded infinitely, and was certainly operative upon all persons, whose interest and love of the world did not destroy the piety of their wills, and put their understanding into fetters. And *Nicodemus*, a Doctour of the Law, being convinced, said, *We know that thou art a Doctour sent from God: for no man can doe those things which thou doest, unless God be with him.* John 3. 2. But when the Devil saw what great affections and confidences these Miracles of *Christ* had produced in all persons, he too late strives to lessen the argument by playing an after-game; and weakly endeavours to abuse vicious persons (whose love to their sensual pleasures was of power to make them take any thing for argument to retain them) by such low, few, inconsiderable, uncertain and suspicious instances, that it grew to be the greatest confirmation and extrinsecal argument in behalf of Religion, that either friend or foe upon his own industry could have represented. Such as were the making an Image speak, or fetching fire from the clouds; and that the Images of *Diana Cyndias* and *Vesta* among the *Jasiæans* would admit no rain to wet them, or cloud to darken them; and that the bodies of them who entred into the Temple of *Jupiter* in *Arcadia* would cast no shadow. Which things *Polybius* himself, one of their own Superstition, laughs at as impostures, and says they were no way to be excused, unless the pious purpose of the inventours did take off from the malice of the lie. *Lib. 16. hist.* But the Miracles of *Jesus* were confessed, and wondred at by *Josephus*; were published to all the world by his own Disciples, who never were accused, much less convicted, of

forgery; and they were acknowledged by (*a*) *Celsus* and (*b*) *Julian*, the greatest enemies of *Christ*.

(a) Ἐκμίσητε αὐτὸν ἢ ὡς Θεὸν, ἢ τοὺ χωλὸς καὶ τυφλὸς ἐθεράπευσε; *dixit* Celsus *apud* Origen. (b) Εἰ μή τις εἶεν τοὺ κυλλὸς καὶ τυφλὸς ἰάσασθαι, καὶ δυμενισῆται ἱερεύειν, οὐ μείζων ἦεν ἢ, &c. *verba* Juliani *apud* Cyril. *l.* 6.

8. But farther yet, themselves gave it out that one *Caius* was cured of his blindness by *Æsculapius*, and so was *Valerius Aper*; and at *Alexandria*, *Vespasian* cured a man of the Gout by treading upon his Toes, and a blind man with spittle. And when *Adrian* the Emperour was sick of a Fever, and would have killed himself, it is said, two blind persons were cured by touching him, whereof one of them told him that he also should recover. But although *Vespasian* by the help of *Apollonius Tyaneus*, who was his familiar, who also had the Devil to be his, might doe any thing within the power of nature, or by permission might doe much more: yet besides that this was of an uncertain and less credible report, if it had been true, it was also infinitely short of what *Christ* did, and was a weak, silly imitation, and usurping of the argument which had already prevailed upon the persuasions of men beyond all possibility of confutation. And for that of *Adrian*, to have reported it is enough to make it ridiculous: and it had been a strange power, to have cured two blind persons, and yet be so unable to help himself, as to attempt to kill himself by reason of anguish, impatience and despair.

Spartianus *in* Adriano; *qui addit Marium Maximum dixisse, hæc facta fuisse per simulationem.*

9. Fifthly, When the *Jews* and Pharisees believed not *Christ* for his Miracles, and yet perpetually called for a Sign, he refused to give them a Sign which might be less than their prejudice, or the persuasions of their interest; but gave them one which alone is greater than all the Miracles which ever were done, or said to be done, by any Antichrist, or the enemies of the Religion put all together: a Miracle which could have no suspicion of imposture, a Miracle without instance or precedent or imitation. And that is, *Jesus*'s lying in the grave three days and three nights, and then rising again, and appearing to many, and conversing for forty days together, giving probation of his Rising, of the verity of his Body, making a glorious promise, which at Pentecost was verified, and speaking such things which became Precepts and parts of the Law for ever after.

10. Sixthly, I add two things more to this consideration. First, that the Apostles did such Miracles, which were infinitely greater than the pretensions of any adversary, and inimitable by all the powers of man or darkness. They raised the dead, they cured all diseases by their very shadow passing by, and by the touch of garments; they converted Nations, they foretold future events, they themselves spake with Tongues, and they gave the Holy Ghost by imposition of hands, which inabled others to speak Languages which immediately before they understood not, and to cure diseases, and to eject Devils. Now supposing Miracles to be done by Gentile Philosophers and Magicians after; yet when they fall short of these in power, and yet teach a contrary Doctrine, it is a demonstration that it is a lesser power, and therefore the Doctrine not of Divine authority and sanction. And it is remarkable, that among all the Gentiles none ever reasonably pretended to a power of casting out Devils. For the Devils could not get so much by it, as things then stood: And besides, in whose name should they doe it who worshipped none but Devils and false gods? Which is too violent presumption, that the Devil was the Architect in all such buildings. And when the seven sons of *Sceva*, who was a *Jew*, (amongst whom it was sometimes granted to cure Demoniacks,) offered to exorcise a possessed person, the Devil would by no means endure it, but beat them for their pains. And although it might have been for his purpose to have enervated the reputation of S. *Paul*, and by a voluntary cession equalled S. *Paul*'s enemies to him; yet either the Devil could not goe out but at the command of a Christian; or else to have gone out would have been a disservice and ruine to his kingdom: either of which declares, that the power of casting out Devils is a testimony of God, and a probation of the Divinity of a Doctrine, and a proper argument of Christianity.

Acts 19.

11. Seventhly, But, besides this, I consider, that the Holy *Jesus*, having first possessed upon just title all the reasonableness of humane understanding by his demonstration of a miraculous power, in his infinite wisedom knew that the Devil would attempt to gain a party by the same instrument, and therefore so ordered it, that the Miracles which should be done, or pretended to, by the Devil, or any of the enemies of the Cross of *Christ*, should be a confirmation of Christianity, not doe it disservice: for he foretold that *Antichrist* and other enemies *should come in prodigies and lying wonders, and signs.* Concerning which, although it may be disputed whether they were truly Miracles, or mere deceptions and magical pretences; yet because they were such which the people could not discern from Miracles really such, therefore it is all one, and in this

this conſideration they are to be ſuppoſed ſuch. But certainly, he that could foretell ſuch a future contingency, or ſuch a ſecret of Predeſtination, was able alſo to know from what principle it came. And we have the ſame reaſon to believe that Antichriſt ſhall doe Miracles to evil purpoſes, as that he ſhall doe any at all: he that foretold us of the man, foretold us alſo of the impoſture, and commanded us not to truſt him. And it had been more likely for Antichriſt to prevail upon Chriſtians by doing no Miracles, than by doing any: For if he had done none, he might have eſcaped without diſcovery; but by doing Miracles, as he verified the wiſedom and preſcience of *Jeſus*, ſo he declared to all the Church, that he was the enemy of their Lord, and therefore leſs likely to deceive. For which reaſon it is ſaid, that *he ſhall deceive, if it were poſſible, the very elect:* that is therefore not poſſible, becauſe that by which he inſinuates himſelf to others, is by the Elect, the Church and choſen of God, underſtood to be his ſign and mark of diſcovery, and a warning. And therefore as the Prophecies of *Jeſus* were an infinite verification of his Miracles; ſo alſo this Prophecie of *Chriſt* concerning Antichriſt diſgraces the reputation and faith of the Miracles he ſhall act. The old Prophets foretold of the *Meſſias*, and of his Miracles of power and mercy, to prepare for his reception and entertainment: *Chriſt* alone, and his Apoſtles from him, foretold of Antichriſt, and that he ſhould come in all Miracles of deception and lying, that is, with true or falſe Miracles to perſuade a lie: and this was to prejudice his being accepted, Deut. 13. 1,2,3. according to the Law of *Moſes*. So that as all that ſpake of *Chriſt* bade us believe him for the Miracles; ſo all that foretold of Antichriſt bade us disbelieve him the rather for his. And the reaſon of both is the ſame, becauſe the mighty and *ſurer word of Prophecy* (as S. *Peter* calls it) being the greateſt teſtimony in the world of a Divine principle, gives authority, or reprobates, with the ſame power. They who are the predeſtinate of God, and they that are the *præſciti*, the foreknown and marked people, muſt needs ſtand or fall to the Divine ſentence; and ſuch muſt this be acknowledged: for no *enemy of the Croſs*, not the Devil himſelf, ever foretold ſuch a contingency, or ſo rare, ſo perſonal, ſo voluntary, ſo unnatural an Event, as this of the great Antichriſt.

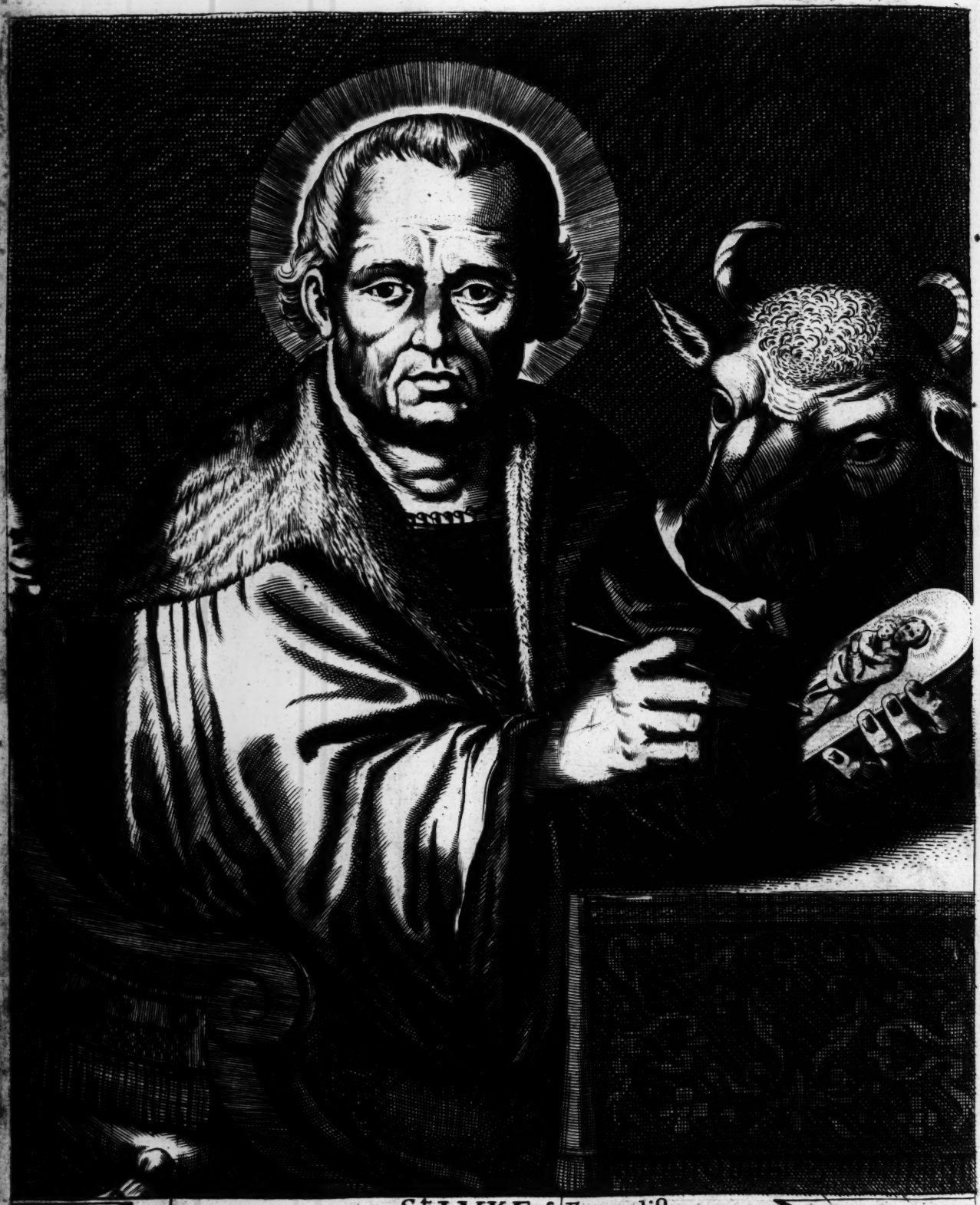
12. And thus the Holy *Jeſus*, having *ſhewed forth the treaſures of* his Father's *Wiſedom* in Revelations and holy Precepts, and upon the ſtock of his Father's Greatneſs having diſpenſed and demonſtrated great power in Miracles, and theſe being inſtanced in acts of Mercy, he mingled the glories of Heaven to tranſmit them to earth, to raiſe us up to the participations of Heaven. He was pleaſed, by healing the bodies of infirm perſons, to invite their ſpirits to his Diſcipline, and by his power to convey healing, and by that mercy to lead us into the treaſures of revelation; that both Bodies and Souls, our Wills and Underſtandings, by Divine inſtruments might be brought to Divine perfections in the participations of a Divine nature. It was a miraculous mercy that God ſhould look upon us in our bloud, and a miraculous condeſcenſion that his Son ſhould take our nature; and even this favour we could not believe without many Miracles: and ſo contrary was our condition to all poſſibilities of happineſs, that if Salvation had not marched to us all the way in Miracle, we had periſhed in the ruines of a ſad eternity. And now it would be but reaſonable, that, ſince God for our ſakes hath reſcinded ſo many laws of natural eſtabliſhment, we alſo for his, and for our own, would be content to doe violence to thoſe natural inclinations, which are alſo criminal when they derive into action. Every man living in the ſtate of Grace is a perpetual Miracle, and his Paſſions are made reaſonable, as his Reaſon is turned into Faith, and his Soul to Spirit, and his Body to a Temple, and Earth to Heaven: and leſs than this will not diſpoſe us to ſuch glories, which being the portion of Saints and Angels, and the neareſt communications with God, are infinitely above what we ſee, or hear, or underſtand.

The PRAYER.

O *Eternal* Jesu, *who didst receive great power, that by it thou mightst convey thy Father's mercies to us impotent and wretched people, give me grace to believe that heavenly Doctrine which thou didst ratifie with arguments from above, that I may fully assent to all those mysterious Truths which integrate that Doctrine and Discipline in which the obligations of my duty and the hopes of my felicity are depositted. And to all those glorious verifications of thy Goodness and thy Power add also this Miracle, that I, who am stained with Leprosie of sin, may be cleansed, and my eyes may be opened, that I may see the wonderfull things of thy Law: and raise thou me up from the death of sin to the life of righteousness, that I may for ever walk in the land of the living, abhorring the works of death and darkness. That as I am by thy miraculous mercy partaker of the first, so also I may be accounted worthy of the second Resurrection: and as by Faith, Hope, Charity and Obedience, I receive the fruit of thy Miracles in this life; so in the other I may partake of thy Glories, which is a mercy above all Miracles. Lord, if thou wilt, thou canst make me clean. Lord, I believe; help mine unbelief. And grant that no indisposition or incapacity of mine may hinder the wonderfull operations of thy Grace: but let it be thy first Miracle to turn my water into wine, my barrenness into fruitfulness, my aversations from thee into unions and intimate adhesions to thy Infinity, which is the fountain of mercy and power. Grant this for thy mercy's sake, and for the honour of those glorious Attributes in which thou hast revealed thy self and thy Father's Excellencies to the world, O Holy and Eternal* Jesu. Amen.

The End of the Second Part.

ΑΓΙΟΣ ΙΣΧΥΡΟΣ.



The Brother who:
se praise in y Gos
pel throughout.
all the Churches
8:2 Cor: 8 : 8 19.

St. LVKE y Evangelist.

This holy Artist with Inspired Pen.
The great MESSIAH pourtrayes. and to Men
Whose Sin ore-loaded Soules to Death encline.
Att once becomes, Phisicion and Deuine.

1678

Place these two Figures before the title of y 3.d Part.

And not that onely
but who was also
chosen of the
Churches to
travell with us.

S.t IOHN EVANGELIST 1678.

Having lived to a great age, he died at Epheſus 68 years after our Lords paſsion and was Buried neere that City. Ba

Looke how the quick-sight Eagle mounts on high
Beholds the Sunne with her all-peircing eie;
So unto CHRISTES *Divinitie I Soare,*
Beyond the Straine of theſe that are before

THE HISTORY OF THE LIFE and DEATH OF THE HOLY JESUS:

BEGINNING
At the Second Year of his PREACHING, untill his ASCENSION.

WITH
CONSIDERATIONS and DISCOURSES
upon the ſeveral parts of the Story;

And PRAYERS fitted to the ſeveral MYSTERIES.

THE THIRD PART.

Seneca *apud* Lactant. *lib.* 6. *c.* 17.

Hic eſt ille homo qui, ſive toto corpore tormenta patienda ſunt, ſive flamma ore recipienda eſt, ſive extendenda per patibulum manus, non quærit quid patiatur, ſed quàm benè.

LONDON,
Printed by *M. Fleſher*, for *R. Royſton*, 1683.

TO

The Right Honourable and Vertuous Lady,

THE LADY FRANCES,

COUNTESS of *CARBERY.*

MADAM,

SInce the Divine Providence hath been pleaſed to bind up the great breaches of my little fortune by your Charity and Nobleneſs of a religious tenderneſs, I account it an excellent circumſtance and handſomeneſs of condition, that I have the fortune of S. Athanaſius, *to have my Perſecution relieved and comforted by an Honourable and Excellent Lady: and I have nothing to return for this honour done to me, but to doe as the poor Paralyticks and infirm people in the Goſpel did when our Bleſſed Saviour cured them, they went and told it to all the Countrey, and made the Vicinage full of the report, as themſelves were of health and joy. And although I know the modeſty of your Perſon and Religion had rather doe favours than own them; yet give me leave to draw aſide the curtain and retirement of your Charity: for I had rather your Vertue ſhould bluſh, than my Unthankfulneſs make me aſhamed.* Madam, *I intended by this Addreſs not onely to return you Spirituals for your Temporals, but to make your noble uſages of me and mine to become, like your other Charities, productive of advantages to the ſtanders-by. For although the beams of the Sun reflected from a marble return not home to the body and fountain of light; yet they that walk below feel the benefit of a doubled heat: ſo whatever reflexions or returns of your Favours I can make, although they fall ſhort of what your Worth does moſt reaſonably challenge, and can proceed but towards you with forward deſires and diſtant approaches; yet I am deſirous to believe that thoſe who walk between us may receive aſſiſtences from this intercourſe, and the following Papers may be auxiliary to the inkindling of their Piety, as to the confirming and eſtabliſhing yours. For although the great Prudence*

of

of your moſt Noble Lord, and the modeſties of your own temperate and ſweeter diſpoſitions, become the great endearments of Vertue to you: yet becauſe it is neceſſary that you make Religion the buſineſs of your life, I thought it not an impertinent application, to expreſs my thankfulneſs to your Honour by that which may beſt become my duty and my gratitude, becauſe it may doe you the greateſt ſervice. Madam, *I muſt beg your pardon, that I have opened the ſanctuary of your retired Vertues; but I was obliged to publiſh the endearments and favours of your Noble Lord and your ſelf towards me and my relatives. For as your hands are ſo claſp'd, that one Ring is the ligature of them both; ſo I have found emanations from that conjuncture of hands with a conſent ſo forward and apt, that nothing can ſatisfie for my obligations, but by being, in the greateſt eminency of thankfulneſs and humility of perſon,*

MADAM,

Your Honour's moſt obliged

and moſt humble Servant,

JER. TAYLOR.

TO

The Right Honourable and Vertuous Lady,

THE LADY ALICE,

COUNTESS of *CARBERY.*

MADAM,

BY the Divine Providence, which disposes all things wisely and charitably, you are in the affections of your Noblest Lord Successour to a very Dear and most Excellent person, and designed to fill up those offices of Piety to her dear pledges, which the haste which God made to glorify and secure her would not permit her to finish. I have much adoe to refrain from telling great stories of her Wisedom, Piety, Judgment, Sweetness and Religion; but that it would renew the wound, and make our sins bleed afresh at the memory of that dear Saint: and we hope that much of the storm of the Divine anger is over, because he hath repaired the breach by sending you to go on upon her account, and to give countenance and establishment to all those Graces which were warranted and derived from her Examlpe. Madam, the Nobleness of your Family, your Education and your excellent Principles, your fair Dispositions and affable Comportment, have not onely made all your Servants confident of your Worthiness and great Vertues, but have disposed you so highly and necessarily towards an active and a zealous Religion, that we expect it should grow to the height of a great Example; that you may draw others after you, as the eye follows the light in all the angles of its retirement, or open stages of its publication. In order to this I have chosen your Honour into a new relation, and have endeared you to this instrument of Piety; that if you will please to doe it countenance, and imploy it in your counsels and pious offices, it may minister to your appetites of Religion; which as they are already fair and prosperous, so they may swell up to a vastness large enough to entertain all the secrets and pleasures of Religion:

that

that ſo you may add, to the Bleſſings and Proſperities which already dwell in that Family where you are now fixed, new title to more, upon the ſtock of all thoſe Promiſes which have ſecured and entailed Felicities upon ſuch perſons who have no Vanities, but very many Vertues. Madam, *I could not doe you any ſervice but by doing my ſelf this honour, to adorn my Book with this faireſt title and inſcription of your Name. You may obſerve, but cannot blame, my ambition; ſo long as it is inſtanced in a Religious ſervice, and means nothing but this, that I may ſignifie how much I honour that Perſon who is deſigned to bring new Bleſſings to that Family which is ſo Honourable in it ſelf, and for ſo many reaſons dear to me.* Madam, *upon that account, beſides the ſtock of your own Worthineſs, I am*

Your Honour's moſt humble

and obedient Servant,

JER. TAYLOR.

SECT.

SECT. XIII.

Of the Second Year of the Preaching of JESUS.

The poole of Bethesda

IOH. 5.8.9.
Iesus saith unto him Rise take up thy bed and walk and immediately the man was made whol and walked and on the same day was the Sabboath.
place this to the third Sunday in Advent.

Mary washing CHRISTS feet.

IOH. 12.7
Then said Iesus let her alone. Against the day of my burying hath she kept this.
8 *For the poore alwayes ye haue with you, but me ye haue not alwayes.*

1. WHEN the First Year of *Jesus*, the year of Peace and undisturbed Preaching, was expired, *there was a Feast of the Jews, and Jesus went up to Jerusalem.* This Feast was the second Passeover he kept after he began to preach; not the Feast of *Pentecost* or *Tabernacles*, both which were passed before *Jesus* came last from *Judæa.* Whither when he was now come, he finds an *impotent person lying at the pool of Bethesda, waiting till the Angel should move the waters, after which whosoever first stepped in was cured of his infirmity.* The poor man had waited *thirty eight years*, and still was prevented by some other of the Hospital that needed a Physician. But *Jesus* seeing him, had pity on him, cured him, and bade him *take up his bed, and walk.* This cure happened to be wrought *upon the Sabbath*; for which the *Jews* were so moved with indignation, that they *thought to slay him.* And their anger was enraged by his calling himself *the Son of God*, and *making himself equal with God.* John 5. 1, &c. Iren. *l.* 2. *c.* 10.

2. Upon occasion of this offence, which they snatched at before it was ministred, *Jesus* discourses upon "his Mission, and derivation of his authority from the Father; "of the union between them, and the excellent communications of power, participa- "tion of dignity, delegation of judicature, reciprocations and reflexions of honour "from the Father to the Son, and back again to the Father. He preaches of Life and "Salvation to them that believe in him; propheſies of the resurrection of the dead by "the efficacy of the voice of the Son of God; speaks of the day of Judgment, the dif- "fering conditions after, of Salvation and Damnation respectively; confirms his "words and mission by the testimony of *John* the Baptist, of *Moses* and the other Scrip- "tures, and of God himself. And still the scandal rises higher: for *in the second Sab-* John 5. 19, &c. Suidas, *Voc.* Σαββατον.

bath after the first, that is, in the first day of unlevened Bread, which happened the next day after the weekly Sabbath, the Disciples of *Jesus* pull ripe ears of Corn, rub them in their hands, and eat them to satisfie their hunger. For which he offered satisfaction to their scruples, convincing them, that works of necessity are to be permitted even to the breach of a positive temporary constitution; and that works of Mercy are the best serving of God upon any day whatsoever, or any part of the day that is vacant to other Offices, and proper for a Religious Festival.

3. But when neither Reason nor Religion would give them satisfaction, but that they went about to kill him, he withdrew himself from *Jerusalem*, and returned to *Galilee:* whither the Scribes and Pharisees followed him, observing his Actions, and whether or no he would prosecute that which they called Profanation of their Sabbath, by doing Acts of Mercy upon that day. He still did so. For entring into one of the Synagogues of *Galilee* upon the Sabbath, *Jesus* saw a man (whom S. *Hierom* reports to have been a Mason) coming to *Tyre*, and complaining that his hand was withered, and desiring help of him, that he might again be restored to the use of his hand, lest he should be compelled with misery and shame to beg his bread. *Jesus* restored his hand as whole as the other in the midst of all those Spies and Enemies. Upon which act, being confirmed in their malice, the Pharisees went forth, and joined with the *Herodians*, (a Sect of People who said *Herod* was the *Messias*, because by the decree of the *Roman* Senate, when the Sceptre departed from *Judah*, * he was declared King,) and both together took counsel how they might kill him.

Evangel. Nazar. quod S. Hieron. *ex Hebr. in Græcum transtulit.*
Ἡμισύ μι τέθνηκε, τὸ δ' ἥμισυ λιμὸς ἐλέγχει·
Σῶσόν μι, βασιλεῦ, μισκὸν ἡμίτονον.

* *Sic Tertullianus, Epiphanius, Chrysostomus & Theophylactus, & Hieron. dialog. adverſ. Lucif. uno ore affirmant.*

4. *Jesus* therefore departed again to the Sea-coast, and his companies encreased as his fame: for he was now *followed by* new *multitudes from Galilee, from Judæa, from Jerusalem, from Idumæa, from beyond Jordan, from about Tyre* and *Sidon;* who hearing the report of his miraculous power to cure all diseases by the word of his Mouth, or the touch of his hand, or the handling his garment, came with their ambulatory hospital of their sick and possessed: and they pressed on him, but to touch him, and were all immediately cured. The Devils confessing publickly, that he was *the Son of God*, till they were upon all such occasions restrained, and compelled to silence.

5. But now *Jesus* having commanded a Ship to be in readiness against any inconvenience or troublesome pressures of the multitude, *went up into a mountain to pray, and continued in prayer all night*, intending to make the first ordination of Apostles: which the next day he did, chusing out of the number of his Disciples these * twelve to be Apostles; *Simon Peter* and *Andrew*, *James* and *John*, *the Sons of Thunder*, *Philip* and *Bartholomew*, *Matthew* and *Thomas*, *James* the Son of *Alphæus* and *Simon* the Zelot, *Judas* the Brother of *James*, and *Judas Iscariot*. With these descending from the mountain to the plain, he repeated the same Sermon, or much of it, which he had before preached in the first beginning of his Prophesyings; that he might publish his Gospel to these new Auditours, and also more particularly inform his Apostles in *the Doctrine of the Kingdom*. For now, because he *saw Israel scattered like Sheep having no Shepherd*, he did purpose to send these Twelve abroad to preach Repentance and the approximation of the Kingdom; and therefore first instructed them in the mysterious parts of his holy Doctrine, and gave them also particular instructions together with their temporary Commission for that journey.

* *Sic & Apostolici semper duodenus honoris*
Fulget apex, numero meritis imitatus & horis,
Omnibus ut rebus semper tibi militet annus. Sedul.

6. "For *Jesus sent them out by two and two, giving them power over unclean Spirits*, and "to heal all manner of Sickness and Diseases; telling them they were *the Light*, and *the* "*Eyes*, and *the Salt of the World*, so intimating their duties of Diligence, Holiness and "Incorruption; giving them in charge to preach the Gospel, to dispense their power "and Miracles freely, as they had received it, to anoint sick Persons with Oil, not to "enter into any *Samaritan* Town, but to *go rather to the lost sheep of the House of Israel*, "to provide no *viaticum* for their Journeys, but to put themselves upon the Religion "and Piety of their Proselytes. He arms them against Persecutions, gives them leave "to fly the storm from City to City, promises them the assistences of his Spirit, encou- "rages them, by his own Example of Long-sufferance, and by Instances of Divine "Providence expressed even to Creatures of smallest value, and by promise of great re- "wards, to the confident confession of his Name; and furnishes them with some pro- "positions, which are like so many Bills of Exchange, upon the trust of which they "might take up necessaries; promising great retributions not onely to them who quit "any thing of value for the sake of *Jesus*, but to them that offer a cup of water to a "thirsty Disciple. And with these instructions they departed to preach in the Cities.

7. And

7. And *Jesus* returning to *Capernaum* received the addreſs of a faithfull Centurion of the Legion called the *Iron Legion* (which uſually quartered in *Judæa*) in behalf of his ſervant, whom he loved, and who was grievouſly afflicted with the Palſie; and healed him, as a reward and honour to his Faith. And from thence going to the City *Naim*, he raiſed to life the onely ſon of a widow, whom the mourners followed in the ſtreet, bearing the corpſe ſadly to his funeral. Upon the fame of theſe and divers other Miracles *John* the Baptiſt, who was ſtill in priſon, (for he was not put to death till the latter end of this year,) ſent two of his Diſciples to him by Divine providence, or elſe by *John*'s deſignation, to miniſter occaſions of his greater publication, enquiring if he was the *Meſſias*. To whom *Jesus* returned no anſwer, but a Demonſtration taken from the nature of the thing, and the glory of the Miracles, ſaying, Return to *John*, and *tell* him *what ye ſee:* for *the deaf hear, the blind ſee, the lame walk, the dead are raiſed, and the lepers are cleanſed, and to the poor the Goſpel is preached.* Which were the Characteriſtick notes of the *Meſſias*, according to the predictions of the holy Prophets.

Dio *hiſt. Rom. lib.* 55.

Iſa. 35. 4, 5, 6.

8. When *John*'s Diſciples were gone with this anſwer, *Jesus* began to ſpeak concerning *John*, "of the auſtery and holineſs of his perſon, the greatneſs of his function, "the Divinity of his Commiſſion, ſaying, that he was *greater than a Prophet, a burning* "*and ſhining light, the Elias that was to come*, and the conſummation or ending of the "old Prophets. Adding withall, that the perverſneſs of that Age was moſt notorious "in the entertainment of himſelf and the Baptiſt: For neither could the Baptiſt, who "*came neither eating nor drinking*, (that by his auſterity and mortified deportment he "might invade the judgment and affections of the people,) nor *Jesus*, who *came both* "*eating and drinking*, (that by a moderate and an affable life, framed to the compli-"ance and common uſe of men, he might ſweetly inſinuate into the affections of the "multitude,) obtain belief amongſt them. They could object againſt every thing, but "nothing could pleaſe them. But *wiſedom* and righteouſneſs had a theatre in its own "family, and *is juſtified of all her children.* Then he proceeds to a more applied repre-"henſion of *Capernaum* and *Chorazin* and *Bethſaida*, for being pertinacious in their "ſins and infidelity, in defiance and reproof of all the mighty works which had been "wrought in them. But theſe things were not revealed to all diſpoſitions: the wiſe "and the mighty of the world were not ſubjects prepared for the ſimplicity and ſofter "impreſſes of the Goſpel, and the down-right ſeverity of its Sanctions. And there-"fore *Jesus* glorified God for the magnifying of his mercy, in that theſe things, which "were *hid from the great ones*, were *revealed to babes*; and concludes this Sermon "with an invitation of all *wearied* and diſconſolate perſons, loaden with ſin and miſe-"ry, to *come to him*, promiſing *eaſe to their burthens*, and *refreſhment to their weari-"neſs*, and to exchange their heavy preſſures into an *eaſie yoke*, and a *light burthen.*

9. When *Jesus* had ended this Sermon, one of the Phariſees, named *Simon*, invited him to *eat with him:* into whoſe houſe when he was entred, *a* certain *woman that was a ſinner*, abiding there in the City, heard of it; her name was *Mary*. She had been married to a noble perſonage, a native of the Town and Caſtle of *Magdal*, from whence ſhe had her name of *Magdalen*, though ſhe her ſelf was born in *Bethany*. A widow ſhe was, and prompted by her wealth, liberty and youth to an intemperate life, and too free entertainments. She came to *Jesus* into the Phariſee's houſe: not (as did the ſtaring multitude) to glut her eyes with the ſight of a miraculous and glorious perſon; nor (as did the Centurion, or the *Syro-phœnician*, or the Ruler of the Synagogue) for cure of her ſickneſs, or in behalf of her friend, or child, or ſervant; but (the onely example of ſo coming) ſhe came in remorſe and regret for her ſins. She came to *Jesus* to lay her burthen at his feet, and to preſent him with a broken heart, and a weeping eye, and great affection, and a box of Nard Piſtick, ſalutary and pretious. For ſhe came trembling, and fell down before him, weeping bitterly for her ſins, pouring out a ſloud great enough to *waſh the feet* of the Bleſſed *Jesus*, and *wiping them with the hairs of her head:* after which ſhe *brake the box*, and *anointed his feet with ointment.* Which expreſſion was ſo great an ecſtaſie of love, ſorrow and adoration, that to anoint the feet even of the greateſt Monarch was long unknown, and in all the pomps and greatneſſes of the *Roman* Prodigality it was not uſed till *Otho* taught it to *Nero*; in whoſe inſtance it was by * *Pliny* reckoned for a prodigy of unneceſſary profuſion: and in it ſelf without the circumſtance of ſo free a diſpenſation, it was a preſent for a Prince, and an Alabaſter-box of Nard Piſtick was ſent as a preſent from *Cambyſes* to the King of *Æthiopia.*

Luke 7.

——— *purgata receſſit*
Per gemitum; propriique lavans in gurgite fletûs,
Munda ſuis lacrymis redit, & deterſa capillis.
Sedul. *l.* 3.

* Plin. *natur. hiſt. lib.* 13. *c.* 3. *Vide* Athen. *Deipnoſoph. l.* 12. *c.* 30. Herodotus *in Thalia.*

10. When *Simon* observed this sinner so busie in the expresses of her Religion and veneration to *Jesus*, he thought with himself that this was *no Prophet*, that did *not know her to be a sinner*, or no just person, that would suffer her to *touch him*. For although the *Jews* Religion did permit Harlots of their own Nation to live, and enjoy the privileges of their Nation, save that their Oblations were refused: yet the Pharisees, who pretended to a greater degree of Sanctity than others, would not admit them to civil usages, or the benefits of ordinary society; and thought Religion it selfand the honour of a Prophet was concerned in the interests of the same superciliousness. And therefore *Simon* made an objection within himself. Which *Jesus* knowing, (for he understood his thoughts as well as his words,) made her Apology and his own in a civil question expressed in a Parable of two Debtours, to whom a greater and a less debt respectively was forgiven; both of them concluding, that they would love their mercifull Creditour in proportion to his mercy and donative. And this was the case of *Mary Magdalen*, to whom because *much was forgiven*, *she loved much*, and expressed it in characters so large, that the Pharisee might reade his own incivilities and inhospitable entertainment of the Master, when it stood confronted with the magnificency of *Mary Magdalen*'s penance and charity.

11. When *Jesus* had dined, he was presented with the sad sight of a poor Demoniack possessed with a blind and a dumb Devil; in whose behalf his friends intreated *Jesus*, that he would cast the Devil out: which he did immediately, and *the blind man saw, and the dumb spake*, so much to the amazement of the people, that they ran in so prodigious companies after him, and so scandalized the Pharisees, who thought that by means of this Prophet their reputation would be lessened, and their Schools empty, that first a rumour was scattered up and down from an uncertain principle, but communicated with tumult and apparent noises, that *Jesus* was *beside himself*. Upon which rumour his friends and kindred came together to see, and to make provisions accordingly: and the holy Virgin-Mother came her self, but without any apprehensions of any such horrid accident. The words and things she had from the beginning laid up in her heart would furnish her with principles exclusive of all apparitions of such fancies: but she came to see what that persecution was which, under that colour, it was likely the Pharisees might commence.

12. When the Mother of *Jesus* and his kindred came, they found him in an house, encircled with people, full of wonder and admiration. And there the holy Virgin-Mother might hear part of her own Prophecy verified, that the generations of the earth should call her blessed: for a woman worshipping *Jesus* cried out, *Blessed is the womb that bare thee, and the paps that gave thee suck*. To this *Jesus* replied, not denying her to be highly blessed who had received the honour of being the Mother of the *Messias*, but advancing the dignities of spiritual excellencies far above this greatest temporal honour in the world; *Yea rather blessed are they that hear the word of God, and doe it*. For in respect of the issues of spiritual perfections and their proportionable benedictions, all immunities and temporal honours are empty and hollow blessings: and all relations of kindred disband and empty themselves into the greater chanels and flouds of Divinity.

13. For when *Jesus* being in the house, they told him *his Mother and his Brethren staid for him without*; he told them, those relations were less than the ties of Duty and Religion. For those dear names of Mother and Brethren, which are hallowed by the laws of God and the endearments of Nature, are made far more sacred when a spiritual cognation does supervene, when the relations are subjected in persons religious and holy: but if they be abstract and separate, the conjunction of persons in spiritual bands, in the same Faith, and the same Hope, and the union of them in the same mystical Head, is an adunation nearer to identity than those distances between Parents and Children, which are onely cemented by the actions of Nature as it is of distinct consideration from the Spirit. For *Jesus* pointing to his Disciples said, *Behold my Mother and my Brethren: for whosoever doeth the will of my Father which is in heaven, he is my Brother, and Sister, and Mother.*

14. But the Pharisees upon the occasion of the Miracles renewed the old quarrel; *He casteth out Devils by Beelzebub*. Which senseless and illiterate objection *Christ* having confuted, charged them highly upon the guilt of an unpardonable crime, telling them, that the so charging those actions of his done in the virtue of the Divine Spirit, is a sin against the Holy Ghost: and however they might be bold with the Son of Man, and prevarications against his words or injuries to his person might upon Repentance and Baptism find a pardon; yet it was a matter of greater consideration to sin against

againſt the Holy Ghoſt; that would find no pardon here, nor hereafter. But taking occaſion upon this diſcourſe, he by an ingenious and myſterious Parable gives the world great caution of recidivation and backſliding after Repentance. For if *the Devil returns into an houſe once ſwept and garniſhed, he bringeth ſeven ſpirits more impure than himſelf; and the laſt eſtate of that man is worſe than the firſt.*

15. After this, *Jeſus* went from the houſe of the Phariſee, and, coming to the Sea of *Tiberias* or *Genezareth*, (for it was called the Sea of *Tiberias* from a Town on the banks of the Lake,) taught the people upon the ſhore, himſelf ſitting in the ſhip. But he taught them by Parables, under which were hid myſterious ſenſes, which ſhined through their veil like a bright Sun through an eye cloſed with a thin eye-lid: it being light enough to ſhew their infidelity, but not to diſpell thoſe thick *Egyptian* darkneſſes which they had contracted by their habitual indiſpoſitions and pertinacious averſations. By the Parable of *the Sower ſcattering his ſeed by the way ſide*, and *ſome on ſtony, ſome on thorny, ſome on good ground*, he intimated the ſeveral capacities or indiſpoſitions of mens hearts, the careleſneſs of ſome, the frowardneſs and levity of others, the eaſineſs and ſoftneſs of a third, and how they are ſpoiled with worldlineſs and cares, and how many ways there are to miſcarry, and that but one ſort of men receive the word, and bring forth the fruits of a holy life. By the Parable of *Tares permitted to grow amongſt the Wheat*, he intimated the toleration of diſſenting Opinions not deſtructive of Piety or civil Societies. By the three Parables of the *Seed growing inſenſibly*, of the *grain of Muſtard-ſeed ſwelling up to a tree*, of *a little Leven qualifying the whole lump*, he ſignified the increment of the Goſpel, and the bleſſings upon the Apoſtolical Sermons.

16. Which Parables when he had privately to his Apoſtles rendred into their proper ſenſes, he added to them two Parables concerning the dignity of the Goſpel, comparing it to *Treaſure hid in a field*, and *a Jewel of great price, for the purchaſe* of which every good *Merchant* muſt *quit all that he hath* rather than miſs it: telling them withall, that however purity and ſpiritual perfections were intended by the Goſpel, yet it would not be acquired by every perſon; but the publick Profeſſours of Chriſtianity ſhould be a mixt multitude, *like a Net incloſing fiſhes good and bad.* After which diſcourſes he retired from the Sea-ſide, and went to his own City of *Nazareth*; where he preached ſo excellently upon certain words of the Prophet * *Iſaiah*, that all the people wondred at the wiſedom which he expreſſed in his Divine diſcourſes. But the men of *Nazareth* did not doe honour to the Prophet, that was their Countryman, becauſe they knew him in all the diſadvantage of youth, and kindred, and trade, and poverty, ſtill retaining in their minds the infirmities and humilities of his firſt years, and keeping the ſame apprehenſions of him a man and a glorious Prophet, which they had to him a child in the ſhop of a Carpenter. But when *Jeſus* in his Sermon had reproved their infidelity, at which he wondred, and therefore did but few Miracles there in reſpect of what he had done at *Capernaum*, and intimated the prelation of that City before *Nazareth*; *they thruſt him out of the City, and led him to the brow of the hill on which the City was built*, intending to *throw him down headlong.* But his work was not yet finiſhed, therefore he *paſſing through the midſt of them went his way.*

* Chap. 61. 1.

17. *Jeſus* therefore departing from *Nazareth* went up and down to all the Towns and Caſtles of *Galilee*, attended by his Diſciples, and certain women out of whom he had caſt unclean ſpirits; ſuch as were *Mary Magdalen*, *Johanna* wife to *Chuza Herod*'s Steward, *Suſanna*, and ſome others, who did for him offices of proviſion, and *miniſtred to him out of their own ſubſtance*, and became parts of that holy College which about this time began to be full; becauſe now the Apoſtles were returned from their Preaching, full of joy that the Devils were made ſubject to the word of their mouth, and the empire of their Prayers, and invocation of the Holy Name of *Jeſus*. But their Maſter gave them a lenitive to aſſwage the tumour and excreſcency, intimating that ſuch privileges are not ſolid foundations of a holy joy, but ſo far as they co-operate toward the great End of God's glory and their own Salvation; to which when they are conſigned, and *their names written in Heaven*, in the Book of Election and Regiſters of Predeſtination, then their joy is reaſonable, holy, true and perpetual.

Vid. Diſcourſe of Certainty of Salvation, *Num.* 3.

18. But when *Herod* had heard theſe things of *Jeſus*, preſently his apprehenſions were ſuch as derived from his guilt: he thought it was *John the Baptiſt* who was *riſen from the dead*, and that theſe *mighty works* were demonſtrations of his power, increaſed by the ſuperadditions of immortality and diviner influences made proportionable to the honour of a Martyr, and the ſtate of ſeparation. For a little before this time *Herod* had ſent to the Caſtle of *Macheruns*, where *John* was priſoner, and cauſed him to be beheaded. His head *Herodias* buried in her own Palace, thinking to ſecure it

Virtutem incolumem odimus, Sublatam ex oculis quærimus invidi. Horat. l. 3. *Od.* 24.

againſt a re-union, leſt it ſhould again diſturb her unlawfull Luſts, and diſquiet *Herod*'s conſcience. But the body the Diſciples of *John* gathered up, and carried it with honour and ſorrow, and buried it in *Sebaſte*, in the confines of *Samaria*, making his grave between the bodies of *Elizeus* and *Abdias* the Prophets. And about this time was the Paſſeover of the *Jews*.

DISCOURSE

DISCOURSE XV.

Of the Excellency, Eaſe, Reaſonableneſs and Advantages of bearing Chriſt's *Yoke, and living according to his Inſtitution.*

Ecce agnus Dei qui tollit peccata Mundi
John. 1.29.
Behold the lamb of God, which taketh away the ſin of the World.

Matth. 11.29,30. *Take my yoke upon you, & learn of me. For my yoke is eaſie & my burthen is light.*
Revel. 2.10. *Be thou faithful unto death, and I will give thee a crown of life.*
1 Cor. 9.24,25. *So run that ye may obtain. Every man that ſtriveth for y maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible.*

1. THE Holy *Jeſus* came to break from off our necks two great yokes; the one of Sin, by which we were fettered and impriſoned in the condition of ſlaves and miſerable perſons; the other of *Moſes*'s Law, by which we were kept in pupillage and minority, and a ſtate of Imperfection: and aſſerted us into *the glorious liberty of the ſons of God.* The firſt was a Deſpotick Empire, and the Government of a Tyrant: the ſecond was of a School-maſter, ſevere, abſolute and imperious, but it was in order to a farther good; yet nothing pleaſant in the ſufferance and load. And now *Chriſt* having taken off theſe two, hath put on a third. He quits us of our Burthen, but not of our Duty; and hath changed the former Tyranny and the leſs perfect Diſcipline into the ſweetneſs of paternal Regiment, and the excellency of ſuch an Inſtitution, whoſe every Precept carries part of its reward in hand, and aſſurances of after-glories. *Moſes*'s Law was like ſharp and unpleaſant Phyſick, certainly painfull, but uncertainly healthfull. For it was not then communicated to them by promiſe and univerſal revelations, that the end of their Obedience ſhould be Life eternal: but they were full of hopes it might be ſo, as we are of health when we have a learned and wiſe Phyſician. But as yet the reward was in a cloud, and the hopes in fetters and confinement. But the Law of *Chriſt* is like *Chriſt*'s healing of diſeaſes; he does it eaſily, and he does it infallibly. The event is certainly conſequent, and the manner of cure is by *a touch* of his hand, or *a word* of his mouth, or an approximation to the *hem of his garment,* without pain and vexatious inſtruments. My meaning is, that Chriſtianity is by the aſſiſtence of *Chriſt*'s Spirit, which he promiſed us and gave us in the Goſpel, made very eaſie to

us:

us: And yet a reward ſo great is promiſed, as were enough to make a lame man to walk, and a broken arm endure the burthen; a reward great enough to make us willing to doe violence to all our inclinations, paſſions and deſires. A hundred weight to a giant is a light burthen, becauſe his ſtrength is diſproportionably great, and makes it as eaſie to him as an ounce is to a child. And yet if we had not the ſtrength of giants, if the hundred weight were of Gold or Jewels, a weaker perſon would think it no trouble to bear that burthen, if it were the reward of his portage and the hire of his labours. The Spirit is given to us to enable us, and Heaven is promiſed to encourage us: the firſt makes us able, and the ſecond makes us willing: and when we have power and affections, we cannot complain of preſſure. And this is the meaning of our Bleſſed Saviour's invitation; *Come to me, for my burthen is light, my yoke is eaſie.* Which S. *John* alſo obſerved: *For this is the love of God, that we keep his Commandments; and his Commandments are not grievous.* For *whatſoever is born of God overcometh the world: and this is the victory that overcometh, even our Faith:* that is, Our Belief of God's promiſes, the promiſe of the Spirit for preſent aid, and of Heaven for the future reward, is ſtrength enough to overcome all the world.

Matt. 11. 28, 30.
1 John 5. 3, 4.

2. But beſides that, God hath made his yoke eaſie by exteriour ſupports more than ever was in any other Religion; Chriſtianity is of it ſelf, according to humane eſtimate, a Religion more eaſie and deſirable by our natural and reaſonable appetites, than Sin in the midſt of all its pleaſures and imaginary felicities. Vertue hath more pleaſure in it than Sin, and hath all ſatisfactions to every deſire of man in order to humane and prudent ends: which I ſhall repreſent in the conſideration of theſe particulars. 1. To live according to the Laws of *Jeſus* is in ſome things moſt natural and proportionable to the deſires and firſt intentions of Nature. 2. There is in it leſs trouble than in Sin. 3. It conduces infinitely to the Content of our lives, and natural and political ſatisfactions. 4. It is a means to preſerve our temporal lives long and healthy. 5. It is moſt reaſonable; and he onely is prudent that does ſo, and he a fool that does not. And all this beſides the conſiderations of a glorious and happy Eternity.

3. Concerning the Firſt I conſider, that we doe very ill, when in ſtead of making our Natural infirmity an inſtrument of Humility, and of recourſe to the grace of God, we pretend the Sin of *Adam* to countenance our actual ſins, natural infirmity to excuſe our malice; either laying *Adam* in fault, for deriving the diſability upon us, or God, for putting us into the neceſſity. But the evils that we feel in this are from the rebellion of the inferiour Appetite againſt Reaſon, or againſt any Religion that puts reſtraint upon our firſt deſires. And therefore in carnal and ſenſual inſtances accidentally we find the more natural averſeneſs, becauſe God's Laws have put our iraſcible and concupiſcible faculties in fetters and reſtraints. Yet in matters of duty, which are of immaterial and ſpiritual concernment, all our natural reaſon is a perfect enemy and contradiction to, and a Law againſt, Vice. It is natural for us to love our Parents, and they who do not are unnatural; they doe violence to thoſe diſpoſitions which God gave us to the conſtitution of our Nature, and for the deſigns of Vertue: and all thoſe tenderneſſes of affection, thoſe bowels and relenting diſpoſitions, which are the endearments of Parents and Children, are alſo the bands of duty. Every degree of love makes duty delectable: and therefore either by nature we are inclined to hate our Parents, which is againſt all reaſon and experience; or elſe we are by nature inclined to doe them all that which is the effect of love to ſuch Superiours, and principles of being and dependeney: and every prevarication from the rule, effects and expreſſes of love, is a contradiction to Nature, and a mortification; to which we cannot be invited by any thing from within, but by ſomething from without, that is violent and preternatural. There are alſo many other vertues even in the matter of ſenſual appetite which none can loſe, but by altering in ſome degree the natural diſpoſition. And I inſtance in the matter of Carnality and Uncleanneſs, to which poſſibly ſome natures may think themſelves apt and diſpoſed: but yet God hath put into our mouths a bridle to curb the licenciouſneſs of our ſpeedy appetite, putting into our very natures a principle as ſtrong to reſtrain it, as there is in us a diſpoſition apt to invite us. And this is alſo in perſons who are moſt apt to the vice, women and young perſons, to whom God hath given a modeſty and ſhame of nature, that the entertainments of Luſts may become contradictions to our retreating and backward modeſty, more than they are ſatisfactions to our too-forward appetites. It is as great a mortification and violence to nature to bluſh, as to loſe a deſire: and we find it true, when perſons are invited to confeſs their ſins, or to ask forgiveneſs publickly, a ſecret ſmart is not ſo violent as a publick ſhame. And therefore to doe an action which brings ſhame all along, and opens the Sanctuaries of

nature,

nature, and makes all her retirements publick, and dismantles her inclosure, as Lust does, and the shame of carnality, hath in it more asperity and abuse to nature, than the short pleasure to which we are invited can repay. There are unnatural Lusts, Lusts which are such in their very condition and constitution, that a man must turn a woman, and a woman become a beast in acting them: and all Lusts that are not unnatural in their own complexion, are unnatural by a consequent and accidental violence. And if Lust hath in it dissonancies to Nature, there are but few apologies left to excuse our sins upon Nature's stock: and all that systeme of principles and reasonable inducements to Vertue, which we call *the Law of Nature*, is nothing else but that firm ligature and incorporation of Vertue to our natural principles and dispositions, which whoso prevaricates does more against Nature than he that restrains his appetite. And besides these particulars, there is not in our natural discourse any inclination directly and by intention of it self contrary to the love of God: because by God we understand that Fountain of Being which is infinitely perfect in it self, and of great good to us; and whatsoever is so apprehended, it is as natural for us to love, as to love any thing in the world; for we can love nothing but what we believe to be good in it self, or good to us. And beyond this, there are in Nature many principles and reasons to make an aptness to acknowledge and confess God; and by the consent of Nations, which they also have learned from the dictates of their Nature, all men in some manner or other worship God. And therefore when this our Nature is determined in its own indefinite principle to the manner of worship, all acts against the Love, the Obedience and the Worship of God, are also against Nature, and offer it some rudeness and violence. And I shall observe this, and refer it to every man's reason and experience, that the great difficulties of Vertue commonly apprehended commence not so much upon the stock of Nature, as of * Education and evil Habits. Our Vertues are difficult, because we at first get ill Habits; and these Habits must be unrooted before we doe well: and that's our trouble. But if by the strictness of Discipline and wholsome Education we begin at first in our duty and the practice of vertuous principles, we shall find Vertue made as natural to us, while it is customary and habitual, as we pretend infirmity to be and propensity to vicious practices. And this we are taught by that excellent *Hebrew* who said, †*Wisedom is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, in making her self first known unto them. Whoso seeketh her early shall have no great travel; for he shall find her sitting at his doors.*

Ἐγὼ γὰρ οὐκ ἂν εἰς Ν ἄλλο τινὶ θεῷ ὅτῳ ἂν ἐπιτρέψαι ἔχοι, ἢ ὅτι ἀγαθός τις παντάπασιν ἐστι, καὶ ξυμπαντα ἐν τῇ ἐξουσίᾳ τῇ αὐτοῦ ἔχει· λεγέτω δ' ἄλλος μυρίους ἕκαστος ὅσα περ αὐτῷ οἴεται, καὶ ἰσχυρὰ καὶ ἰδιώτης. Procop. *Gothic.* 1.

Τοιοῦτος μὲν ἔν τοῖς λογικοῖς γένεσιν ἐστιν ὁ ἀνθρωπος ὁρατός, ἔχων δὲ τὸ πατρὸς αὐτοῦ καὶ ποιητοῦ, καὶ μὴ παραβαίνειν μηδαμῇ ποτὲ τὰ ὑπ' ἐκείνου διατεταγμένα νόμιμα. Hierocl.

* *Siquidem Leonides Alexandri pedagogus quibusdam eum vitiis imbuit, quæ robustum quoque & jam maximum Regem ab illa institutione puerili sunt prosecuta.* Quintil. *l.* 1, *c.* 1.

† Wised. 6. 12, 13, 14.

4. Secondly, In the strict observances of the Law of Christianity there is less Trouble than in the habitual courses of Sin. For if we consider the general design of Christianity, it propounds to us in this world nothing that is of difficult purchase; nothing beyond what God allots us by the ordinary and common Providence, such things which we are to receive without care and solicitous vexation: So that the Ends are not big, and the Way is easie; and this walk'd over with much simplicity and sweetness, and those obtained without difficulty. He that propounds to himself to live low, pious, humble and retired, his main employment is nothing but sitting quiet, and undisturbed with variety of impertinent affairs. But he that loves the world and its acquisitions entertains a thousand businesses, and every business hath a world of employment, and every employment is multiplied and made intricate by circumstances, and every circumstance is to be disputed, and he that disputes ever hath two sides in enmity and opposition: and by this time there is a genealogy, a long descent and cognation of troubles, branched into so many particulars, that it is troublesome to understand them, and much more to run through them. The ways of Vertue are very much upon the defensive, and the work one, uniform and little: they are like war within a strong Castle; if they stand upon their guard, they seldom need to strike a stroke. But a Vice is like storming of a Fort, full of noise, trouble, labour, danger and disease. How easie a thing is it to restore the pledge? but if a man means to defeat him that trusted him, what a world of arts must he use to make pretences? to delay first, then to excuse, then to object, then to intricate the business, next to quarrel, then to forswear it, and all the way to palliate his crime, and represent himself honest? And if an oppressing and greedy person have a design to cozen a young Heir, or to get his neighbour's land, the cares of every day and the interruptions

Multò difficilius est facere ista quæ facitis. Quid n. quietè otiosius est animi? quid irâ laboriosius? quid clementiâ remissius? quid crudelitate negotiosius? Vacat pudicitia, libido occupatissima est. Omnium denique virtutum tutela facilior est; vitia magno coluntur. Seneca.

In vitiis abit voluptas, manet turpitudo; cum in rectè factis abeat labor, maneat honestas. Muson.

ruptions of every night's ſleep are more than the purchaſe is worth: whereas he might buy Vertue at half that watching, and the leſs painfull care of a fewer number of days. A plain ſtory is ſooneſt told, and beſt confutes an intricate Lie. And when a perſon is examined in judgment, one falſe anſwer asks more wit for its ſupport and maintenance than a Hiſtory of truth. And ſuch perſons are put to ſo many ſhamefull retreats, falſe colours, Fucus's and dawbings with untempered morter, to avoid contradiction or diſcovery, that the labour of a falſe ſtory ſeems in the order of things to be deſigned the beginning of its puniſhment. And if we conſider how great a part of our Religion conſiſts in Prayer, and how eaſie a thing God requires of us when he commands us to pray for bleſſings, the duty of a Chriſtian cannot ſeem very troubleſome.

Nam ſtatum cujuſque ad ſecuritatem melius innocentiâ tueor, quàm eloquentiâ. Quintil. *Dial. de Orat.*

5. And indeed I can hardly inſtance in any Vice, but there is viſibly more pain in the order of acting and obſerving it, than in the acquiſt or promotion of Vertue. I have ſeen drunken perſons in their ſeas of drink and talk dread every cup as a blow, and they have uſed devices and private arts to eſcape the puniſhment of a full draught; and the poor wretch being condemned by the laws of Drinking to his meaſure, was forced and haled to execution; and he ſuffered it, and thought himſelf engaged to that perſon who with much kindneſs and importunity invited him to a Fever: but certainly there was more pain in it than in the ſtrictneſs of holy and ſevere Temperance. And he that ſhall compare the troubles and dangers of an ambitious War with the gentleneſs and eaſineſs of Peace, will ſoon perceive that every Tyrant and uſurping Prince, that ſnatches at his neighbour's rights, hath two armies, one of men, and the other of cares. Peace ſheds no bloud, but of the pruned Vine; and hath no-buſineſs, but modeſt and quiet entertainments of the time, opportune for Piety, and circled with reward. But God often puniſhes Ambition and Pride with Luſt; and he ſent *a thorn in the fleſh* as a corrective to the elevations and *grandezza* of *S. Paul*, growing up from the multitude of his Revelations: and it is not likely the puniſhment ſhould have leſs trouble than the crime, whoſe pleaſures and obliquity this was deſigned to puniſh. And indeed every experience can verifie, that an Adulterer hath in him the impatience of deſires, the burnings of luſt, the fear of ſhame, the apprehenſions of a jealous, abuſed and an inraged Husband. He endures affronts, miſs-timings, tedious waitings, the dulneſs of delay, the regret of interruption, the confuſion and amazements of diſcovery, the ſcorn of a reproached vice, the debaſings of contempt upon it; unleſs the man grows impudent, and then he is more miſerable upon another ſtock. But *David* was ſo put to it to attempt, to obtain, to enjoy *Bathſheba*, and to prevent the ſhame of it, that the difficulty was greater than all his wit and power, and it drove him into baſe and unworthy arts, which diſcovered him the more, and multiplied his crime. But while he enjoyed the innocent pleaſures of his lawfull bed, he had no more trouble in it than there was in inclining his head upon his pillow. The ways of ſin are crooked, deſart, rocky and uneven. They are *broad* indeed, and there is variety of ruines, and allurements to entice fools; and a large theatre to act the bloudy tragedies of Souls upon; but they are nothing, ſmooth, or ſafe, or delicate. The ways of Vertue are *ſtrait*, but not crooked; *narrow*, but not unpleaſant. There are two Vices for one Vertue; and therefore the way to Hell muſt needs be of greater extent, latitude and diſſemination: But becauſe Vertue is but one way, therefore it is eaſie, regular, and apt to walk in without errour or diverſions. *Narrow is the gate, and ſtrait is the way.* It is true, conſidering our evil cuſtoms and depraved natures, by which we have made it ſo to us. But God hath made it more paſſable by his grace and preſent aids: and *S. John* Baptiſt receiving his Commiſſion to preach Repentance, it was expreſſed in theſe words, *Make plain the paths of the Lord.* Indeed Repentance is a rough and a ſharp vertue, and like a mattock and ſpade breaks away all the roughneſſes of the paſſage, and hindrances of ſin: but when we enter into the diſpoſitions which *Chriſt* hath deſigned to us, the way is more plain and eaſie than the ways of Death and Hell. Labour it hath in it, juſt as all things that are excellent; but no confuſions, no diſtractions of thought, no amazements, no labyrinths, and intricacy of counſels: But it is like the labours of Agriculture, full of health and ſimplicity, plain and profitable, requiring diligence, but ſuch in which crafts and painfull ſtrategems are uſeleſs and impertinent. But Vice hath oftentimes ſo troubleſome a retinue, and ſo many objections in the event of things, is ſo intangled in difficult and contradictory circumſtances, hath in

Quid namque à nobis exigit (Religio,) quid præſtari ſibi à nobis jubet, niſi ſolam tantummodo fidem, caſtitatem, humilitatem, ſobrietatem, miſericordiam, ſanctitatem, quæ utique omnia non onerant nos, ſed ornant. Salvian.

Ἡ ἀρετὴ φαντασίᾳ μὲν δοκεῖ τὸ πρᾶγμα ἔντδξιν ἀργαλέον ἔχειν δοκεῖν, μελέτῃ δ' ἡδίστην, καὶ ἐξ ὁμολογουμένου συμφέρον. Δυσκολώτερον ἡ κακία τῆς ἀρετῆς. *S.* Chryſoſt. Ὁ πολλὰ πίνων κ' ἐξαμβλοῦται.

——Et Cecropiæ domûs
Æternum opprobrium, quod malè barbaras
Regum eſt ulta libidines.
Horat. *l.* 4. *Od.* 12.

Διοδὸν δ' οὐκ ἐρήμην ἀβάτους. Wiſd. 5. 7.

in its parts so opposite to each other, and so inconsistent with the present condition of the man, or some secret design of his, that those little pleasures which are its Fucus and pretence are less perceived and least enjoyed, while they begin in phantastick semblances, and rise up in smoak, vain and hurtfull, and end in dissatisfaction.

6. But it is considerable, that God, and the Sinner, and the Devil, all joyn in increasing the difficulty and trouble of Sin; upon contrary designs indeed, but all co-operate to the verification of this discourse. For God by his restraining grace, and the checks of a tender Conscience, and the bands of publick honesty, and the sense of honour and reputation, and the customs of Nations, and the severities of Laws, makes that in most men the choice of Vice is imperfect, dubious and troublesome, and the pleasures abated, and the apprehensions various and in differing degrees; and men act their crimes while they are disputing against them, and the balance is cast by a few grains, and scruples vex and disquiet the possession: and the difference is perceived to be so little, that inconsideration and inadvertency is the greatest means to determine many men to the entertainment of a sin. And this God does with a design to lessen our choice, and to disabuse our persuasions from arguments and weak pretences of Vice, and to invite us to the trials of Vertue, when we see its enemy giving us so ill conditions. And yet the Sinner himself makes the business of Sin greater: for its nature is so loathsome, and its pleasure so little, and its promises so unperformed, that when it lies open, easie and apt to be discerned, there is no argument in it ready to invite us: and men hate a vice which is every day offered and prostitute; and when they seek for pleasure, unless difficulty presents it, as there is nothing in it really to persuade a choice, so there is nothing strong or witty enough to abuse a man. And to this purpose (amongst some others, which are malicious and crafty) the Devil gives assistence, knowing that men despise what is cheap and common, and suspect a latent excellency to be in difficult and forbidden objects: and therefore the Devil sometimes crosses an opportunity of sin, knowing that the desire is the iniquity, and does his work sufficiently; and yet the crossing the desire by impeding the act heightens the appetite, and makes it more violent and impatient. But by all these means Sin is made more troublesome than the pleasures of the temptation can account for: and it will be a strange imprudence to leave Vertue upon pretence of its difficulty, when for that very reason we the rather entertain the instances of Sin, despising a cheap Sin and a costly Vertue; chusing to walk through the brambles of a Desart, rather than to climb the fruit-trees of Paradise.

7. Thirdly, Vertue conduces infinitely to the Content of our lives, to secular felicities, and political satisfactions; and Vice does the quite contrary. For the blessings of this life are these that make it happy, Peace and quietness, Content and satisfaction of desires, Riches, Love of friends and neighbours, Honour and reputation abroad, a healthfull Body, anda long Life. This last is a distinct consideration, but the other are proper to this title. For the first it is certain, *Peace* was so designed by the Holy *Jesus*, that he framed all his Laws in compliance to that design. He that returns good for evil, a soft answer to the asperity of his enemy, kindness to injuries, lessens the contention always, and sometimes gets a friend, and when he does not, he shames his enemy. Every litle accident in a family to peevish and angry persons is the matter of a quarrel, and every quarrel discomposes the peace of the house, and sets it on fire, and no man can tel how far that may burn, it may be to a dissolution of the whole fabrick. But whosoever obeys the Laws of *Jesus*, bears with the infirmities of his relatives and society, seekswith sweetness to remedy what is ill, and to prevent what it may produce, and throws water upon a spark, and lives sweetly with his wife, affectionately with his children providently and discreetly with his servants; and they all love the *Major-domo*, and look upon him as their Parent, their Guardian, their Friend, their Patron, their *Proveditore*. But look upon a person angry, peaceless and disturbed, when he enters upon his threshold, it gives an alarm to his house, and puts them to flight, or upon their defence; and the Wife reckons the joy of her day is done, when he returns; and the Children enquire into their Father's age, and think his life tedious; and the Servant curse privately, and doe their service as slaves do, onely when they dare not doe otherwise; and they serve him as they serve a Lion, they obey his strength, and fer his cruelty, and despise his manners, and hate his person. No man enjoys content i his family but he that is peacefull and charitable, just and loving, forbearing and forgiving, carefull and provident. He that is not so, his house may be his Castle, but is manned by enemies: his *house is built, not upon the sand*, but upon the waves, and pon a tempest: the foundation is uncertain, but his ruine is not so.

Ἐν τῷ αὐτῷ ἔτει διπλᾶς ἐγὼ θήσω. Arrian.

Malignum hunc esse hominem fortan credas. Ego esse miserum credo, cui placet nemo. Mart. Ep.

8. And

8. And if we extend the relations of the man beyond his own walls, he that does his duty to his Neighbour, that is, all offices of kindneſs, gentleneſs and humanity, nothing of injury and affront, is certain never to meet with a wrong ſo great as is the inconvenience of a Law-ſuit, or the contention of neighbours, and all the conſequent dangers and inconvenience. Kindneſs will create and invite kindneſs; an injury provokes an injury. And ſince *the love of Neighbours* is one of thoſe beauties which *Solomon* did admire, and that this beauty is within the combination of pretious things which adorn and reward a peaceable, charitable diſpoſition; he that is in love with ſpiritual excellencies, with intellectual rectitudes, with peace and with bleſſings of ſociety, knows they grow amongſt the roſe-buſhes of Vertue and holy obedience to the Laws of *Jeſus*. And *for a good man ſome will even dare to die*; and a ſweet and charitable diſpoſition is received with fondneſs, and all the endearments of the Neighbourhood. He that obſerves how many families are ruined by contention, and how many ſpirits are broken by the care, and contumely, and fear, and ſpite, which are entertained as advocates to promote a Sute of Law, will ſoon confeſs that a great loſs, and peaceable quitting of a conſiderable intereſt, is a purchace and a gain, in reſpect of a long Suit and a vexatious quarrel. And ſtill if the proportion riſes higher, the reaſon ſwells, and grows more neceſſary and determinate. For if we would live according to the Diſcipline of Chriſtian Religion, one of the great plagues which vex the world would be no more. That there ſhould be no wars, was one of the deſigns of Chriſtianity: and the living according to that Inſtitution which is able to prevent all wars, and to eſtabliſh an univerſal and eternal peace, when it is obeyed, is the uſing an infallible inſtrument toward that part of our political happineſs which conſiſts in Peace. This world would be an image of Heaven, if all men were charitable, peaceable, juſt and loving. To this excellency all thoſe Precepts of *Chriſt* which conſiſt in forbearance and forgiveneſs do co-operate.

Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία, καὶ πᾶν φαῦλον πρᾶγμα. Jac. 3. 16.

9. But the next inſtance of the reward of holy Obedience and conformity to *Chriſt*'s Laws is it ſelf a Duty, and needs no more but a mere repetition of it. We muſt be *content* in every ſtate; and becauſe Chriſtianity teaches us this leſſon, it teaches us to be happy: for nothing from without can make us miſerable, unleſs we joyn our own conſents to it, and apprehend it ſuch, and entertain it in our ſad and melancholick retirements. A Priſon is but a retirement, and opportunity of ſerious thoughts, to a perſon whoſe ſpirit is confined, and apt to ſit ſtill, and deſires no enlargement beyond the cancels of the body, till the ſtate of Separation calls it forth into a fair liberty. But every Retirement is a Priſon to a looſe and vandering fancy, for whoſe wildneſs no precepts are reſtraint, no band of duty is confinement, who, when he hath broken the firſt hedge of duty, can never after endure any encloſure ſo much as in a Symbol. But this Precept is ſo neceſſary, that it is not more a duty than a rule of prudence, and in many accidents of our lives it is the onely cure of ſadneſs. For it is certain that no providence leſs than Divine can prevent evil and croſs accidents: but that is an excellent remedy to the evil, that receives the accident within its power, and takes out the ſting, paring the nails, and drawing the teeth of the wild beaſt, that it may be tame, or harmleſs and medicinal. For all Content conſits in the proportion of the object to the appetite: and becauſe external accidents are not in our power, and it were nothing excellent that things happened to us according to our firſt deſires; God hath by his grace put it into our own power to make the hapineſs, by making our deſires deſcend to the event, and comply with the chance, and combine with all the iſſues of Divine Providence. And then we are noble perſons, when we borrow not our content from things below us, but make our ſatisfactions from * within. And it may be conſidered, that every little care may diſquiet us, and may increaſe it ſelf by reflexion upon its own acts, and every diſcontent may diſcompoſe our ſpirits, and put an edge, and make afflictions poynant, but cannot take off one from us, but makes every one to be two. But Content removes not the accident, but complies with it, it takes away the ſharpneſs and diſpleaſure of it, and by ſtooping down makes the loweſt equal, proportionable and commenſurate. Impatience makes an Ague to be a Fever, and every Fever to be a Calenture, and

Αὐτάρκεια τῆς βίου φιλοσοφία αὐτοδίδακτος. Poli. Dixit M. Cato *apud* Aul. Gell. *l.* 13. *c.* 22. *Vitio vertunt quia multa egeo; at ego illis, quia nequeunt egere.*

Neque mala vel bona, quæ vulgus putat: multos qui conflictari adverſis videantur, beatos, ac pleroſque, quanquam magnas per opes, miſerrimos; ſi illi gravem fortunam conſtanter tolerent, hi proſperâ inconſultè utantur. Tacit. *An. l.* 6.

——Si celeres (fortuna) quatit
Pennas, reſigno quæ dedit, & meâ
Virtute me involvo, probámque
Pauperiem ſine dote quæro. Hor. *l.* 3. *od.* 29.

Κρεῖσσον δὲ πένθιον πενιχρόν·
Λῦσον ἢ ζῆν ἄνυστον· ὕδωρ δ' ἔστ'
Πάρεστι λῆψις ἢ ἁρᾷ καθ' ἡμέραν.
Sophocl. *Creüsâ.*

* *Non enim gazæ, neque conſularis*
Summovet lictor miſeros tumultus
Mentis, & curas laqueata circum
Tecta volantes. Hor. *l.* 2. *od.* 16.
Quemcunque ſortem videris, miſerum neges.
Senec. *trag.*
Τίκτουσι γάρ τοι καὶ νόσοι δυσθυμίαν.
Sophocl. *Tereus.*
Μὴ σύ γε αἴξαις * ὑπερβαλλόμενος. Zoroast.

and that Calenture may expire in Madneſs: But a quiet ſpirit is a great diſpoſition to health, and for the preſent does alleviate the ſickneſs. And this alſo is notorious in the inſtance of Covetouſneſs. *The love of money is the root of all evil, which while ſome have coveted after, they have pierced themſelves with many ſorrows.* Vice makes poor, and does ill endure it. 1 Tim. 6. 10.

10. For he that in the School of *Chriſt* hath learned to determine his deſires when his needs are ſerved, and to judge of his needs by the proportions of nature, hath nothing wanting towards *Riches*. Vertue makes Poverty become rich, and no Riches can ſatisfie a covetous mind, or reſcue him from the affliction of the worſt kind of Poverty. He onely wants that is not ſatisfied. And there is a great infelicity in a Family where Poverty dwells with diſcontent: There the Husband and Wife quarrel for want of a full table and a rich wardrobe; and their love, that was built upon falſe arches, ſinks when ſuch temporary ſupporters are removed; they are like two Milſtones, which ſet the Mill on fire when they want corn: and then their combinations and ſociety were unions of Luſt, or not ſupported with religious love. But we may eaſily ſuppoſe S. *Joſeph* and the Holy Virgin-mother in *Egypt* poor as hunger, forſaken as baniſhment, diſconſolate as ſtrangers: and yet their preſent lot gave them no affliction, becauſe the Angel fed them with a neceſſary hoſpitality, and their deſires were no larger than their tables, and their eyes look'd onely upwards, and they were careleſs of the future, and carefull of their duty, and ſo made their life pleaſant by the meaſures and diſcourſes of Divine Philoſophy. When *Eliſha* ſtretched himſelf upon the body of the child, and laid hands to hands, and applied mouth to mouth, and ſo ſhrunk himſelf into the poſture of commenſuration with the child, he brought life into the dead trunk: and ſo may we, by applying our ſpirits to the proportions of a narrow fortune, bring life and vivacity into our dead and loſt condition, and make it live till it grows bigger, or elſe returns to health and ſalutary uſes.

Cùm perjura patris fides
Conſortem ſocium fallat & hoſpitem,
Indignóque pecuniam
Hæredi properet; ſcilicet improbæ
Creſcunt divitiæ, tamen
Curtæ neſcio quid ſemper abeſt rei.
Horat. *l.* 3. *Od.* 24.

——Vel dic, quid referat intra
Naturæ fines viventi, jugera centum, an
Mille aret ——
Ut, tibi ſi ſit opus liquidi non amplius urnâ,
Vel cyatho; & dicas, Magno de flumine mallem,
Quàm ex hoc fonticulo tantundem ſumere: eo ſit,
Plenior ut ſi quos delectet copia juſto,
Cum ripa ſimul avulſos ferat Auſidus acer.
At qui tantulo eget quanto eſt opus, is neque limo
Turbatam haurit aquam, neque vitam amittit in undis. Horat. *Serm. l.* 1. *Sat.* 1.

——Πενοίαι ὑβὰν ἀνθρώποις ἔφυ
Κέρδος λαβὴν ἄμεινον, ὑβὲ νῦ σοφῦ.
Soph. *Elect.*

11. And beſides this Philoſophical extraction of gold from ſtones, and Riches from the dungeon of Poverty, a holy life does moſt probably procure ſuch a proportion of Riches which can be uſefull to us, or conſiſtent with our felicity. For beſides that the Holy *Jeſus* hath promiſed all things which *our heavenly Father knows we need*, (provided we doe our duty,) and that we find great ſecurities and reſt from care when we have once caſt our cares upon God, and placed our hopes in his boſome; beſides all this, the temperance, ſobriety and prudence of a Chriſtian is a great income, and by not deſpiſing it, a ſmall revenue combines its parts till it grows to a heap big enough for the emiſſions of Charity, and all the offices of Juſtice, and the ſupplies of all neceſſities: whilſt Vice is unwary, prodigal and indiſcreet, throwing away great revenues as tributes to intemperance and vanity, and ſuffering diſſolution and forfeiture of eſtates as a puniſhment and curſe. Some ſins are direct improvidence and ill-husbandry. I reckon in this number Intemperance, Luſt, Litigiouſneſs, Ambition, Bribery, Prodigality, *Gaming, Pride, Sacrilege; which is the greateſt ſpender of them all, and makes a fair eſtate evaporate like Camphire, turning it into nothing, no man knows which way. But what the *Roman* gave as an eſtimate of a rich man, ſaying, *He that can maintain an Army is rich*, was but a ſhort account: for he that can maintain an Army may be beggared by one Vice, and it is a vaſt revenue that will pay the debt-books of Intemperance or Luſt.

* *Aleam exercent tantâ lucrandi perdendive temeritate, ut cùm omnia defecerunt, noviſſimo jactu de libertate & de corpore contendant.* Tacit. *de mor. Germ.*

12. To theſe if we add that Vertue is * *honourable*, and a great advantage to a fair reputation; that it is ‖*praiſed* by them that love it not; that it is honoured by the followers and family of Vice; that it forces glory out of ſhame, honour from contempt; that it reconciles men to the fountain of Honour, the Almighty God, who *will honour them that honour him:* there are but a few more excellencies in the world to make up the Roſary of temporal Felicity. And it is ſo certain that Religion ſerves even our temporal ends, that no great end of State can well be ſerved without it; not Ambition, not deſires of Wealth, not any great deſign, but Religion muſt be made its uſher or ſupport. If a new Opinion be commenced, and the Authour would make a Sect, and draw diſciples after him, at leaſt he muſt be thought to be Religious: which is a demonſtration how great an inſtrument of reputation Piety and Religion is. And if

* *Virtus repulſæ neſcia ſordidæ*
Intaminatis fulget honoribus;
Nec ſumit aut ponit ſecures
Arbitrio popularis auræ.
Horat. *l.* 3. *Od.* 2.

‖ *——Virtus laudatur, & alget.*
Juven.

Præcipuam Imperatoriæ Majeſtatis curam eſſe proſpicimus, religionis indaginem; cujus ſi cultum retinere potuerimus, iter proſperitatis humanis aperitur inceptis.
Theod. & Valent. *in Cod. Theod.*

the pretence will doe us good offices amongſt men, the reality will doe the ſame, beſides the advantages which we ſhall receive from the Divine Benediction. The *power of godlineſs* will certainly doe more than the *form* alone. And it is moſt notorious in the affairs of the Clergy, whoſe lot it hath been to fall from great riches to poverty, when their wealth made them leſs curious of their duty: but when Humility and Chaſtity and exemplary Sanctity have been the enamel of their holy Order, the people, like the *Galatians*, would *pull out their* own *eyes* to doe them benefit. And indeed God hath ſingularly bleſſed ſuch inſtruments to the being the onely remedies to repair the breaches made by Sacrilege and Irreligion. But certain it is, no man was ever honoured for that which was eſteemed vicious. Vice hath got money, and a curſe many times; and Vice hath adhered to the inſtruments and purchaces of Honour: But among all Nations whatſoever thoſe called Honourable put on the face and pretence of Vertue. But I chuſe to inſtance in the proper cogniſance of a Chriſtian, *Humility*, which ſeems contradictory to the purpoſes and reception of Honour; and yet in the world nothing is a more certain means to purchaſe it. Do not all the world hate a proud man? And therefore what is contrary to Humility is alſo contradictory to Honour and Reputation. And when the Apoſtle had given command, that *in giving honour* we ſhould *one go before another*, he laid the foundation of praiſes, and Panegyricks, and Triumphs. And as Humility is ſecure againſt affronts and tempeſts of deſpite, becauſe it is below them: ſo when by employment or any other iſſue of Divine Providence it is drawn from its ſheath and ſecrecy, it ſhines clear and bright as the pureſt and moſt poliſhed metalls. Humility is like a Tree, whoſe Root, when it ſets deepeſt in the earth, riſes higher, and ſpreads fairer, and ſtands ſurer, and laſts longer: every ſtep of its deſcent is like a rib of iron combining its parts in unions indiſſoluble, and placing it in the chambers of ſecurity. No wiſe man ever loſt any thing by ceſſion; but he receives the hoſtility of violent perſons into his embraces, like a ſtone into a lap of wooll; it reſts and ſits down ſoft and innocently: but a ſtone falling upon a ſtone makes a colliſion, and extracts fire, and finds no reſt. And juſt ſo are two proud perſons, deſpiſed by each other, contemned by all, living in perpetual diſſonancies, always fighting againſt affronts, jealous of every perſon, diſturbed by every accident, a perpetual ſtorm within, and daily hiſſings from without.

Dedit enim providentia hominibus munus, ut honeſta magis juvarent. Quintil. *l.* 1. *c.* 12.

13. Fourthly, Holineſs and Obedience is an excellent preſervative of Life, and makes it long and healthfull. In order to which diſcourſe, becauſe it is new, material and argumentative, apt to perſuade men who prefer life before all their other intereſts, I conſider many things. Firſt, In the Old Teſtament a long and a proſperous life were the great promiſes of the Covenant, their hopes were built upon it, and that was made the ſupport of all their duty. *If thou wilt diligently hearken unto the voice of the* LORD *thy God, I will put none of the diſeaſes upon thee which I brought upon the Egyptians: for I am the* LORD *that healeth thee.* And more particularly yet, that we may not think Piety to be ſecurity onely againſt the Plagues of *Egypt*, God makes his promiſe more indefinite and unconfined; *Te ſhall ſerve the* LORD *your God, and I will take ſickneſs away from the midſt of thee, and will fulfill the number of thy days:* that is, the period of nature ſhall be the period of thy perſon; thou ſhalt live long, and die in a ſeaſonable and ripe age. And this promiſe was ſo verified by a long experience, that by *David*'s time it grew up to a rule; *What man is he that deſireth life, and loveth many days, that he may ſee good? Keep thy tongue from evil, and thy lips that they ſpeak no guile.* And the ſame argument was preſſed by *Solomon*, who was an excellent Philoſopher, and well skilled in the natural and accidental means of preſervation of our lives. *Fear the* LORD, *and depart from evil; and it ſhall be health to thy navel, and marrow to thy bones. Length of days is in the right hand of wiſedom:* For *ſhe is a tree of life to them that lay hold upon her.* Meaning, that the Tree of Life and immortality which God had planted in Paradiſe, and which if Man had ſtood he ſhould have taſted, and have lived for ever, the fruit of that Tree is offered upon the ſame conditions: if we will keep the Commandments of God, our Obedience, like the Tree of life, ſhall conſign us to Immortality hereafter by a long and a healthfull life here. And therefore although in *Moſes*'s time the days of Man had been ſhortned, till they came to *threeſcore years and ten, or fourſcore years, and then their ſtrength is but labour and ſorrow:* (for *Moſes* was Authour of that Pſalm:) yet to ſhew the great privilege of thoſe perſons whoſe Piety was great, *Moſes* himſelf attained to one hundred and twenty years, which was almoſt double to the ordinary and determined period. But *Enoch* and *Elias* never died, and became great examples to us, that a ſpotleſs and holy life might poſſibly have been immortal.

Exod. 15. 26.

Exod. 23. 25, 26.

Pſal. 34. 12, 13.

Prov. 3. 7, 8. Verſ. 16, 18.

Pſal. 90. 10.

14. I shall add no more examples, but one great conjugation of precedent observed by the *Jewish* Writers, who tell us that in the Second Temple there were 300 High-priests, (I suppose they set down a certain number for an uncertain, and by 300 they mean very many,) and yet that Temple lasted but 420 years: the reason of this so rapid and violent abscission of their Priests being their great and scandalous impieties. And yet in the first Temple, whose abode was within ten years as long as the second, there was a succession but of 18 High-priests: for they being generally very pious and the preservers of their Rites and Religion against the Schism of *Jeroboam*, and the Defection of *Israel*, and the Idolatry and Irreligion of many of the Kings of *Judah*, God took delight to reward it with a long and honourable old age. And *Balaam* knew well enough what he said, when in his ecstasie and prophetick rapture he made his Prayer to God, *Let my Soul die the death of the righteous.* It was not a Prayer that his Soul might be saved, or that he might repent at last; for Repentance and Immortality were revelations of a later date: but he in his prophetick ecstasie seeing what God had purposed to the *Moabites*, and what blessings he had reserved for *Israel*, prays that he might not die, as the *Moabites* were like to die, with an untimely death, by the sword of their enemies, dispossessed of their Country, spoiled of their goods, in the period and last hour of their Nation: but let my soul die the death of the just, the death designed for the faithfull *Israelites*; such a death which God promised to *Abraham*, that he should return to his Fathers in peace, and in a good old age. For the death of the righteous is like the descending of ripe and wholsome fruits from a pleasant and florid Tree; our senses intire, our lims unbroken, without horrid tortures, after provision made for our children, with a blessing entailed upon posterity, in the presence of our Friends, our dearest relative closing up our eyes and binding our feet, leaving a good name behind us. O let my soul die such a death; for this, in whole or in part, according as God sees it good, is the manner that the righteous die. And this was *Balaam*'s Prayer. And this was the state and condition in the Old Testament.

Num. 23. 10.

Μηδὲ μοι ἄκλαυτος θάνατος μέλοι, ἀλλὰ φίλοισιν
Καλλείποιμι θανὼν ἄλγεα καὶ στοναχάς. Solon.

Cicero *in Tuscul.* 1. *sic reddit*;
Mors mea non careat lacrymis: linquamus amicis
Mœrorem, ut celebrent funera cum gemitu.

15. In the Gospel the case is nothing altered. For besides that those austerities, rigours and mortifications which are in the Gospel advised or commanded respectively, are more salutary or of less corporal inconvenience than a vicious life of Intemperance, or Lust, or Carefulness, or tyrant Covetousness; there is no accident or change to the sufferance of which the Gospel hath engaged us, but in the very thing our life is carefully provided for, either in kind, or by a gainfull exchange. *He that loseth his life for my sake, shall find it; and he that will save his life shall lose it.* And although God, who promised long life to them that obey, did not promise that himself would never call for our life, borrowing it of us, and repaying it in a glorious and advantageous exchange; yet this very promise of giving us a better life in exchange for this, when we exposed it in Martyrdom, does confirm our title to this, this being the instrument of permutation with the other. For God obliging himself to give us another in exchange for this, when in cases extraordinary he calls for this, says plainly, that this is our present right by grace, and the title of the Divine Promises. But the Promises are clear. For S. *Paul* calls children to the observation of the Fifth Commandment by the same argument which God used in the first promulgation of it. *Honour thy Father and thy Mother*, (*which is the first Commandment with Promise,*) *That it may be well with thee, and that thou mayst live long upon the earth.* For although the Gospel be built upon better Promises than the Law, yet it hath the same too, not as its foundation, but as appendences and adjuncts of grace, and supplies of need. *Godliness hath the promise of this life, as well as of the life that is to come.* That is plain. And although *Christ* revealed his Father's mercies to us in new expresses and great abundance; yet he took nothing from the world which ever did in any sense invite Piety, or indear Obedience, or co-operate towards Felicity. And therefore the Promises which were made of old are also presupposed in the new, and mentioned by intimation and implication within the greater. When our Blessed Saviour in seven of the Eight Beatitudes had instanced in new Promises and Rewards, as *Heaven*, *Seeing of God*, *Life eternal*; in one of them, to which Heaven is as certainly consequent as to any of the rest, he did chuse to instance in a temporal blessing, and in the very words of the Old Testament: to shew, that that part of the Old Covenant which concerns Morality, and the rewards of Obedience, remains firm and included within the conditions of the Gospel.

Matt. 10. 39.

Ephes. 6. 2, 3.

———Ἡ γὰρ εὐσέβεια ζωῆς ὅπου βραχὺς
Κἂν ζῶσι, κἂν θάνωσιν, οὐκ ὀπτέλλυ.
Sophocl. *Philoct.*

1 Tim. 4. 8.

Matt. 5. 3, &c. Vers. 5. Psal. 37. 11.

16. To this purpose is that saying of our Blessed Saviour, *Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God:* meaning, that

Matt. 4. 4. Deut. 8. 3.

beſides natural means ordained for the preſervation of our lives, there are means ſupernatural and divine. God's Bleſſing does as much as bread. Nay, it is *Every word proceeding out of the mouth of God*: that is, every Precept and Commandment of God is ſo for our good, that it is intended as food and Phyſick to us, a means to make us live long. And therefore God hath done in this as in other graces and iſſues Evangelical, which he purpoſed to continue in his Church for ever. He firſt gave it in miraculous and extraordinary manner, and then gave it by way of perpetual miniſtery. The Holy Ghoſt appeared at firſt like a prodigy, and with Miracle; he deſcended in viſible repreſentments, expreſſing himſelf in revelations and powers extraordinary: but it being a Promiſe intended to deſcend upon all Ages of the Church, there was appointed a perpetual miniſtery for its conveyance; and ſtill, though without a ſign or miraculous repreſentment, it is miniſtred in Confirmation by impoſition of the Biſhop's hands. And thus alſo health and long life, which by way of ordinary benediction is conſequent to Piety, Faith and Obedience Evangelical, was at firſt given in a miraculous manner; that ſo the ordinary effects, being at firſt confirmed by miraculous and extraordinary inſtances and manners of operation, might for ever after be confidently expected without any dubitation, ſince it was in the ſame manner conſigned by which all the whole Religion was, by a voice from Heaven, and a verification of Miracles, and extraordinary ſupernatural effects. That the gift of healing, and preſervation and reſtitution of life, was at firſt miraculous, needs no particular probation. All the ſtory of the Goſpel is one entire argument to prove it: and amongſt the fruits of the Spirit S. *Paul* reckons *gifts of healing, and government, and helps*, or exteriour aſſiſtences and advantages; to repreſent that it was intended the life of Chriſtian people ſhould be happy and healthfull for ever. Now that this grace alſo deſcended afterwards in an ordinary miniſtery
Jam. 5. 14. is recorded by Saint *James*. *Is any man ſick amongſt you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord*: that was then the ceremony, and the bleſſing and effect is ſtill: for *the prayer of faith*
Verſe 15. *ſhall ſave the ſick, and the Lord ſhall raiſe him up*. For it is obſervable, that the bleſſing of healing and recovery is not appendent to the Anealing, but to the Prayer of the Church: to manifeſt, that the ceremony went with the firſt miraculous and extraordinary manner; yet that there was an ordinary miniſtery appointed for the daily conveyance of the bleſſing: the faithfull prayers and offices of holy Prieſts ſhall obtain life and health to ſuch perſons who are receptive of it, and in ſpiritual and apt diſpoſitions. And when we ſee, by a continual flux of extraordinary benediction, that even ſome Chriſtian Princes are inſtruments of the Spirit not onely in *the government*, but in the *gifts of healing* too, as a reward for their promoting the juſt intereſts of Chriſtianity; we may acknowledge our ſelves convinced, that a holy life in the faith and obedience of *Jeſus Chriſt* may be of great advantage for our health and life, by that inſtance to entertain our preſent deſires, and to eſtabliſh our hopes of life eternal.

Futuræ nobis reſurrectionis vigorem in te Dominus oſtendit, ut peccati ſciamus eſſe, quòd cæteri adhuc viventes præmoriuntur in carne; juſtitiæ, quòd tu adoleſcentiam in aliena ætate mentiris; dixit S. Hieron. *Paulo Concordienſi vegeto & pio ſeni, l.* 1. *c.* 8.

17. For I conſider that the fear of God is therefore the beſt antidote in the world againſt ſickneſs and death, 1. becauſe it is the direct enemy to ſin, which brought in ſickneſs and death: and beſides this, that God by ſpiritual means ſhould produce alterations natural, is not hard to be underſtood by a Chriſtian Philoſopher, take him in either of the two capacities. 2. For there is a rule of proportion and analogy of effects, that if ſin deſtroys not onely the Soul but the Body alſo, then may Piety preſerve both, and that much
Rom. 5. 20. rather. For *if ſin*, that is, the effects and conſequents of ſin, *hath abounded, then ſhall grace ſuperabound*; that is, *Chriſt* hath done us more benefit than the Fall of *Adam* hath done us injury: and therefore the effects of ſin are not greater upon the body, than either are to be reſtored or prevented by a pious life. 3. There is ſo near a conjunction between Soul and Body, that it is no wonder if God, meaning to glorifie both by the means of a ſpiritual life, ſuffers ſpirit and matter to communicate in effects and mutual impreſſes. Thus the waters of Baptiſm purifie the Soul; and the holy Euchariſt, not the ſymbolical, but the myſterious and ſpiritual part of it, makes the Body alſo partaker of the death of *Chriſt* and a holy union. The flames of Hell, whatſoever they are, torment accurſed Souls; and the ſtings of Conſcience vex and diſquiet the Body. 4. And if we conſider that in the glories of Heaven, when we ſhall live a life purely ſpiritual, our Bodies alſo are ſo clarified and made ſpiritual, that they alſo become immortal; that ſtate of Glory being nothing elſe but a perfection of the ſtate of Grace, it is not unimaginable but that the Soul may have ſome proportion of the ſame operation upon

upon the body as to conduce to its prolongation, as to an antepast of immortality. 5. For since the Body hath all its life from its conjunction with the Soul, why not also the perfection of life according to its present capacity, that is, health and duration, from the perfection of the Soul, I mean, from the ornaments of Grace? And as the blessedness of the Soul (saith the Philosopher) consists in the speculation of honest and just things; so the perfection of the Body and of the whole Man consists in the practick, the exercise and operations of Vertue.

18. But this Problem in Christian Philosophy is yet more intelligible, and will be reduced to certain experience, if we consider good life in union and connexion with particular, material and circumstantiate actions of Piety. For these have great powers and instances even in Nature to restore health and preserve our lives. Witness the sweet sleeps of temperate persons, and their constant appetite; which *Timotheus* the son of *Conon* observed, when he dieted in *Plato*'s Academy with severe and moderated diet, *They that sup with* Plato *are well the next day.* Witness the symmetry of Passions in meek men, their freedom from the violence of inraged and passionate indispositions; the admirable harmony and sweetness of content which dwells in the retirements of a holy Conscience. To which if we add those joys which they onely understand truly who feel them inwardly, the joys of the Holy Ghost, the content and joys which are attending upon the lives of holy persons are most likely to make them long and healthfull. * *For now we live,* (saith *S. Paul*) *if ye stand fast in the Lord.* It would prolong *S. Paul*'s life to see his ghostly children persevere in Holiness: and if we understood the joys of it, it would doe much greater advantage to our selves. But if we consider a spiritual life abstractedly and in it self, Piety produces our life, not by a natural efficiency, but by Divine benediction. God gives a healthy and a long life as a reward and blessing to crown our Piety even before the sons of men: *For such as be blessed of him shall inherit the Earth; but they that be cursed of him shall be cut off.* So that this whole matter is principally to be referred to the act of God, either by ways of nature, or by instruments of special providence, rewarding Piety with a long life. And we shall more fully apprehend this, if, upon the grounds of Scripture, Reason and Experience, we weigh the contrary. *Wickedness* is the way to *shorten our days.*

Ὅτι οἱ ἔνδον Πλάτωνι συνήσαντες ὑγιαίνουσι καλῶς μίαν.

Μήτι ἐφαμὲν ἄλλο τι ἢ τὸ τῆς Νίκης πεσεῖν. *De Athenienſibus dicitum apud Thucyd.*

* 1 Thess. 3. 8.

Psal. 37. 22.

Prov. 10. 27.

19. Sin brought Death in first; and yet Man lived almost a thousand years. But he sinned more, and then Death came nearer to him: for when all the World was first drowned in wickedness, and then in water, God cut him shorter by one half, and five hundred years was his ordinary period. And Man sinned still, and had strange imaginations, and built towers in the air; and then about *Peleg*'s time God cut him shorter by one half yet, two hundred and odd years was his determination. And yet the generations of the World returned not unanimously to God; and God cut him off another half yet, and reduced him to one hundred and twenty years. And by *Moses*'s time one half of the final remanent portion was pared away, reducing him to threescore years and ten: so that, unless it be by special dispensation, men live not beyond that term, or thereabout. But if God had gone on still in the same method, and shortned our days as we multiplied our sins, we should have been but as an *Ephemeron*, Man should have lived the life of a Fly or a Gourd; the morning should have seen his birth, his life have been the term of a day, and the evening must have provided him of a shroud. But God seeing *Man's thoughts were onely evil continually*, he was resolved *no longer so to strive with him*, nor destroy the kind, but punish individuals onely and single persons; and if they sinned, or if they did obey, regularly their life should be proportionable. This God set down for his rule. *Evil shall slay the wicked person:* and, *He that keepeth the Commandments keepeth his own Soul; but he that despiseth his own ways shall die.*

Psal. 34. 21. Prov. 19. 16.

20. But that we may speak more exactly in this Problem, we must observe that in Scripture three general causes of natural death are assigned, Nature, Providence and Chance. By these three I onely mean the several manners of Divine influence and operation. For God onely predetermines; and what is changed in the following events by Divine permission, to this God and Man in their several manners do cooperate. The saying of *David* concerning *Saul* with admirable Philosophy describes the three ways of ending Man's life. *David said furthermore, As the LORD liveth, the LORD shall smite him, or his day shall come to die, or he shall descend into battel and perish.* The first is special Providence. The second means the term of Nature. The third is that which in our want of words we call Chance or Accident, but is in effect nothing else but another manner of the Divine Providence. That in all these Sin does interrupt and retrench our lives, is the undertaking of the following periods.

1 Sam. 26. 10.

Audax omnia perpeti
Gens humana ruit per vetitum nefas.
Poſt ignem æthereâ domo
Subductum, macies & nova febrium
Terris incubuit cohors;
Semotique prius tarda neceſſitas
Lethi corripuit gradum.
Horat. *l.* 1. *carm. Od.* 3.

21. Firſt, In Nature Sin is a cauſe of dyſcraſies and diſtempers, making our bodies healthleſs, and our days few. For although God hath prefixed a period to Nature by an univerſal and antecedent determination, and that naturally every man that lives temperately, and by no ſupervening accident is interrupted, ſhall arrive thither: yet becauſe the greateſt part of our lives is governed by will and underſtanding, and there are temptations to Intemperance and to violations of our health, the period of Nature is ſo diſtinct a thing from the period of our perſon, that few men attain to that which God had fixed by his firſt law and preceding purpoſe, but end their days with folly, and in a period which God appointed them with anger, and a determination ſecondary, conſequent and accidental. And therefore ſays *David*, *Health is far from the ungodly, for they regard not thy ſtatutes.* And to this purpoſe is that ſaying of (*a*) *Abenezra*: "He that is united to God, the Fountain of Life, his Soul, being improved by Grace, communicates to the Body an eſtabliſhment of its radical moiſture and natural heat, to make it more healthfull, that ſo it may be more inſtrumental to the ſpiritual operations and productions of the Soul, and it ſelf be preſerved in perfect conſtitution. Now how this bleſſing is contradicted by the impious life of a wicked perſon is eaſie to be underſtood, if we conſider that from (*b*) drunken Surfeits come Diſſolution of members, Headaches, Apoplexies, dangerous Falls, Fracture of bones, Drenchings and dilution of the brain, Inflammation of the liver, Crudities of the ſtomach, and thouſands more, which *Solomon* ſumms up in general terms; **Who hath woe? who hath ſorrow? who hath redneſs of eyes? they that tarry long at the Wine.* I ſhall not need to inſtance in the ſad and uncleanly conſequents of Luſts; the wounds and accidental deaths which are occaſioned by Jealouſies, by Vanity, by Peeviſhneſs, vain Reputation and Animoſities, by Melancholy, and the deſpair of evil Conſciences: and yet theſe are abundant argument, that when God ſo permits a man to run his courſe of Nature, that himſelf does not intervene by an extraordinary influence, or any ſpecial acts of providence, but onely gives his ordinary aſſiſtence to natural cauſes, a very great part of men make their natural period ſhorter, and by ſin make their days miſerable and few.

(*a*) *In* Exod. 23. *Quicunque unitur Deo, ipſi corroboratur calidum & humidum per vim animæ, & tunc vivit homo ultra limitatum tempus.*

(*b*) Eubulus *apud* Athenæum, *l.* 7. *c.* 1. *introducit Bacchum loquentem in hunc modum;*
Tres tantùm ſanis ego crateras miſceo:
Unum Valetudinis, & hunc primum Oedipum;
Secundum Amoris; & Soporis tertium:
Quo, quæ ſapere ſolent, eunt hauſto domum.
Nam quartus eſt haud amplius crater meus,
Sed Contumeliæ; velut huic proximus.
Clamoris, &c.
Nam plurimum vini inditum in vas parvulum
Sternit ſine omni, quem replet, negotio.

*Prov. 23. 29, 30.

22. Secondly, Oftentimes Providence intervenes, and makes the way ſhorter; God, for the iniquity of man, not ſuffering Nature to take her courſe, but ſtopping her in the midſt of her journey. Againſt this *David* prayed, *O my God, cut me not off in the midſt of my days.* But in this there is ſome variety. For God does it ſometimes in mercy, ſometimes in judgment. *The righteous die, and no man regardeth; not conſidering that they are taken away from the evil to come.* God takes the righteous man haſtily to his Crown, leſt temptation ſnatch it from him by interrupting his hopes and ſanctity. And this was the caſe of the old World. For from *Adam* to the Floud by the Patriarchs were eleven generations, but by *Cain*'s line there were but eight, ſo that *Cain*'s poſterity were longer-liv'd: becauſe God, intending to bring the Floud upon the World, took delight to reſcue his elect from the dangers of the preſent impurity and the future Deluge. *Abraham* lived five years leſs than his ſon *Iſaac*, it being (ſay the Doctours of the *Jews*) intended for mercy to him, that he might not ſee the iniquity of his Grandchild *Eſau*. And this the Church for many Ages hath believed in the caſe of baptized Infants dying before the uſe of Reaſon. For beſides other cauſes in the order of Divine Providence, one kind of mercy is done to them too: for although their condition be of a lower form, yet it is ſecured by that timely (ſhall I call it?) or untimely death. But theſe are caſes extraregular: ordinarily and by rule God hath revealed his purpoſes of interruption of the lives of ſinners to be in anger and judgment. For when men commit any ſignal and grand impiety, God ſuffers not Nature to take her courſe, but ſtrikes a ſtroke with his own hand. To which purpoſe I think it a remarkable inſtance which is reported by *Epiphanius*, that for 3332 years, even to the twentieth Age, there was not one example of a Son that died before his Father, but the courſe of Nature was kept, that he who was firſt born in the deſcending line did die firſt; (I ſpeak of natural death, and therefore *Abel* cannot be oppoſed to this obſervation;) till that *Terah* the father of *Abraham* taught the people to make Images of clay, and worſhip them: and concerning him it was firſt remarked, that *Haran died before his father Terah in the land of his nativity:* God by an unheard-of Judgment and a rare accident puniſhing his newly-invented crime. And when-

Pſal. 102. 24.

Iſa. 57. 1.

Lib. 1. *tom.* 1. *Panar. ſect.* 6.

Gen. 11. 28.

when-ever such intercision of a life happens to a vicious person, let all the world acknowledge it for a Judgment: and when any man is guilty of evil habits or unrepented sins, he may therefore expect it, because it is threatned and designed for the lot and curse of such persons. This is threatned to Covetousness, Injustice and Oppression. *As a Partridge sitteth on eggs, and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a Fool.* The same is threatned to Voluptuous persons in the highest caresses of delight; and *Christ* told a parable with the same design. The rich man said, *Soul, take thy ease: But God answered, O fool, this night shall thy Soul be required of thee.* *Zimri* and *Cozbi* were slain in the trophies of their lust. And it was a sad story which was told by *Thomas Cantipratanus*: Two Religious persons tempted by each other in the vigour of their youth, in their very first pleasures and opportunities of sin were both struck dead in their embraces and posture of entertainment. God (*a*) smote *Jeroboam* for his Usurpation and Tyranny, and he died. (*b*) *Saul* died for Disobedience against God, and asking counsel of a Pythoniss. God smote (*c*) *Uzziah* with a Leprosie for his profaneness; and distressed ‖ *Ahaz* sorely for his Sacrilege; and (*d*) sent a horrid disease upon *Jehoram* for his Idolatry. These instances represent Voluptuousness and Covetousness, Rapine and Injustice, Idolatry and Lust, Profaneness and Sacrilege, as remarked by the signature of exemplary Judgments to be the means of shortening the days of man; God himself proving the Executioner of his own fierce wrath. I instance no more, but in the singular case of *Hananiah* the false Prophet: *Thus saith the* LORD, *Behold, I will cut thee from off the face of the earth; this year thou shalt die, because thou hast taught Rebellion against the* LORD. That is the curse and portion of a false Prophet, a short life, and a sudden death of God's own particular and more immediate infliction.

Jer. 17. 11.

(*a*) 2 Chron. 13. 20.
(*b*) 1 Chron. 10. 13.
(*c*) 2 Chron. 26. 19.
‖ 2 Kings 16.
(*d*) 2 Chron. 21. 18.

Jer. 28. 16.

23. And thus also the sentence of the Divine anger went forth upon criminal persons in the New Testament. Witness the Disease of *Herod*, *Judas*'s Hanging himself, the Blindness of *Elymas*, the Sudden death of *Ananias* and *Sapphira*, the Buffetings with which Satan afflicted the bodies of persons excommunicate. Yea, the blessed Sacrament of *Christ*'s Body and Bloud, which is intended for our spiritual life, if it be unworthily received, proves the cause of a natural death. *For this cause many are weak and sickly among you, and many are fallen asleep*, saith S. *Paul* to the *Corinthian* Church.

1 Cor. 11. 30.

24. Thirdly, But there is yet another manner of ending man's life, by way of Chance or Contingency: meaning thereby the manner of God's Providence and event of things which is not produced by the disposition of natural causes, nor yet by any particular and special act of God; but the event which depends upon accidental causes, not so certain and regular as nature, not so conclusive and determined as the acts of decretory Providence, but comes by disposition of causes irregular to events rare and accidental. This *David* expresses by *entring into battel*. And in this, as in the other, we must separate cases extraordinary and rare from the ordinary and common. Extraregularly, and upon extraordinary reasons and permissions, we find that holy persons have miscarried in battel. So the *Israelites* fell before *Benjamin*; and *Jonathan*, and *Uriah*, and many of the Lord's champions, fighting against the *Philistines*. But in these deaths as God served other ends of Providence, so he kept to the good men that fell all the mercies of the Promise, by giving them a greater blessing of event and compensation. In the more ordinary course of Divine dispensation, they that prevaricate the Laws of God are put out of protection; God withdraws his special Providence, or their tutelar Angel, and leaves them exposed to the influences of Heaven, to the power of a Constellation, to the accidents of Humanity, to the chances of a Battel, which are so many and various, that it is ten thousand to one, a man in that case never escapes. And in such variety of contingencies there is no probable way to assure our safety, but by a holy life to endear the Providence of God to be our Guardian. It was a remarkable saying of *Deborah*, *The Stars fought in their courses*, or *in their orbs, against Sisera*. *Sisera* fought when there was an evil Aspect or malignant influence of Heaven upon him. For even the smallest thing that is in opposition to us is enough to turn the chance of a Battel; that although it be necessary for defence of the godly that a special Providence should intervene, yet to confound the impious no special act is requisite. If God exposes them to the ill aspect of a Planet, or any other casualty, their days are interrupted, and they die. And this is the meaning of the Prophet * *Jeremy*, *Be not ye dismayed at the signs of Heaven, for the Heathen are dismayed at them*: meaning, that God will over-rule all inferiour

Judg. 5. 20.

* Jer. 10. 2. *Gentes signa dierum & numerum mensis aut hebdomada cum metu superstitioso observârunt. Quarta luna infausta reputabatur, unde proverbium,* ἐν τετράδι γενηθῆς. *Hujusmodi dies Graci* ἀποφράδας *vocant; Latini, nefastos. Hesiodus quintas omnino suspectas habet.* Πέμπτας δ' ἐχέλευθος, ἐπεὶ χαλεπαίνει ἐέλδωρ. Ἐν πέμπτῃ γάρ φασιν Ἐρινύας ἀμφιπολεύειν.

causes

causes for the safety of his servants, but the wicked shall be exposed to chance and humane accidents; and the signs of Heaven, which of themselves do but signifie, or at most but dispose and incline towards events, shall be enough to actuate and consummate their ruine. And this is the meaning of that Proverb of the *Jews*, * *Israel hath no Planet*: which they expounded to mean, If they observe the Law, the Planets shall not hurt them, God will over-rule all their influences; but if they prevaricate and rebell, the least Star in the firmament of Heaven shall bid them battel, and overthrow them. A stone shall lie in a wicked man's way, and God shall so expose him to it, leaving him so unguarded and defenceless, that he shall stumble at it and fall, and break a bone, and that shall produce a Fever, and the Fever shall end his days. For not onely every creature, when it is set on by God, can prove a ruine: but if we be not by the Providence of God defended against it, we cannot behold the least atome in the Sun without danger of losing an eye, nor eat a grape without fear of choaking, nor sneeze without breaking of a vein. And *Arius*, going to the ground, purged his entralls forth, and fell down unto the earth and died. Such and so miserable is the great insecurity of a sinner. And of this *Job* had an excellent meditation. *How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst?* This is he that *dieth in his full strength, being wholly at ease and quiet.*

Job 21. 17.
Verse 21.
Verse 23.

* *Non est planeta Israeli.*
Μία φυλακὴ ἡ εὐσέβεια· εὐσεβοῦς γὰρ δυσμάτα ἡ δεῖμων κακὸς, ὅτι αἰμοδρφὴν κρατεῖ. Θεὸς γὰρ βύει) ἡ εὐσεβὴ ἐκ παντὸς κακοῦ· τὸ γὰρ ἂν, ἢ μύον ἦν, ἐν δυσφαίνοις ἀγαθὸν ἔστιν εὐσέβεια. *apud* Lactant.
Δύναι) ὁ σοφὸς πολλὰ ἀνασρέψαι ἐνεργοῖ ἀπ' ἀστέρων. Ptolem. *id est,*
Sapiens dominabitur astris.

25. I sum up this discourse with an observation that is made concerning the Family of *Eli*, upon which, for the remisness of Discipline on the Father's part, and for the Impiety and Profaneness of his Sons, God sent this Curse, *All the increase of their house shall die in the flower of their age.* According to that sad malediction it happened for many generations; the Heir of the Family died as soon as he begat a Son to succeed him: till the Family being wearied by so long a Curse, by the Counsel of Rabbi *Johanan Ben Zachary*, betook themselves universally to a sedulous and most devout meditation of the Law, that is, to an exemplar Devotion and strict Religion: but then the Curse was turned into a Blessing, and the line masculine lived to an honourable old age. For the Doctours of the *Jews* said, that God often changes his purposes concerning the death of man, when the sick person is *liberal in Alms*, or *fervent in Prayer*, or *changes his Name*, that is, gives up his name to God by the serious purposes and religious vows of holy Obedience. *He that followeth after righteousness* (Alms it is in the vulgar *Latine*) *and mercy findeth life*; that verifies the first: and the fervent Prayer of *Hezekiah* is a great instance of the second: and all the precedent discourse was intended for probation of the third, and proves that no disease is so deadly as a deadly Sin; and the ways of Righteousness are therefore advantages of Health, and preservatives of Life, (when health and life are good for us,) because they are certain title to all God's Promises and Blessings.

1 Sam. 2. 33.
Prov. 21. 21.

26. Upon supposition of these premisses I consider there is no cause to wonder, that tender persons and the softest women endure the violences of art and Physick, sharp pains of Causticks and Cupping-glasses, the abscission of the most sensible part, for preservation of a mutilous and imperfect body: but it is a wonder that, when God hath appointed a remedy in Grace apt to preserve Nature, and that a dying unto sin should prolong our natural life, yet few men are willing to try the experiment. They will buy their life upon any conditions in the world but those which are the best and easiest, any thing but Religion and Sanctity; although for so doing they are promised that immortality shall be added to the end of a long life, to make the life of a mortal partake of the eternal duration of an Angel, or of God himself.

27. Fifthly, The last testimony of the Excellency and Gentleness of *Christ*'s yoke, the fair load of Christianity, is the Reasonableness of it, and the Unreasonableness of its contrary. For whatsoever the wisest men in the world in all Nations and Religions did agree upon as most excellent in it self, and of greatest power to make political, or future and immaterial felicities, all that and much more the Holy *Jesus* adopted into his Law. For they receiving sparks or single irradiations from the regions of light, or else having fair tapers shining indeed excellently in representations and expresses of Morality, were all involved and swallowed up into the body of light, the Sun of Righteousness. *Christ*'s Discipline was the breviary of all the Wisedom of the best men, and a fair copy and transcript of his Father's Wisedom: and there is nothing in the laws of our Religion

Religio sapientiam adauget & sapientia religionem. Lactan.
Σοφῷ γὰρ αἰχεῖν ἐξαμαθύνειν. Æschy. *Prometh.*

Religion but what is perfective of our ſpirits, excellent rules of Religion, and rare expedients of obeying God by the neareſt ways of imitation, and ſuch duties which are the proper ways of doing benefits to all capacities and orders of men. But I remember, my deſign now is not to repreſent Chriſtianity to be a better Religion than any other; for I ſpeak to Chriſtians, amongſt whom we preſuppoſe that: but I deſign to invite all Chriſtians in name to be ſuch as they are called, upon the intereſt of ſuch arguments which repreſent the advantages of Obedience to our Religion as it is commanded us by God. And this I ſhall doe yet farther, by conſidering, as touching thoſe Chriſtian names who apprehend Religion as the Faſhion of their Countrey, and know no other uſe of a Church but cuſtomary, or ſecular and profane, that, ſuppoſing Chriſtian Religion to have come from God, as we all profeſs to believe, there are no greater fools in the world than ſuch whoſe life conforms not to the pretence of their Baptiſm and Inſtitution. They have all the ſigns and characters of fools, and undiſcreet, unwary perſons.

28. Firſt, Wicked perſons, like children and fools, chuſe the preſent, whatſoever it is, and neglect the infinite treaſures of the future. They that have no faith nor foreſight have an excuſe for ſnatching at what is now repreſented, becauſe it is that *all* which can move them. But then, ſuch perſons are infinitely diſtant from wiſedom, whoſe underſtanding neither Reaſon nor Revelation hath carried farther than the preſent adherences: not onely becauſe they are narrow ſouls who cannot look forward, and have nothing to diſtinguiſh them from beaſts, who enjoy the preſent, being careleſs of what is to come; but alſo becauſe whatſoever is preſent is not fit ſatisfaction to the ſpirit, nothing but gluttings of the ſenſe and ſottiſh appetites. *Moſes* was a wiſe perſon, and ſo eſteemed and reported by the Spirit of God, becauſe *he deſpiſed the pleaſures of Pharaoh's Court, having an eye to the recompence of reward*; that is, becauſe he deſpiſed all the preſent arguments of delight, and preferred thoſe excellencies which he knew ſhould be infinitely greater, as well as he knew they ſhould be at all. He that would have rather choſen to ſtay in the Theatre and ſee the ſports out, than quit the preſent Spectacle upon aſſurance to be adopted into *Cæſar*'s family, had an offer made him too great for a fool: and yet his misfortune was not big enough for pity, becauſe he underſtood nothing of his felicity, and rejected what he underſtood not. But he that prefers moments before eternity, and deſpiſes the infinite ſucceſſions of eternal Ages, that he may enjoy the preſent, not daring to truſt God for what he ſees not, and having no objects of his affections but thoſe which are the objects of his eyes, hath the impatience of a child, and the indiſcretion of a fool, and the faithleſneſs of an unbeliever. The Faith and Hope of a Chriſtian are the graces and portions of ſpiritual wiſedom, which *Chriſt* deſigned as an antidote againſt this folly.

Εἰ μὲ γὰρ προέπλεπε πρὸς ἀνθρώπους ἀφορᾶν, ἢ μὲ ἀνδρὸς ἀνὴρ παρῆλθε, τὸ χαλὸν μόνον. Hierocl.

29. Secondly, Children and fools chuſe to pleaſe their Senſes rather than their Reaſon, becauſe they ſtill dwell within the regions of Senſe, and have but little reſidence amongſt intellectual eſſences. And becauſe the needs of Nature firſt employ our ſenſual appetites, theſe being firſt in poſſeſſion would alſo fain retain it, and therefore for ever continue their title, and perpetually fight for it. But becauſe the inferiour faculty fighting againſt the ſuperiour is no better than a Rebel, and that it takes Reaſon for its enemy, it ſhews ſuch actions which pleaſe the Senſe, and do not pleaſe the Reaſon, to be unnatural, monſtrous and unreaſonable. And it is a great diſreputation to the underſtanding of a man, to be ſo couzened and deceived, as to chuſe Money before a moral Vertue; to pleaſe that which is common to him and beaſts, rather than that part which is a communication of the Divine nature; to ſee him run after a bubble which himſelf hath made, and the Sun hath particoloured, and to deſpiſe a treaſure, which is offered to him to call him off from purſuing that emptineſs and nothing. But ſo does every vitious perſon, he feeds upon huſks, and loaths Manna; worſhips Cats and Onions, the beggarly and baſeſt of *Egyptian* Deities, and neglects to adore and honour the eternal God: he prefers the ſociety of Drunkards before the communion of Saints; or the fellowſhip of Harlots before a Chore of pure, chaſt and immaterial Angels; the ſickneſs and filth of Luxury before the health and purities of Chaſtity and Temperance; a diſh of red lentil pottage before a Beniſon; Drink before Immortality, Money before Mercy, Wantonneſs before the ſevere Precepts of Chriſtian Philoſophy, Earth before Heaven, and Folly before the crowns and ſceptres and glories of a Kingdom. Againſt this Folly Chriſtian Religion oppoſes contempt of things below, and ſetting our affections on things above.

30. Thirdly, Children and fools propound to themſelves Ends ſilly, low and cheap, the getting of a nut-ſhell or a bag of cherry-ſtones, a gaud to entertain the fancy of a few minutes; and in order to ſuch ends direct their counſels and deſigns. And indeed in this they are innocent. But perſons not living according to the Diſcipline of Chriſti-

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anity are as fooliſh in the deſignation of their Ends, chuſing things as unprofitable and vain to themſelves, and yet with many mixtures of malice and injuriouſneſs both to themſelves and others. His end is to couzen his Brother of a piece of Land, or to diſgrace him by telling of a lie, to ſupplant his fortune, to make him miſerable: Ends which wiſe men and good men look upon as miſeries and perſecutions, inſtruments of affliction and regret; becauſe every man is a member of a ſociety, and hath ſome common terms of union and conjuncture, which make all the body ſuſceptive of all accidents to any part. And it is a great folly, for pleaſing of the eye, to ſnatch a knife which cuts our fingers; to bring affliction upon my brother or relative, which either muſt affect me, or elſe I am an uſeleſs, a baſe or dead perſon. The ends of Vice are ignoble and diſhonourable. To diſcompoſe the quiet of a family, or to create jealouſies, or to raiſe wars, or to make a man leſs happy, or apparently miſerable, or to fiſh for the Devil, and gain Souls to our Enemy, or to pleaſe a paſſion that undoes us, or to get ſomething that cannot ſatisfie us; this is the chain of counſels, and the great aims of unchriſtian livers: they are all of them extreme great miſeries. And it is a great undecency for a man to propound an end leſs and more imperfect than our preſent condition: as if we went about to unravel our preſent compoſure, and to unite every degree of eſſence and capacity, and to retire back to our firſt matter and unſhapen ſtate, hoping to get to our journey's end by going backwards. Againſt this folly the Holy *Jeſus* oppoſed the Fourth Beatitude, or Precept of *hungring and thirſting after Righteouſneſs.*

31. Fourthly, But children and fools, what-ever their ends be, they purſue them with as much weakneſs and folly as they firſt choſe them with indiſcretion; running to broken ciſterns or to puddles to quench their thirſt. When they are hungry, they make phantaſtick banquets, or put Coloquintida into their pottage, that they may be furniſhed with pot-herbs: or are like the Aſs that deſired to flatter his Maſter, and therefore fawned upon him like a Spaniel, and bruiſed his ſhoulders. Such undecencies of means and proſecutions of intereſts we find in unchriſtian courſes. It may be they propound to themſelves Riches for their end, and they uſe Covetouſneſs for their means, and that brings nought home: or elſe they ſteal to get it, and they are apprehended, and made to reſtore fourfold. Like moths gnawing a garment they devour their own houſe, and by greedineſs of deſire they deſtroy their content, making impatience the parent and inſtrument of all their felicity. Or they are ſo greedy and imaginative, and have raiſed their expectation by an over-valuing eſteem of temporary felicities, that when they come they fall ſhort of their promiſes, and are indeed leſs than they would have been, by being before hand apprehended greater than they could be. If their deſign be to repreſent themſelves innocent and guiltleſs of a ſuſpicion or a fault, they deny the fact, and double it. When they would repair their loſſes they fall to Gaming: and beſides that they are infinitely full of fears, paſſions, wrath and violent diſturbances in the various chances of their game; that which they uſe to reſtore their fortune ruines even the little remnant, and condemns them to beggary, or what is worſe. Thus evil men ſeek for content out of things that cannot ſatisfie, and take care to get that content; that is, they raiſe War to enjoy preſent Peace, and renounce all Content to get it. They ſtrive to depreſs their Neighbours, that they may be their equals; to diſgrace them, to get reputation to themſelves; (which arts being ignoble doe them the moſt diſparagement;) and reſolve never to enter into the felicities of God by content taken in the proſperities of man: which is a making our ſelves wretched by being wicked. Malice and Envy is indeed a mighty curſe; and the Devil can ſhew us nothing more fooliſh and unreaſonable than Envy, which is in its very formality a curſe, an eating of coals and vipers becauſe my neighbour's table is full, and his cup is crowned with health and plenty. The Chriſtian Religion, as it chuſeth excellent ends, ſo it uſeth proportionate and apt means. The moſt contradictory accident in the world, when it becomes hallowed by a pious and Chriſtian deſign, becomes a certain means of felicity and content. To quit our lands for *Chriſt*'s ſake will certainly make us rich; to depart from our friends will encreaſe our relations and beneficiaries: but the ſtriving to ſecure our temporal intereſts by any other means than obedient actions or obedient ſufferings, is declared by the Holy *Jeſus* to be the greateſt improvidence and ill-husbandry in the world. Even in this world *Chriſt* will repay us an hundred-fold for all our loſſes which we ſuffer for the intereſts of Chriſtianity. In the ſame proportion we find, that all Graces doe the work of humane felicities with a more certain power and infallible effect than their contraries. Gratitude endears Benefits, and procures more Friendſhips: Confeſſion gets

Τὰ δεινὰ κέρδη πημονὰς ἐφεῖδε. Sophoc. *Antig.* *Hos felicitas ingrata ſuperfluit, ut ſemper pleni ſpei, vacui commodorum, præſentibus careant, dum futura proſpectant.* *Panegyr. ad Conſtant. filium.*

gets a pardon; Impudence and lying doubles the fault, and exasperates the offended person: Innocence is bold, and rocks a man asleep; but an evil Conscience is a continual alarm. Against this folly of using disproportionate means in order to their ends the Holy *Jesus* hath opposed the Eight Beatitudes, which by contradictions of nature and improbable causes, according to humane and erring estimate, bring our best and wisest ends to pass infallibly and divinely.

32. But this is too large a field to walk in: for it represents all the flatteries of sin to be a mere couzenage and deception of the Understanding; and we find by this scrutiny, that evil and unchristian persons are infinitely unwise, because they neglect the counsel of their superiours and their guides. They dote passionately upon trifles; they rely upon false foundations and deceiving principles; they are most confident when they are most abused; they are like shelled fish, singing loudest when their house is on fire about their ears, and being merriest when they are most miserable and perishing; when they have the option of two things, they ever chuse the worst; they are not masters of their own actions, but break all purposes at the first temptation; they take more pains to doe themselves a mischief than would secure Heaven: that is, they are rude, ignorant, foolish, unwary and undiscerning people in all senses and to all purposes; and are incurable but by their Obedience and conformity to the Holy *Jesus*, the eternal Wisedom of the Father.

33. Upon the strength of these premisses the yoke of Christianity must needs be apprehended light, though it had in it more pressure than it hath: because lightness or heaviness being relative terms are to be esteemed by comparison to others. Christianity is far easier than the yoke of *Moses*'s Law, not onely because it consists of fewer Rites, but also because those perfecting and excellent Graces which integrate the body of our Religion are made easie by God's assisting, and the gifts of the Holy Ghost: and we may yet make it easier by Love and by Fear, which are the proper products of the Evangelical Promises and Threatnings. For I have seen persons in affrightment have carried burthens, and leaped ditches, and climbed walls, which their natural power could never have done. And if we understood the sadnesses of a cursed Eternity, from which we are commanded to fly, and yet knew how near we are to it, and how likely to fall into it, it would create fears greater than a sudden fire, or a midnight alarm. And those unhappy souls who come to feel this truth, when their condition is without remedy, are made the more miserable by the apprehension of their stupid folly. For certainly the accursed Spirits feel the smart of Hell once doubled upon them, by considering by what vain unsatisfying trifles they lost their happiness, with what pains they perished, and with how great ease they might have been beatified. And certain it is, Christian Religion hath so furnished us with assistences, both exteriour and interiour, both of persuasion and advantages, that whatsoever *Christ* hath doubled upon us in perfection he hath alleviated in aids.

34. And then if we compare the state of Christianity with Sin, all the preceding discourses were intended to represent how much easier it is to be a Christian, than a vile and wicked person. And he that remembers, that whatever fair allurements may be pretended as invitations to a sin, are such false and unsatisfying pretences, that they drive a man to repent him of his folly, and like a great laughter end in a sigh, and expire in weariness and indignation; must needs confess himself a fool for doing that which he knows will make him repent that ever he did it. A sin makes a man afraid when it thunders, and in all dangers the sin detracts the visour, and affrights him and visits him when he comes to die, upbraiding him with guilt, and threatning misery. So that Christianity is the easiest Law and the easiest state, it is more perfect and less troublesome; it brings us to Felicity by ways proportionable, landing us in rest by ease and unperplexed journeys. This Discourse I therefore thought necessary, because it reconciles our Religion with those passions and desires which are commonly made the instruments and arguments of sin. For we rarely meet with such spirits which love Vertue so metaphysically, as to abstract her from all sensible and delicious compositions, and love the purity of the Idea. S. *Lewis* the King sent *Ivo* Bishop of *Chartres* on an Embassy: and he told, that he met a grave Matron on the way with fire in one hand, and water in the other; and, observing her to have a melancholick, religious and phantastick deportment and look, asked her what those symbols meant, and what she meant to doe with her fire and water. She answered, My purpose is with the fire to burn Paradise, and with my water to quench the flames of Hell; that men may serve God without the incentives of hope and fear, and purely for the love of God. Whether the Woman were onely imaginative and sad, or also zealous,

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I know not. But God knows he would have few Diſciples, if the arguments of invitation were not of greater promiſe than the labours of Vertue are of trouble. And therefore the Spirit of God knowing to what we are inflexible, and by what we are made moſt ductile and malleable, hath propounded Vertue cloathed and dreſſed with ſuch advantages as may entertain even our Senſitive part and firſt deſires; that thoſe alſo may be invited to Vertue who underſtand not what is juſt and reaſonable, but what is profitable, who are more moved with advantage than juſtice. And becauſe emolument is more felt than innocence, and a man may be poor for all his gift of Chaſtity; the Holy *Jeſus*, to endear the practices of Religion, hath repreſented *Godlineſs* to us under the notion of *gain*, and *ſin* as *unfruitfull*. And yet beſides all the natural and reaſonable advantages, every Vertue hath a ſupernatural reward, a gracious promiſe attending; and every Vice is not onely naturally deformed, but is made more ugly by a threatning, and horrid by an appendent curſe. Henceforth therefore let no man complain that the Commandments of God are impoſſible; for they are not onely poſſible, but eaſie: and they that ſay otherwiſe, and doe accordingly, take more pains to carry the inſtruments of their own death, than would ſerve to aſcertain them of life. And if we would doe as much for *Chriſt* as we have done for Sin, we ſhould find the pains leſs, and the pleaſure more. And therefore ſuch complainers are without excuſe. For certain it is, they that can go in foul ways, muſt not ſay they cannot walk in fair: they that march over rocks in deſpite of ſo many impediments, can travel the even ways of Religion and Peace, when the Holy *Jeſus* is their Guide, and the Spirit is their Guardian, and infinite Felicities are at their journey's end, and all the reaſon of the world, political, œconomical and perſonal, do entertain and ſupport them in the travel of the paſſage.

——Quis enim virtutem amplectitur ipſam, Præmia ſi tollas?
Sublatis ſtudiorum pretiis, etiam ſtudia peritura, ut minus decora. Tacit.
Vide Ciceron. *Tuſcul.* 2. Lact. *l.* 3. *c.* 27. *Inſtit.*
Virtus per ſeipſam non beata eſt, quoniam in perſeverendis, ut dixi, malis tota vis ejus eſt.
Idem, *c.* 12. Aug. *ep.* 12.

The PRAYER.

O *Eternal* Jeſus, *who gaveſt Laws unto the world, that mankind, being united to thee by the bands of Obedience, might partake of all thy glories and felicities, open our underſtanding, give us the ſpirit of diſcerning, and juſt apprehenſion of all the beauties with which thou haſt enamelled Vertue, to repreſent it beauteous and amiable in our eyes; that by the allurements of exteriour decencies and appendent bleſſings our preſent deſires may be entertained, our hopes promoted, our affections ſatisfied, and Love entring in by theſe doors may dwell in the interiour regions of the Will. O make us to love thee for thy ſelf, and Religion for thee, and all the inſtruments of Religion in order to thy glory and our own felicities. Pull off the viſours of Sin, and diſcover its deformities by the lantern of thy Word and the light of the Spirit; that I may never be bewitched with ſottiſh appetites. Be pleaſed to build up all the contents I expect in this world upon the intereſts of a vertuous life, and the ſupport of Religion; that I may be rich in Good works, content in the iſſues of thy Providence, my Health may be the reſult of Temperance and ſeverity, my Mirth in ſpiritual emanations, my Reſt in Hope, my Peace in a good Conſcience, my Satisfaction and acquieſcence in thee: that from Content I may paſs to an eternal Fulneſs, from Health to Immortality, from Grace to Glory, walking in the paths of Righteouſneſs, by the waters of Comfort, to the land of everlaſting Reſt, to feaſt in the glorious communications of Eternity, eternally adoring, loving and enjoying the infinity of the ever-Bleſſed and myſterious Trinity; to whom be glory, and honour, and dominion, now and for ever.* Amen.

DISCOURSE

DISCOURSE XVI.

Of Certainty of Salvation.

Ad Num. 17.

1. WHEN the Holy *Jesus* took an account of the first Legation and voiage of his Apostles, he found them rejoycing in privileges and exteriour powers, in their authority over unclean spirits: but weighing it in his balance, he found the cause too light, and therefore diverted it upon the right object; *Rejoyce that your names are written in Heaven.* The revelation was confirmed and more personally applied in answer to St. *Peter's* Question, *We have forsaken all and followed thee: what shall we have therefore?* Their LORD answered, *Ye shall sit upon twelve thrones judging the twelve tribes of Israel.* Amongst these persons to whom *Christ* spake *Judas* was; he was one of the Twelve, and he had a throne allotted for him; his name was described in the Book of life, and a Sceptre and a Crown was deposited for him too. For we must not judge of *Christ's* meaning by the event, since he spake these words to produce in them Faith, comfort and joy in the best objects. It was a Sermon of duty as well as a Homily of comfort, and therefore was equally intended to all the college. And since the number of thrones is proportioned to the number of men, it is certain there was no exception of any man there included; and yet it is as certain *Judas* never came to sit upon the throne, and his name was blotted out of the Book of life. Now if we put these ends together, that in Scripture it was not revealed to any man concerning his final condition, but to the dying penitent Thief, and to the twelve Apostles, that twelve thrones were designed for them, and a promise made of their inthronization; and yet that no man's final estate is so clearly declared miserable and lost as that of *Judas*, one of the Twelve, to whom a throne was promised; the result will be, that the election of holy persons is a condition allied to duty, absolute and infallible in the general, and supposing all the dispositions and requisites concurring; but fallible in the particular, if we fall off from the mercies of the Covenant, and prevaricate the conditions. But the thing which is most observable is, that if in persons so eminent and privileged, and to whom a revelation of their Election was made as a particular grace, their condition had one weak leg, upon which because it did relie for one half of the interest, it could be no stronger than its supporters; the condition of lower persons, to whom no revelation is made, no privileges are indulged, no greatness of spiritual eminency is appendent, as they have no greater certainty in the thing, so they have less in person, and are therefore to *work out their salvation with* great *fears and tremblings* of spirit.

Quod dixit Jesus 72 Discipulis, Lucæ 10. v. 20. *Eorum nomina descripta esse in cœlo; prædestinationem licèt aliquatenus denotet, non tamen ad gloriam, sed ad munus Evangelicum & ministerium in regno. Alii autem verba illa non rem factì denotare, sed causam gaudii tantùm enarrare justam & legitimam; ex suppositione scil. & quando hoc contigerit, aut ad effectum perducetur. Utcunque autem verba significent, certum est, Doctores Ecclesiæ non paucos tradidisse, 72. Discipulos Christum reliquisse, nec rediisse denuo.*

2. The purpose of this consideration is, that we do not judge of our final condition by any discourses of our own, relying upon God's secret Counsels, and Predestination of Eternity. This is a mountain upon which whosoever climbs, like *Moses*, to behold the land of *Canaan* at great distances, may please his eyes, or satisfie his curiosity, but is certain never to enter that way. It is like enquiring into fortunes, concerning which *Phavorinus* the Philosopher spake not unhandsomely; "They that foretell events of destiny "and secret providence, either foretell sad things, or prospe- "rous. If they promise prosperous, and deceive, you are "made miserable by a vain speculation. If they threaten ill "fortune, and say false, thou art made wretched by a false fear. But if they foretell "adversity, and say true, thou art made miserable by thy own apprehension before "thou art so by destiny; and many times the fear is worse than the evil feared. But if "they promise felicities, and promise truly what shall come to pass; then thou shalt be "wearied by an impatience and a suspended hope, and thy hope shall ravish and * deflow- "er the joys of thy possession. Much of it is hugely applicable to the present Question. And our Blessed Lord, when he was petitioned that he would grant to the two sons of *Zebedee*, that they might sit, one on the right hand, and the other on the left in his Kingdom,

Ad scelus ab hujusmodi votis facillimè transitur. Tacit.

—— *Nos parvum ac debilè vulgus*
Scrutamur penitùs Superos: hinc pallor & iræ,
Hinc scelus, insidiæque, & nulla modestia voti.
Statius.

* *Futurum gaudii fructum spes tibi jam præflorave-rit.* A. Gellius, *l.* 14.

rejected their desire, and onely promised them what concerned their duty and their suffering, referring them to that, and leaving the final event of men to the disposition of his Father. This is the great Secret of the Kingdom, which God hath locked up and
2 Tim. 2. 19. sealed with the counsels of Eternity. *The sure foundation of God standeth, having this seal, The Lord knoweth who are his.* This seal shall never be broken up till the great day of *Christ*: in the mean time the Divine knowledge is the onely repository of the final sentences, and this *way of God is unsearchable and past finding out.* And therefore if we be solicitous and curious to know what God in the counsels of Eternity hath decreed concerning us, he hath in two fair Tables described all those sentences from whence we must take accounts, the revelations of Scripture, and the book of Conscience. The first recites the Law and the conditions; the other gives in evidence. The first is clear, evident and conspicuous: the other, when it is written with large characters, may also be discerned; but there are many little accents, periods, distinctions, and little significations of actions, which either are there written in water, or sullied over with carelesness, or blotted with forgetfulness, or not legible by ignorance, or misconstrued by interest and partiality, that it will be extremely difficult to reade the hand upon the wall, or to copy out one line of the eternal sentence. And therefore excellent was
Eccles 3. 21,22. the counsel of the Son of *Sirach*, *Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what is commanded thee think thereupon with reverence: for it is not needfull for thee to see with thine eyes the things that are in secret.* For whatsoever God hath revealed in general concerning Election, it concerns all persons within the pale of Christianity. He hath conveyed notice to all Christian people, that they are the *sons* of God, that they are the *heirs* of Eternity, *coheirs with Christ, partakers of the Divine nature*; meaning, that such they are by the design of God, and the purposes of the manifestation of his Son. The Election of God is disputed in Scripture to be an act of God separating whole Nations, and rejecting others: in each of which, many particular instances there were contrary to the general and universal purpose; and of the elect Nations many particulars perished, and many of the rejected people *sate down with Abraham, Isaac and Jacob in the kingdom of Heaven.* And to those persons to whom God was more particular, and was pleased to shew the scrolls of his eternal counsels, and to reveal their particular Elections, as he did to the twelve Apostles, he shewed them wrapped up and sealed: and, to take off their confidences or presumptions, he gave probation in one instance, that those scrolls may be cancelled, that his purpose concerning particulars may be altered by us; and therefore that he did not discover the bottom of the Abysse, but some purposes of special grace and indefinite design. But his peremptory, final, unalterable Decree he keeps in the cabinets of the eternal Ages, never to be unlocked till the Angel of the Covenant shall declare the unalterable universal Sentence.

3. But as we take the measure of the course of the Sun by the dimensions of the shadows made by our own bodies or our own instruments: so must we take the measures of Eternity by the span of a man's hand, and guess at what God decrees of us, by considering how our relations and endearments are to him. And it is observable, that all the confidences which the Spirit of God hath created in the Elect are built upon Duty,
1 John. 3. 14. and stand or fall according to the strength or weakness of such supporters. *We know we are translated from death to life by our love unto the Brethren:* meaning, that the performance of our Duty is the best consignation to Eternity, and the onely testimony God gives us of our Election. And therefore we are to make our judgments accordingly. And here I consider, that there is no state of a Christian in which by virtue of the Covenant of the Gospel it is effectively and fully declared that his sins are actually pardoned, but onely in Baptism, at our first coming to *Christ*, when he *redeems us from our vain conversation*, when he makes us become *Sons of God*, when he *justifies us freely by his grace*, when we are purified by Faith, when we make a Covenant with *Christ* to live for ever according to his Laws. And this I shall suppose I have already proved and explicated in the Discourse of Repentance. So that whoever is certain he hath not offended God since that time, and in nothing transgresseth the Laws of Christianity, he is certain that he actually remains in the state of Baptismal Purity: but it is too certain that this certainty remains not long, but we commonly throw some dirt into our waters of Baptism, and stain our white robe which we then put on.

4. But then, because our restitution to this state is a thing that consists of so many parts, is so divisible, various and uncertain whether it be arrived to the degree of Innocence, (and our Innocence consists in a Mathematical point, and is not capable of degrees any more than Unity, because one stain destroys our being innocent,) it

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is therefore a very difficult matter to say that we have done all our duty towards our restitution to Baptismal grace: and if we have not done all that we can doe, it is harder to say that God hath accepted that which is less than the conditions we entred into when we received the great Justification and Pardon of sins. We all know we doe less than our duty, and we hope that God makes abatements for humane infirmities: but we have but a few rules to judge by, and they not infallible in themselves, and we yet more fallible in the application; whether we have not mingled some little minutes of malice in the body of infirmities, and how much will bear excuse, and in what time, and to what persons, and to what degrees, and upon what endeavours we shall be pardoned. So that all the interval between our losing baptismal grace and the day of our death we walk in a cloud, having lost the certain knowledge of our present condition by our prevarications. And indeed it is a very hard thing for a man to know his own heart. And he that shall observe how often himself hath been abused by confidences and secret imperfections, and how the greatest part of Christians in name onely do think themselves in a very good condition, when God knows they are infinitely removed from it; (and yet if they did not think themselves well and sure, it is unimaginable they should sleep so quietly, and walk securely, and consider negligently, and yet proceed confidently;) he that considers this, and upon what weak and false principles of Divinity men have raised their strengths and persuasions, will easily consent to this, that it is very easie for men to be deceived in taking estimate of their present condition, of their being in the state of Grace.

5. But there is great variety of men, and difference of degrees; and every step of returning to God may reasonably add one degree of hope, till at last it comes to the certainty and top of hope. Many men believe themselves to be in the state of Grace, and are not: many are in the state of Grace, and are infinitely fearfull they are out of it: and many that are in God's favour do think they are so, and they are not deceived. And all this is certain. For some sin that sin of Presumption and Flattery of themselves, and some good persons are vexed with violent fears and temptations to despair, and all are not: and when their hopes are right, yet some are strong, and some are weak. For they that are well persuaded of their present condition have persuasions as different as are the degrees of their approach to innocence; and he that is at the highest hath also such abatements which are apt and proper for the conservation of humility and godly fear. *I am guilty of nothing*, (saith St. *Paul*) *but I am not hereby justified*: meaning thus, Though I be innocent, for ought I know, yet God, who judges otherwise than we judge, may find something to reprove in me: *It is God that judges*, that is, concerning my degrees of acceptance and hopes of glory. If the person be newly recovering from a state of sin, because his state is imperfect, and his sin not dead, and his lust active, and his habit not quite extinct, it is easie for a man to be too hasty in pronouncing well. He is wrapt up in a cloak of clouds, hidden and incumbred; and his brightest day is but twilight, and his discernings dark, conjectural and imperfect: and his heart is like a cold hand newly applied to the fire, full of pain, and whether the heat or the cold be strongest is not easie to determine; or like middle colours, which no man can tell to which of the extremes they are to be accounted. But according as persons grow in Grace, so they may grow in confidence of their present condition. It is not certain they will doe so; for sometimes the beauty of the Tabernacle is covered with goats hair and skins of beasts, and holy people do infinitely deplore the want of such Graces which God observes in them with great complacency and acceptance. Both these cases say, that to be certainly persuaded of our present condition is not a Duty: Sometimes it is not possible, and sometimes it is better to be otherwise. But if we consider of this Certainty as a Blessing and a Reward, there is no question but in a great and an eminent Sanctity of life there may also be a great confidence and fulness of persuasion that our present being is well and gracious; and then it is certain that such persons are not deceived. For the thing it self being sure, if the persuasion answers to it, it is needless to dispute of the degree of certainty and the manner of it. Some persons are heartily persuaded of their being reconciled; and of these some are deceived, and some are not deceived: and there is no sign to distinguish them, but by that which is the thing signified: a holy life according to the strict rules of Christian Discipline tells what persons are confident, and who are presumptuous. But the certainty is reasonable in none but in old Christians, habitually holy persons, not in new Converts, or in lately lapsed people: for concerning them we find the Spirit of God speaking

1 Cor. 4. 4.

Cùm multis in rebus offendamus Deum, majorem tamen offensarum partem nè intelligimus quidem; idcirco ait Apostolus, Nihil conscius sum, &c. q. d. Multa delicta committo, quæ committere me non intelligo. Propter hanc causam Propheta ait, Delicta quis intelligit? S. Basil. c. 2. Monast. Constit.

Eccles. 9. 1, 2.

with clauſes of reſtraint and ambiguity, a * *perhaps*, and, ‖ *who knoweth?* and, *peradventure the thoughts of thy heart may be forgiven thee*; God may have mercy on thee. And that God hath done ſo, they onely have reaſon to be confident whom God hath bleſſed with a laſting continuing Piety, and who have wrought out the habits of their precontracted vices.

* *Beatus* Daniel, *præſcius futurorum, de ſententia Dei dubitat. Rem temerariam faciunt qui audacter veniam pollicentur peccantibus.* S. Hieron.

‖ Joel 2. 14. Acts 8. 22.

6. But we find in Scripture many precepts given to holy perſons, being in the ſtate of Grace, to ſecure their ſtanding, and perpetuate their preſent condition. For, (a) *He that endureth unto the end, he* [onely] *ſhall be ſaved*, (ſaid our Bleſſed Saviour:) and, (b) *He that ſtandeth, let him take heed leſt he fall:* and, (c) *Thou ſtandeſt by Faith; be not high-minded, but fear:* and (d) *Work out your Salvation with fear and trembling.* (e) *Hold faſt that thou haſt, and let no man take the crown from thee.* And it was excellent advice; for one Church had (f) *loſt their firſt love*, and was likely alſo to loſe their crown. And St. *Paul* himſelf, who had once entred within the veil, and ſeen unutterable glories, yet was forced to endure hardſhip, and to fight againſt his own diſobedient appetite, and to doe violence to his inclinations, for fear that, *whilſt he preached to others, himſelf ſhould become a caſt-away.* And ſince we obſerve in holy ſtory that *Adam* and *Eve* fell in Paradiſe, and the Angels fell in Heaven it ſelf, ſtumbling at the very jewels which pave the ſtr[illegible] of the celeſtial *Jeruſalem*; and in *Chriſt*'s family, one man for whom his Lord had prepared a throne turned Devil; and that in the number of the Deacons it is ſaid that one turned Apoſtate, who yet had been a man full of the Holy Ghoſt: it will leſſen our train, and diſcompoſe the gayeties of our preſent confidence, to think that our ſecurities cannot be really diſtinguiſhed from danger and uncertainties. For every man walks upon two legs: one is firm, invariable, conſtant and eternal; but the other is his own. God's Promiſes are the objects of our Faith; but the events and final conditions of our Souls, which are conſequent to our duty, can at the beſt be but the objects of our Hope. And either there muſt in this be a leſs certainty, or elſe Faith and Hope are not two diſtinct Graces. *God's gifts and vocation are without repentance*; meaning, on God's part: but the very people concerning whom St. *Paul* uſed the expreſſion were reprobate and cut off, and in good time ſhall be called again; in the mean time many ſingle perſons periſh. *There is no condemnation to them that are in Chriſt Jeſus.* God will look to that, and it will never fail: but then they muſt ſecure the following period, and *not walk after the Fleſh, but after the Spirit. Behold the goodneſs of God towards thee,* (ſaith St. *Paul*) *if thou continue in his goodneſs; otherwiſe thou alſo ſhalt be cut off.* And if this be true concerning the whole Church of the Gentiles, to whom the Apoſtle then made the addreſs, and concerning whoſe election the decree was publick and manifeſt, that they might be cut off, and their abode in God's favour was upon condition of their perſeverance in the Faith; much more is it true in ſingle perſons, whoſe election in particular is ſhut up in the abyſs, and permitted to the condition of our Faith and Obedience, and the revelations of Dooms-day.

(a) Matt. 24. 13. (b) 1 Cor. 10. 12. (c) Rom. 11. 20. (d) Phil. 2. 12. (e) Rev. 3. 11. (f) Chap. 24.

Rom. 11. 29.

Rom. 8. 1.

Rom. 11. 22.

7. Certain it is that God hath given to holy perſons *the Spirit of adoption*, enabling them to *cry, Abba, Father*, and to account themſelves for ſons; and by this *Spirit we know we dwell in him*; and therefore it is called in Scripture *the earneſt of the Spirit*: though at its firſt miſſion, and when the Apoſtle wrote and uſed this appellative, the Holy Ghoſt was of greater ſignification, and a more viſible earneſt and endearment of their hopes, than it is to moſt of us ſince. For the viſible ſending of the Holy Ghoſt upon many Believers in gifts, ſigns and prodigies, was infinite argument to make them expect events as great beyond that, as that was beyond the common gifts of men: juſt as Miracles and Prophecy, which are gifts of the Holy Ghoſt, were arguments of probation for the whole Doctrine of Chriſtianity. And this being a mighty verification of the great Promiſe, the Promiſe of the Father, was an apt inſtrument to raiſe their hopes and confidences concerning thoſe other Promiſes which *Jeſus* made, the promiſes of Immortality and eternal life, of which the preſent miraculous Graces of the Holy Spirit were an earneſt, and in the nature of a contracting peny. And ſtill alſo the Holy Ghoſt, though in another manner, is *an earneſt of the great price of the heavenly calling*, the rewards of Heaven; though not ſo viſible and apparent as at firſt, yet as certain and demonſtrative, where it is diſcerned or where it is believed, as it is and ought to be in every perſon who does any part of his duty, becauſe by the Spirit we doe it, and without him we cannot. And ſince we either feel or believe the preſence and gifts of the Holy Ghoſt to holy purpoſes, (for whom we receive voluntarily, we cannot eaſily receive without a knowledge of his reception,) we cannot but entertain him as an argument of greater good hereafter, and an earneſt-penny of the perfection of the

Rom. 8. 15. 1 John 4. 13. 2 Cor. 1. 22. & 5. 5.

the preſent Grace, that is, of the rewards of Glory; Glory and Grace differing no otherwiſe, than as an earneſt in part of payment does from the whole price, *the price of our high calling*. So that the Spirit is an earneſt, not becauſe he always ſignifies to us that we are actually in the ſtate of Grace, but by way of argument or reflexion. We know we do belong to God, when we receive his Spirit; (and all Chriſtian people have received him, if they were rightly baptized and confirmed;) I ſay, we know by that teſtimony that we belong to God, that is, we are the people with whom God hath made a Covenant, to whom he hath promiſed and intends greater bleſſings, to which the preſent gifts of the Spirit are in order. But all this is conditional, and is not an immediate teſtimony of the certainty and future event; but of the event as it is poſſibly future, and may (without our fault) be reduced to act as certainly as it is promiſed, or as the earneſt is given in hand. And this the Spirit of God oftentimes tells us in ſecret viſitations and publick teſtimonies: and this is that which St. *Paul* calls, *taſting of the heavenly gift, and partaking of the Holy Ghoſt*, and *taſting of the good word of God, and the powers of the world to come*. But yet ſome that have done ſo have fallen away, and have *quenched the Spirit*, and have given back the earneſt of the Spirit, and contracted new relations, and God hath been their Father no longer, for they have done the works of the Devil. So that if new Converts be uncertain of their preſent ſtate, old Chriſtians are not abſolutely certain they ſhall perſevere. They are as ſure of it as they can be of future acts of theirs which God hath permitted to their own power. But this certainty cannot exclude all fear, till their Charity be perfect: onely according to the ſtrength of their habits, ſo is the confidence of their abodes in Grace. Heb. 6. 4, 5.

8. Beyond this, ſome holy perſons have degrees of perſuaſion ſuperadded as Largeſſes and acts of Grace; God loving to bleſs one degree of Grace with another, till it comes to a Confirmation in Grace, which is a ſtate of Salvation directly oppoſite to Obduration: and as this is irremediable and irrecoverable, ſo is the other inamiſſible. As God never ſaves a perſon obdurate and obſtinately impenitent, ſo he never loſes a man whom he hath confirmed in grace; *whom he* [ſo] *loves, he loves unto the end*: and to others indeed he offers his perſevering love, but they will not entertain it with a perſevering duty, they will not be beloved unto the end. But I inſert this caution, that every man that is in this condition of a confirmed Grace does not always know it: but ſometimes God draws aſide the curtains of peace, and ſhews him his throne, and viſits him with irradiations of glory, and ſends him a little ſtar to ſtand over his dwelling, and then again covers it with a cloud. It is certain concerning ſome perſons, that they ſhall never fall, and that God will not permit them to the danger or probability of it; to ſuch it is morally impoſſible: but theſe are but few, and themſelves know it not as they know a demonſtrative propoſition, but as they ſee the Sun, ſometimes breaking from a cloud very brightly, but all day long giving neceſſary and ſufficient light. — *Hic felix, nullo turbante Deorum; Is nullo parcente, miſer* —

9. Concerning the multitude of Believers this diſcourſe is not pertinent, for they onely take their own accounts by the imperfections of their own duty blended with the mercies of God: the cloud gives light on one ſide, and is dark upon the other; and ſometimes a bright ray peeps through the fringes of a ſhowr, and immediately hides it ſelf; that we might be humble and diligent, ſtriving forwards and looking upwards, endeavouring our duty and longing after Heaven, *working out our Salvation with fear and trembling*, and in good time *our calling and election* may be *aſſured*, when we firſt, according to the Precept of the Apoſtle, *uſe all diligence*. St. *Paul*, when he writ his firſt Epiſtle to the *Corinthians*, was more fearfull of being reprobate, and therefore he uſed exteriour arts of mortification. But when he writ to the *Romans*, which was a good while after, we find him more confident of his final condition, *perſuaded that neither height, nor depth, Angel, nor principality, nor power, could ſeparate him from the love of God in Jeſus Chriſt*. And when he grew to his latter end, when he wrote to St. *Timothy*, he was more confident yet, and declared that now *a crown of righteouſneſs was* certainly *laid up for him*; for now he had *fought the fight, and finiſhed his courſe, the time of his departure was at hand*. Henceforth he knew no more fear; his *love* was *perfect* as this ſtate would permit, and that *caſt out all fear*. According to this precedent if we reckon our ſecurities, we are not likely to be reproved by any words of Scripture, or by the condition of humane infirmity. But when the confidence outruns our growth in Grace, it is it ſelf a ſin: though when the confidence is equal with the Grace, it is of it ſelf no regular and univerſal duty, but a bleſſing and a reward indulged by ſpecial diſpenſation, and in order to perſonal neceſſities or accidental 1 Cor. 9. 27. Rom. 8. 38, 39. 2 Tim. 4. 6, 7, 8.

purpoſes. For onely ſo much hope is ſimply neceſſary as excludes deſpair, and encourages our duty, and glorifies God, and entertains his mercy: but that the hope ſhould be without fear, is not given but to the higheſt Faith, and the moſt excellent Charity, and to habitual, ratified and confirmed Chriſtians; and to them alſo with ſome variety. The ſum is this: All that are in the ſtate of beginners and imperfection have a conditional Certainty, changeable and fallible in reſpect of us; (for we meddle not with what it is in God's ſecret purpoſes;) changeable, I ſay, as their wills and reſolutions. They that are grown towards perfection have more reaſon to be confident, and many times are ſo: but ſtill, although the ſtrength of the habits of Grace adds degrees of moral certainty to their expectation, yet it is but as their condition is, hopefull and promiſing, and of a moral determination. But to thoſe few to whom God hath given confirmation in Grace, he hath alſo given a certainty of condition; and therefore if that be revealed to them, their perſuaſions are certain and infallible. If it be not revealed to them, their condition is in it ſelf certain, but their perſuaſion is not ſo; but in the higheſt kind of Hope, *an anchour of the Soul ſure and ſtedfaſt.*

The PRAYER.

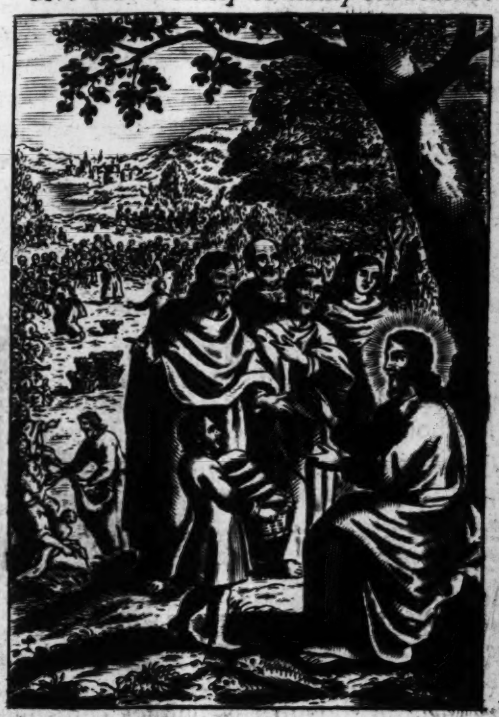
O *Eternal God, whoſe counſels are in the great deep, and thy ways paſt finding out; thou haſt built our Faith upon thy Promiſes, our Hopes upon thy Goodneſs, and haſt deſcribed our paths between the waters of comfort and the dry barren land of our own duties and affections. We acknowledge that all our comforts derive from thee, and to our ſelves we owe all our ſhame and confuſions and degrees of deſperation. Give us the aſſiſtences of the Holy Ghoſt to help us in performing our duty; and give us thoſe comforts and viſitations of the Holy Ghoſt which thou in thy infinite and eternal wiſedom knoweſt moſt apt and expedient to encourage our duties, to entertain our hopes, to alleviate our ſadneſſes, to refreſh our ſpirits, and to endure our abode and conſtant endeavours in the ſtrictneſſes of Religion and Sanctity. Lead us, deareſt God, from Grace to Grace, from imperfection to ſtrength, from acts to habits, from habits to confirmation in Grace, that we may alſo paſs into the regions of comfort, receiving the earneſt of the Spirit, and the adoption of Sons; till by ſuch a ſignature we be conſigned to glory, and enter into the poſſeſſion of the inheritance which we expect in the Kingdom of thy Son, and in the fruition of the felicities of thee, O gracious Father, God Eternal.* Amen.

SECT.

SECT. XIV.

Of the Third Year of the Preaching of JESUS.

Five loaves satisfy so many Thousands.



Mat:14. 19. And he took the five loaves and the two fishes and looking up to Heaven he Blessed and brake, and gave the loaves to his Disciples, and the Disciples to the Multitude.
20. And they did all eat and were filled, and they took up the fragments, that remayned twelve baskets.
21. And they that had eaten, were about five Thousand men, beside women and Children.

Lazarus at the rich glutton's gate.

Luk: 16. 19. There was a certain rich man which was Clothed in purple and fine linen, and fared Sumptuously everey day.
20. And there was a certain Begger, named Lazarus, which was layd at his gate, full of Sores,
23. And in Hell he lift up his eyes being in Torments, and seeth Abraham a far off, and Lazarus in his Bosome.

1. BUT *Jesus* knowing of the death of the Baptist, *Herod's* jealousie, and the envy of the Pharisees, retired into a desart place beyond the Lake together with his Apostles: For the people pressed so upon them, they had not leisure to eat. But neither there could he be hid, but great multitudes flocked thither also; to whom he preached many things. And afterwards, because there were no villages in the neighbourhood, lest they should faint in their return to their houses, he caused them to *sit down upon the grass*; and with *five loaves of barly and two small fishes he satisfied five thousand men, besides women and children*, and caused the Disciples to *gather up the fragments*, which being amassed together *filled twelve baskets*. Which Miracles had so much proportion to the understanding, and met so happily with the affections of the people, that they were convinced that this was the *Messias who was to come into the world*, and had a purpose to have *taken him by force, and made him a King*.

2. But he, that left his Father's Kingdom to take upon him the miseries and infelicities of the world, fled from the offers of a Kingdom, and their tumultuary election, as from an enemy: and therefore sending his Disciples to the ship to go before towards *Bethsaida*, he ran into the Mountains to hide himself till the multitude should scatter to their several habitations; he in the mean time taking the opportunity of that retirement for the advantage of his Prayers. But when the Apostles were far engaged in the Deep, a great tempest arose, with which they were pressed to the extremity of danger and the last refuges, labouring in sadness and hopelessness, till *the fourth watch of the night*; when in the midst of their fears and labour *Jesus comes walking on the sea*, and appeared to them, which turned their fears into affrightments: for

for *they supposed it had been a spirit.* But he appeased their fears with his presence, and manifestation who he was; which yet they desired to have proved to them by a sign. For *Simon Peter said unto him, Master, if it be thou, command me to come to thee on the waters.* The Lord did so: and *Peter*, throwing himself upon the confidence of his Master's power and providence, came out of the Ship; and his fear began to weigh him down, and *he cried, saying, Lord, save me. Jesus took him by the hand*, reproved the timorousness of his *Faith*, and *went with him into the ship:* where when they had *worshipped him*, and admired the Divinity of his Power and Person, they presently *came into the land of Genesareth*, the Ship arriving *at the Port immediately.* And *all that were sick* or possessed with unclean spirits *were brought to him: and as many as touched the border of his garment were made whole.*

3. By this time they whom *Jesus* had left on the other side of the Lake had come as far as *Capernaum* to seek him, wondring that he was there before them. But upon the occasion of their so diligent inquisition *Jesus* observes to them, "That it was not "the Divinity of the Miracle that provoked their zeal, but the satisfaction they had in "the loaves, a carnal complacency in their meal: and upon that intimation speaks of "celestial bread; the Divine nutriment of Souls: and then discourses of the mysterious "and symbolical manducation of *Christ* himself; affirming that he himself was *the* "*bread of life that came down from Heaven*, that he would *give* his Disciples *his flesh to* "*eat, and his bloud to drink*, and all this should be *for the life of the World*, to nourish unto life eternal; so that without it a happy eternity could not be obtained. Upon this discourse *divers of his Disciples* (amongst whom St. *Mark* the Evangelist is said to be one, though he was afterwards recalled by *Simon Peter*) *forsook him*, being scandalized by their literal and carnal understanding of those words of *Jesus*, which he intended in a spiritual sense. For *the words that he spake* were not profitable in the sense of *flesh and bloud*, but *they are spirit, and they are life*, himself being the Expounder, who best knew his own meaning.

Epiphan. *Haref.* 51.

4. When *Jesus* saw this great defection of his Disciples from him, he turned him to the twelve Apostles, and asked if they *also would go away. Simon Peter answered, Lord, whither shall we go? thou hast the words of eternal life: And we believe and are sure thou art that CHRIST, the Son of the living God.* Although this publick confession was made by *Peter* in the name and confidence of the other Apostles, yet *Jesus* told them, that even amongst the *twelve* there was *one Devil*; meaning *Judas Iscariot, who afterwards betrayed him.* This he told them prophetically, that they might perceive, the sad accidents which afterwards happened did not invade and surprize him in the disadvantages of ignorance or improvision, but came by his own knowledge and providence.

5. Then came to him the Pharisees, and some Scribes which came from *Jerusalem* and *Galilee*, (for *Jesus would not go to Judæa, because the Jews laid wait to kill him,*) and quarrelled with him about certain impertinent, unnecessary Rites, derived to them not by Divine sanction, but *ordinances of man*; such as were *washing their hands oft when they eat, baptizing cups and platters*, and *washing tables and beds:* which ceremonies the Apostles of *Jesus* did not observe, but attended diligently to the simplicity and spiritual Holiness of their Master's Doctrine. But, in return to their vain demands, *Jesus* gave them a sharp reproof, for prosecuting these and many other traditions to the discountenance of Divine Precepts; and in particular, they taught men to give to the *Corban*, and refused to supply the necessity of their Parents, thinking it to be Religion, though they neglected Piety and Charity. And again he thunders out woes and sadnesses against their impieties, for being curious of minutes, and punctual in rites and ceremonials, but most negligent and incurious of Judgment and the love of God; for their Pride, for their Hypocrisie, for their imposing burthens upon others which themselves helped not to support; for taking away the key of knowledge from the people, obstructing the passages to Heaven; for approving the acts of their Fathers in persecuting the Prophets. But for the Question it self concerning Washings, *Jesus* taught the people, that no outward impurity did stain the Soul in the sight of God; but all pollution is from within, from the corruption of the heart, and impure thoughts, unchast desires, and unholy purposes; and that Charity is the best purifier in the world.

6. And thence *Jesus departed into the coasts of Tyre and Sidon, and entred into a house*, that he might *not be known.* The diligence of a Mother's love, and sorrow, and necessity, found him out in his retirement: for *a Syrophœnician woman came and besought him that he would cast the Devil out of her daughter.* But *Jesus* discoursed to her by way of discomfort and rejection of her, for her Nation's sake. But the seeming denial did but enkindle

enkindle her desires, and made her importunity more bold and undeniable: she begged but *some crums that fell from the childrens table*, but one instance of favour to her daughter, which he poured forth without measure upon the sons and daughters of *Israel*. *Jesus* was pleased with her zeal and discretion, and pitied her daughter's felicity, and dismissed her with saying, *The Devil was gone out of her Daughter*.

7. But *Jesus* stayed not long here, but returning *to the Sea of Galilee through the midst of Decapolis, they brought unto him a man deaf and dumb*; whom *Jesus* cured by *touching his tongue, and putting his fingers in his ears*; which caused the people to give a large testimony in approbation of all his actions. And they followed him unto a Mountain, bringing to him multitudes of diseased people; and he healed them all. But because the people had followed him *three days, and had nothing to eat, Jesus* in pity to their need resolved to feast them once more at the charge of a Miracle: therefore taking *seven loaves and a few small fishes, he blessed them*, and *satisfied four thousand men, besides women and children*. And there remained *seven baskets full of broken bread and fish*. From whence *Jesus* departed by ship to the coasts of *Mageddon* and *Dalmanutha*, whither *the Pharisees and Sadducees came, seeking of him a sign*. But *Jesus* rejected their impertinent and captious demand, knowing they did it to ill purposes and with disaffection; reproving them, "that they *discerned the face of the sky*, and "the prognosticks of *fair* or *foul weather*, but *not the signs of the times* of the Son of "man. However, since they had neglected so great demonstrations of Miracles, gra-"tious Discourses, holy Laws and Prophecies, they must expect *no other sign but the* "*sign of the Prophet Jonas*; meaning, the Resurrection of his Body after three days bu-"rial. And so he dismissed the impertinent inquisitours.

8. And passing again over the Lake, as his Disciples were solicitous because *they had forgot to take bread*, he gave them caution to *beware of the leven of the Pharisees and Sadducees, and the leven of Herod*; meaning, the Hypocrisie and vanities of the one, and the Heresie of the other. For *Herod*'s leven was the pretence that he was the *Messias*; which the Sect of the *Herodians* did earnestly and spitefully promote. And after this entertainment of themselves by the way, they came together to *Bethsaida*; where *Jesus* cured a blind man with a collyrium of spittle, salutary as Balsam or the purest Eye-bright, when his Divine benediction once had hallowed it. But *Jesus* staid not there, but departing thence into the coasts of *Cæsarea Philippi*, out of *Herod*'s power, (for it was in *Philip*'s jurisdiction,) after he had *prayed with his Disciples*, he enquired what opinion the world had of him, and *whom they reported him to be. They answered, Some say thou art John the Baptist, some that thou art Elias, or Jeremias, or one of the Prophets*. For in *Galilee* especially the Sect of the Pharisees was mightily disseminated, whose opinion it was, that the Souls of dead men according to their several merits did transmigrate into other bodies of very perfect and excellent persons. And therefore in all this variety none hit upon the right, or fansied him to be a distinct person from the Ancients: but although they differed in the assignation of his name, yet generally they agreed it was the Soul of a departed Prophet which had passed into another Body. But *Jesus* asked the Apostles their opinion: and *Peter*, in the name of all the rest, made an open and confident Confession, *Thou art CHRIST, the Son of the living God*.

9. This Confession *Jesus* not onely confirmed as true, but as *revealed by God*, and of fundamental necessity. For after the blessing of *Peter*'s person, upon allusion of *Peter*'s name, *Jesus* said, that *upon this Rock* [the article of *Peter*'s Confession] *he would build his Church*; promising to it assistences even to perpetuity, insomuch that *the gates of hell*, that is, persecution and death and the grave, *should never prevail against it*: adding withall a promise to *Peter*, in behalf of all the rest, as he made a confession for them all, that he would *give unto him the keys of the Kingdom of Heaven, so that whatsoever he should bind on Earth should be bound in Heaven, and whatsoever he should loose on Earth should be loosed in Heaven*; a power which he never communicated before or since, but to their Successours; greater than the large Charter of Nature and the Donative of Creation, in which all the Creatures under Heaven were made subject to Man's Empire, but till now Heaven it self was never subordinate to humane ministration.

10. And now the days from hence forward to the Death of *Jesus* we must reckon to be like the Vigils or Eves of his Passion: for now he began and often did ingeminate those sad predictions of his unhandsome usage he should shortly find, that he should be *rejected of the Elders, and chief Priests, and Scribes, and suffer many things at Jerusalem, and be killed, and be raised up the third day*. But *Peter*, hearing that sad discourse so contrary to his hopes, which he had blended with temporal expectances, (for he had learned the Doctrine of *Christ*'s Advent, but not the mystery of the Cross,) in great and mistaken

mistaken civility *took Jesus* aside, *and began to rebuke him, saying, Be it far from thee, Lord, this shall not be unto thee.* But *Jesus* full of zeal against so soft and humane admonition, that savoured nothing of God, or of abstracted immaterial considerations, chid *Peter* bitterly; *Get thee behind me, Satan, thou art an offence unto me.* And calling his Disciples to him, he told them a second part of a sad doctrine, that not onely himself, but all they also must suffer. For when the Head was to be crowned with thorns, if the Members were wrapped in softnesses, it was an unhandsome undecency, and a disunion too near an antipathy. And therefore whoever will be the Disciple of *Jesus*, must *take up his Cross, deny himself* and his own fonder appetites, and trace his Master's footsteps, marked out with bloud that he shed for our Redemption and restitution. And that there be no escape from the participation of *Christ*'s suffering, *Jesus* added this Dilemma, *He that will save his life shall lose it; and he that will lose it shall save it* to eternity. Which part soever we chuse, there is a life to be lost. But as the first are foolish to the extremest misery, that will loose their Souls to gain the World; so they are most wise and fortunate that will give their lives for him: because when *the Son of Man shall come in his own glory, and his Father's, and of his Angels, he shall reward every man according to his works.* This discourse *Jesus* concluded with a Prophecy, that *some standing* in that presence *should not die till they saw the Son of Man coming in his Kingdom.*

11. Of the greater glories of which, in due time to be revealed, *Jesus after eight days* gave a bright and excellent probation. For, *taking with him Peter and James and John, he went up into the mountain Tabor to pray: and while he prayed, he was transfigured before them; and his face did shine like the Sun, and his garments were white and glistering. And there appeared talking with him Moses and Elias gloriously, speaking of the decease which he should accomplish at Jerusalem: which glory* these Apostles, *after they had awaked from sleep, did behold.* And the Interlocutours with *Jesus*, having finished their embassy of death, (which they delivered in forms of glory representing the excellencies of the reward, together with the sharpness of the passage and interval,) departed, leaving the Apostles *full of fear*, and wonder, and ecstasie; insomuch that *Peter talked he knew not what*, but nothing amiss, something Prophetical, saying, *Master, it is good to be here; let us build three tabernacles.* And some devout persons in memory of the mystery did erect three Churches in the same place in After-ages. But after the departure of those attendent Saints, *a cloud incircled Jesus* and the Disciples, *and a voice came from the excellent glory, This is my beloved Son, hear him.* The cloud quickly disappeared, and freed the Disciples from the fear it had put them in. So they attended *Jesus*, and *descended from the mountain*, being *commanded silence*: which they observed *till the Resurrection.*

Beda *de Locis sanctis, c.* 17.

12. The next day came to *Jesus* a man praying in behalf of his son, *Lunatick and sore troubled with a Devil*, who sought oft to *destroy him in fire and water*, that *Jesus* would be pleased to deliver him. For his *Apostles* tried, and *could not*, by reason of the want of *Faith*: for this Grace, if it be true, though in a less degree, is of power to *remove mountains*, to pluck up trees by the roots, and to give them solid foundation in the waters. *And Jesus rebuked the Devil, and he departed out of him* from that very hour. Thence *Jesus* departed privately into *Galilee*, and in his journey repeated those sadnesses of his approaching Passion: Which so afflicted the spirits of the Disciples, that they durst no more provoke him to discourse, lest he should take occasion to interweave something of that unpleasant argument with it. For sad and disconsolate persons use to create comforts to themselves by fiction of fancy, and use arts of avocation to remove displeasure from them, and strategems to remove it from their presence, by removing it from their apprehensions, thinking the incommodity of it is then taken away when they have lost the sense.

Sæpe fui sorbendus aquis, sæpe igne vorandus: Sed timuêre tuas ignis & unda manus.

13. *When Jesus was* now *come to Capernaum, the exactours of rates came to Simon Peter*, asking him if *his Master paid* the accustomed *imposition, viz.* a sicle or didrachm, the fourth part of an ounce of silver, which was the tribute which the Lord imposed upon all the sons of *Israel* from twenty years old and above, to pay for redemption and propitiation, and for the use of the Tabernacle. *When Peter came into the house, Jesus* knowing the message that he was big with, *prevented him*, by asking him, *Of whom do the Kings of the Nations take tribute? of their own children, or of strangers? Peter answered, Of strangers.* Then *said Jesus, Then are the children free*; meaning, that since the Gentile Kings do not exact tribute of their sons, neither will God of his. And therefore this Pension to be paid for the use of the Tabernacle, for the service of God, for the redemption of their Souls, was not to be paid by him, who was the Son of God, but by strangers. *Yet to avoid offence*, he sent *Peter* a-fishing, and provided a fish

Exod. 30.

a fish with two didrachms of silver in it, which he commanded *Peter* to pay for them two.

14. But when the Disciples were together with *Jesus in the house, he asked them what they discoursed of upon the way.* For they had fallen upon an ambitious and mistaken quarrel, *which of them should be greatest in their Master's Kingdom*; which they still did dream should be an external and secular Royalty, full of fancy and honour. But the Master was diligent to check their forwardness, establishing a rule for Clerical deportment; *He that will be greatest among you, let him be your Minister*: so supposing a greater and a lesser, a Minister and a person to be ministred unto; but dividing the grandeur of the Person from the greatness of Office, that the higher the employment is, the more humble should be the man. Because in Spiritual prelation it is not as in Secular pomps, where the Dominion is despotick, the Coercion bloudy, the Dictates imperious, the Laws externally compulsory, and the Titles arrogant and vain; and all the advantages are so passed upon the Person, that making that first to be splendid, it passes from the Person to the subjects, who in abstracted essences do not easily apprehend Regalities in veneration, but as they are subjected in Persons made excellent by such superstructures of Majesty. But in Dignities Ecclesiastical the Dominion is paternal, the Regiment persuasive and argumentative, the Coercion by censures immaterial, by cession and consent, by denial of benefits, by the interest of vertues, and the efficacy of hopes, and impresses upon the spirit, the Laws are full of admonition and Sermon; the Titles of honour monitours of duty, and memorials of labour and offices; and all the advantages, which from the Office usually pass upon the Person, are to be devested by the humility of the man: and when they are of greatest veneration, they are abstracted excellencies and immaterial, not passing through the Person to the people, and reflected to his lustre, but transmitted by his labour and ministery, and give him honour for his labour's sake, (which is his personal excellency,) not for his honour and title, which is either a derivative from *Christ*, or from the constitution of pious persons, estimating and valuing the relatives of Religion.

15. Then *Jesus taketh a little child, and setteth him in the midst*, propounding him by way of Emblem a pattern of Humility and Simplicity, without the mixtures of Ambition or caitive distempers: such infant candour and lowliness of spirit being the necessary port through which we must pass, if we will enter into the Courts of Heaven. But as a current of wholsome waters breaking from its restraint runs out in a succession of waters, and every preceding draught draws out the next: so were the Discourses of *Jesus* excellent and opportune, creating occasions for others, that the whole Doctrine of the Gospel and the entire will of the Father might be communicated upon design; even the chances of words and actions being made regular and orderly by Divine Providence. For from the instance of Humility in the symbol and Hieroglyphick of the child, *Jesus* discourses of "the care God takes of little children, whether "naturally or spiritually such; the danger of doing them scandal and offences; the "care and power of their Angels-guardian; of the necessity in the event that Scandals "should arise, and of the great woe and infelicity of those persons who were the ac-"tive ministers of such offences.

16. But if in the traverses of our life discontents and injuries be done, *Jesus* teaches how the injured person should demean himself: First, reprove the offending party privately; if he repent, forgive him for ever with a mercy as unwearied and as multiplied as his repentance. For the Servant to whom his Lord had forgiven 10000 talents, because he refused to forgive his fellow-servant 100 pence, was delivered to the * tormentours, till he should pay that debt which his Lord once forgave, till the Servant's impiety forced him to repent his donative and remission. But if he refuses the charity of private correction, let him be reproved before a few witnesses: and in case he be still incorrigible, let him be brought to the tribunal of the Church; against whose advices if he shall kick, let him feel her power, and be cut off from the communion of Saints, becoming a Pagan or a Publican. And to make that the Church shall not have a dead and ineffectual hand in her animadversions, *Jesus* promises to all the Apostles, what before he promised to *Peter*, a power of *binding and loosing on earth*, and that it should be *ratified in Heaven* what they shall so dispose on Earth with an unerring key.

Injuriam qui tulit, oblivisci potest; qui fecit, nunquam. Tacit.

* *De pœnis debitorum qui solvendo non sunt, vid.* Livium, *Decad.* 1. *lib.* 1. *&* 6. *&* Dionys. Halicarn. *hist. Rom. l.* 6. *&* A. Gellium *l.* 20. *c.* 1. *qui ait, licuisse secare, si vellent, atque partiri corpus debitoris. Eo tamen consilio (sic barbariem excusat* Gellius) *tanta immanitas pœnæ denunciata est, nè ad eam unquam pervenirent: dissectum esse antiquitus neminem neque legi, neque audivi. Duravit tamen ad ævum Constantini Magni, ut plumbatis cederentur debitores; qui tandem Christianam mansuetudinem in leges introduxit, & plumbatorum immanitatem sustulit.* Cod. Theod. *l.* 4. *&* 7. *de Exact.*

17. But

17. But *John* interrupted him, telling him of a ſtranger that *caſt out Devils in the name of Jeſus*, but becauſe he was not of the family, he had *forbidden him.* To this *Jeſus* replied, that he ſhould *in no-wiſe have forbidden him*, for in all reaſon he would doe veneration to that Perſon whoſe Name he ſaw to be energetical and triumphant over Devils, and in whoſe Name it is almoſt neceſſary that man ſhould believe, who uſed it as an inſtrument of ejection of impure ſpirits. Then *Jeſus* proceeded in his excellent Sermon and union of diſcourſes, adding holy Precepts "concerning offences "which a man might doe to himſelf; in which caſe he is to be ſevere, though moſt "gentle to others. For in his own caſe he muſt ſhew no mercy, but abſciſſion: for "it is better to *cut off the offending hand or foot*, or *extinguiſh the offending eye*, rather "than upon the ſupport of a troubleſome foot, and by the light of an offending eye, "walk into ruine and a ſad eternity, *where the worm dieth not, and the fire is not quen-*"*ched.* And ſo *Jeſus* ended this chain of excellent Diſcourſes.

18. About this time was the *Jews* Feaſt of Tabernacles, whither *Jeſus* went up as it were in ſecret; and paſſing through *Samaria*, he found the inhabitants of a little village ſo inhoſpitable, as to refuſe to give him entertainment: which ſo provoked the intemperate zeal of *James* and *John*, that they would fain have *called for fire to conſume them, even as Elias did. But Jeſus rebuked* the furies of their anger, teaching them to diſtinguiſh the ſpirit of Chriſtianity from the ungentleneſs of the decretory zeal of *Elias.* For ſince *the Son of man came* with a purpoſe *to* ſeek and *ſave what was loſt*, it was but an indiſcreet temerity ſuddenly upon the lighteſt umbrages of diſpleaſure to deſtroy a man, whoſe redemption coſt the effuſion of the deareſt bloud from the heart of *Jeſus.* But contrariwiſe *Jeſus* does a Miracle upon the ten Leprous perſons which came to him from the neighbourhood, crying out with ſad exclamations for help. But *Jeſus* ſent them to the Prieſt to offer for their cleanſing. Thither they went, and but *one* onely returned to *give thanks*, and he *a ſtranger*, who *with a loud voice glorified God*, and with humble adoration worſhipped, and gave thanks to *Jeſus.*

19. When *Jeſus* had finiſhed his journey, and was now come to *Jeruſalem*, for the firſt days he was undiſcerned in publick conventions, but heard of the various opinions of men concerning him; *ſome ſaying he was a good man; others, that he deceived the people:* and the Phariſees ſought for him to doe him a miſchief. But when they deſpaired of finding him in the midſt of the Feaſt and the People, he made Sermons openly in the midſt of the Temple: whom when he had convinced by the variety and divinity of his Miracles and Diſcourſes, they gave the greateſt teſtimony in the world of humane weakneſs, and how prevalent a prejudice is above the confidence and conviction of a demonſtration. For a proverb, a miſtake, an errour in matter of circumſtance, did in their underſtandings outweigh multitudes of Miracles and arguments: and becauſe *Chriſt was of Galilee*, becauſe *they knew whence he was*, becauſe of the Proverb, that *out of Galilee comes no Prophet*, becauſe *the Rulers did not believe in him*, theſe outweighed the demonſtrations of his mercy, and his power, and divinity. But yet *very many believed on him: and no man durſt lay hands to take him: for as yet his time was not come*, in which he meant to give himſelf up to the power of the *Jews.* And therefore when the Phariſees ſent Officers to ſeiſe him, they alſo became his Diſciples, being themſelves ſurpriſed by the excellency of his Doctrine.

20. After this *Jeſus went to the mount of Olivet* on the Eaſt of *Jeruſalem*, and *the next day returned again into the Temple*; where *the Scribes and Phariſees brought him a woman taken in the act of Adultery*, tempting him to give ſentence, that they might accuſe him of ſeverity or intermeddling if he condemned her, or of remiſneſs and popularity if he did acquit her. But *Jeſus* found out an expedient for their difficulty, and changed the Scene, by bidding *the innocent perſon among them caſt the firſt ſtone at the Adultereſs:* and then *ſtooping down* to give them fair occaſion to withdraw, *he wrote upon the ground with his finger*, whilſt they left the woman and her crime to a more private cenſure. *Jeſus was left alone, and the woman in the midſt*; whom *Jeſus* diſmiſſed, charging her to *ſin no more.* And a while after *Jeſus* begins again to diſcourſe to them, "of his Miſſion from the Father, of his Crucifixion and exaltation from the "earth, of the reward of Believers, of the excellency of Truth, of ſpiritual Liberty "and Relations, who are the ſons of *Abraham*, and who the children of the Devil, of "his own eternal generation, of the deſire of *Abraham* to ſee his day. In which Sermon he continued, adding ſtill new excellencies, and confuting their malicious and vainer calumnies, till *they*, that they alſo might confute him, *took up ſtones to caſt at him.* But he *went out of the Temple, going through the midſt of them, and ſo paſſed by.*

21. But

21. But in his passage he met a man who had been born blind: and after he had discoursed cursorily of the cause of that Blindness, it being a misery not sent as a punishment to *his own or his parents sin*, but as an occasion to make publick *the glory of God*; he, to manifest that himself was *the light of the World* in all senses, said it now, and proved it by a Miracle: for, sitting down, *he made clay of spittle*, and *anointing the eyes of the blind man*, bid him *go wash in Siloam*. Which was a Pool of limpid water which God sent at the prayer of *Isaiah* the Prophet, a little before his death, to satisfie the necessities of his people oppressed with thirst and a strict siege; and it stood at the foot of the mount *Sion*, and gave its water at first by returns and periods, always to the *Jews*, but not to the enemies. And those intermitted springings were still continued, but onely a Pool was made from the frequent effluxes. The blind man *went, and washed, and returned seeing*; and was incessantly vexed by the Pharisees, to tell them the manner and circumstances of the cure. And when the man had averred the truth, and named his Physician, giving him a pious and charitable testimony, the Pharisees, because they could not force him to disavow his good opinion of *Jesus*, *cast him out of the Synagogue*. But *Jesus* meeting him received him into the Church, told him he was CHRIST: and the man became again enlightned, and he *believed, and worshipped*. But the Pharisees blasphemed. For such was the dispensation of the Divine mysteries, that the blind should see, and they which think they see clearly should become blind, because they had not the excuse of ignorance to lessen or take off the sin, but in the midst of light they shut their eyes, and doted upon darkness; and *therefore did their sin remain*.

Epiphan. *de vitâ & interitu Prophet. c. 7.*

22. But *Jesus* continued his Sermon among the Pharisees, insinuating reprehensions in his dogmatical discourses, which like light shined and discovered errour. For by discoursing "the properties of a *good Shepherd*, and the lawfull way of *intromission*, he "proved them to be *thieves and robbers*, because they refused to *enter in by Jesus*, who "is *the door of the sheep*: and upon the same ground reproved all those false *Christs* "which before him usurped the title of *Messias*; and proved his own vocation and office by an argument which no other shepherd would use, because he *laid down his* "*life for his sheep*. Others would take the fleece, and eat the flesh; but none but himself would die for his sheep: but he would first die, and then gather his *sheep* together *into one fold*, (intimating the calling of the Gentiles.) To which purpose he "was *enabled by his Father to lay down his life, and to take it up*: and had also endeared them to his Father, that they should be *preserved unto eternal life; and no power* "*should be able to take them out of his hand, or the hand of his Father*. For because *Jesus* was *united to the Father*, the Father's care preserved the Son's flocks.

23. But the *Jews*, to requite him for his so divine Sermons, betook themselves to their old argument, *they took up stones again to cast at him*, pretending he had *blasphemed*. But *Jesus* proved it to be no *blasphemy* to call himself *the Son of God*, because *they to whom the Word of God came are* in Scripture *called Gods*. But nothing could satisfie them, whose temporal interest was concerned not to consent to such Doctrine which would save their souls by ruining their temporal concernments. But when *they sought again to take him, Jesus escaped out of their hands, and went away beyond Jordan, where John at first baptized*. Which gave the people occasion to remember that *John did no Miracle*, but this man does many; and *John*, whom all men did revere and highly account of for his Office and Sanctity, gave testimony to *Jesus*. *And many believed on him there*.

24. After this, *Jesus*, knowing that *the harvest was great*, *and* as yet *the labourers* had been *few*, *sent out seventy two* of his Disciples with the like commission as formerly the 12 Apostles, that they might *go before to those places whither himself meant to come*. Of which number were the Seven, whom afterwards the Apostles set over the Widows, and *Matthias*, *Mark*, and some say *Luke*, *Justus*, *Barnabas*, *Apelles*, *Rufus*, *Niger*, *Cephas*, (not *Peter*) *Thaddæus*, *Aristion*, and *John*. The rest of the names could not be recovered by the best diligence of *Eusebius* and *Epiphanius*. But when they *returned* from their journey, *they rejoyced* greatly in the legation and power: and *Jesus* also *rejoyced in spirit*, giving glory to God, that he had *made his revelations to babes* and the more imperfect persons; like the lowest Valleys, which receive from Heaven the greatest flouds of rain and blessings, and stand thick with corn and flowers, when the Mountains are unfruitfull in their height and greatness.

Epiphan. *Pan. l. 1. tom. 1.* Euseb. *l. 1. c. 12.* Papias *apud* Euseb. *l. 3. c. 33.*

25. And now a Doctour of the Law came to *Jesus*, asking him a Question of the greatest consideration that a wise man could ask, or a Prophet answer; *Master, what shall I doe to inherit eternal life?* *Jesus* referred him to the Scriptures, and declared

the way to Heaven to be this onely, *to love the Lord with all our powers and faculties, and our neighbour as our self.* But when the Lawyer, being captious, made a scruple in a smooth rush, asking what is meant by *Neighbour: Jesus* told him by a Parable of a Traveller fallen into the hands of robbers, and neglected by a Priest and by a Levite, but relieved by a *Samaritan*, that no distance of Country or Religion destroys the relation of Neighbourhood; but every person with whom we converse in peace and charity is that Neighbour whom we are to love as our selves.

26. *Jesus* having departed from *Jerusalem* upon the forementioned danger, came to a village called *Bethany*; where *Martha* making great and busie preparation for his entertainment, to express her joy and her affections to his person, desired *Jesus* to dismiss her Sister *Mary* from *his feet*, who *sate* there feasting her self with the viands and sweetnesses of his Doctrine, incurious of the provisions for entertainment. But *Jesus* commended her *choice:* and though he did not expresly disrepute *Martha*'s Civility, yet he preferred *Mary*'s Religion and Sanctity of affections. In this time (because *the night drew on, in which no man could work*) *Jesus* hastened to doe his Father's business, and to pour out whole cataracts of holy Lessons; like the fruitfull *Nilus* swelling over the banks, and filling all the trenches, to make a plenty of corn and fruits great as the inundation. *Jesus* therefore teaches his Disciples " that Form of Prayer the second time " which we call *the Lord's Prayer:* teaches them assiduity and indefatigable importu- " nity in Prayer, by a Parable of an importunate Neighbour borrowing loaves at mid- " night, and a troublesome Widow who forced an unjust Judge to doe her right by her " clamorous and hourly addresses: encourages them to pray, by consideration of the " Divine goodness and fatherly affection, far more indulgent to his Sons than natural " Fathers are to their dearest issue; and adds a gracious promise of success to them " that pray. He reproves Pharisaical ostentation; arms his Disciples against the fear " of men and the terrours of Persecution, which can arrive but to the incommodities " of the Body; teaches the fear of God, who is Lord of the whole Man, and can ac- " curse the Soul as well as punish the Body. He refuses to divide the inheritance be- " tween two Brethren, as not having competent power to become Lord in temporal " jurisdictions. He preaches against Covetousness, and the placing felicities in world- " ly possessions, by a Parable of a rich man, whose riches were too big for his barns, " and big enough for his Soul, and he ran over into voluptuousness, and stupid com- " placencies in his perishing goods: he was snatched from their possession, and his " Soul taken from him in the violence of a rapid and hasty sickness in the space of one " night. Discourses of Divine Providence and care over us all, and descending even " as low as grass. He exhorts to Alms-deeds, to Watchfulness, and preparation against " the sudden and unexpected coming of our Lord to Judgment, or the arrest of " death: tells the offices and sedulity of the Clergy, under the Apologue of Stewards " and Governours of their Lords houses: teaches them gentleness and sobriety, and " not to doe evil upon confidence of their Lord's absence and delay: and teaches the " people even of themselves to judge what is right concerning the signs of the coming " of the Son of Man. And the end of all these discourses was, that all men should re- " pent, and live good lives, and be saved.

27. At this Sermon *there were present some that told him of the Galilæans, whose bloud Pilate mingled with their sacrifices.* For the *Galilæans* were a sort of people that taught it to be unlawfull to pay tribute to strangers, or to pray for the *Romans*; and because the *Jews* did both, they refused to communicate in their sacred Rites, and would sacrifice apart: at which Solemnity when *Pilate* the *Roman* Deputy had apprehended many of them, he caused them all to be slain, making them to die upon the same Altars. These were of the Province of *Judæa*, but of the same Opinion with those who taught in *Galilee*, from whence the Sect had its appellative. But to the story: *Jesus* made reply, that these external accidents, though they be sad and calamitous, yet they are no arguments of condemnation against the persons of the men, to convince them of a greater guilt than others, upon whom no such visible signatures have been imprinted. The purpose of such chances is, that we should *repent*, *lest we perish* in the like judgment.

28. About this time a certain Ruler of a Synagogue renewed the old Question about the observation of the Sabbath, repining at *Jesus* that he cured *a woman that was crooked, loosing her from her infirmity, with which she had been afflicted eighteen years.* But *Jesus* made the man ashamed by an argument from their own practice, who themselves *loose an oxe from the stall on the Sabbath, and lead him to watering.* And by the same argument he also stopt the mouths of the Scribes and Pharisees,

which

which were open upon him for curing an Hydropick person upon the Sabbath. For *Jesus*, that he might draw off and separate Christianity from the yoke of Ceremonies, by abolishing and taking off the strictest *Mosaical* Rites, chose to doe very many of his Miracles upon the Sabbath, that he might doe the work of abrogation and institution both at once: not much unlike the Sabbatical Pool in *Judæa*, which was dry six days, but gushed out in a full stream upon the Sabbath. For though upon all days *Christ* was operative and miraculous, yet many reasons did concur and determine him to a more frequent working upon those days of publick ceremony and convention. But going forth from thence he went up and down the Cities of *Galilee*, re-enforcing the same doctrine he had formerly taught them, and daily adding new Precepts and cautions, and prudent insinuations: " advertising of the multitudes of them that pe-" rish, and the paucity of them that shall be saved, and that we should *strive to enter* " *in at the strait gate*; that *the way to destruction is broad* and plausible, *the way to* " *Heaven* nice and austere, *and few there be that find it*: teaches them modesty at " Feasts, and entertainments of the poor: discourses of the many excuses and unwil-" lingnesses of persons who were invited to the feast of the Kingdom, the refreshments " of the Gospel; and tacitly insinuates the rejection of the *Jews*, who were the first " *invited*, and the calling of the Gentiles, who were the persons *called in from the high-* " *ways and hedges*. He reprehends *Herod* for his subtlety and design to kill him: pro-" phesies that he should die at *Jerusalem*: and intimates great sadnesses future to them " for *neglecting this their day* of visitation, and for *killing the Prophets and the Messen-* " *gers sent from God*.

Joseph. *de Bello Jud. l.7. c. 24.*

29. It now grew towards Winter, and the *Jews* feast of Dedication was at hand: therefore *Jesus* went up to *Jerusalem* to the Feast, where he preached in *Solomon's* Porch, which part of the Temple stood intire from the first ruines: and the end of his Sermon was, that the *Jews* had like to have stoned him. But retiring from thence he went beyond *Jordan*, where he taught the people in a most elegant and persuasive Parable concerning " the mercy of God in accepting Penitents, in the Parable of the *Pro-* " *digal son* returning: discourses of the design of the *Messias* coming into the world, to " recover erring persons from their sin and danger, in the Apologues of the *Lost sheep*, " and *Groat*: and under the representment of an *Unjust*, but prudent, *Steward*, he " taught us so to employ our present opportunities and estates, by laying them out in " acts of Mercy and Religion, that when our Souls shall be dismissed from the steward-" ship and custody of our body, we *may be entertained in everlasting habitations*. He " instructeth the Pharisees in the question of Divorces, limiting the permissions of Sepa-" rations to the onely cause of Fornication: preferreth holy Cœlibate before the estate " of Marriage, in them to whom the gift of Continency is given, in order to the King-" dom of Heaven. He telleth a Story or a Parable (for which, is uncertain) of a Rich " man (whom *Euthymius*, out of the tradition of the *Hebrews*, nameth *Nymensis*) and " *Lazarus*: the first a voluptuous person, and uncharitable; the other pious, afflic-" ted, sick, and a beggar: the first died, and went to Hell; the second to *Abraham's* " bosome. God so ordering the dispensation of good things, that we cannot easily en-" joy two Heavens; nor shall the infelicities of our lives (if we be pious) end other-" wise than in a beatified condition. The Epilogue of which story discovered this " truth also, That the ordinary means of Salvation are the expres revelations of Scrip-" ture, and the ministeries of God's appointment: and whosoever neglects these, shall " not be supplied with means extraordinary; or if he were, they would be totally in-" effectual.

30. And still the people drew water from the fountains of our Saviour, which streamed out in a full and continual emanation. For adding wave to wave, *line to line*, *precept upon precept*, he " reproved the Fastiduousnes of the Pharisee, that came with Eu-" charist to God, and contempt to his brother; and commended the Humility of the " Publican's addres, who came deploring his sins, and with modesty and penance and " importunity begged and obtained a mercy. Then he laid hands upon certain young " children, and gave them benediction, charging his Apostles to admit infants to " him, because to them in person, and to such in embleme and signification, the " Kingdom of Heaven does appertain. He instructs a young man in the ways and " counsels of perfection, besides the observation of Precepts, by heroical Renunciati-" ons and acts of munificent Charity. Which discourse because it alighted upon an indisposed and an unfortunate subject, (*for the young man was very rich*,) *Jesus* dis-courses " how hard it is for a rich man to be saved; but he expounds himself to " mean, *they that trust in riches*: and however it is a matter of so great temptation,

" that it is almoſt impoſſible to eſcape, yet *with God nothing is impoſſible.* But when the Apoſtles heard the Maſter bidding the young man *ſell all, and give to the poor, and follow him*, and for his reward promiſed him *a heavenly treaſure*; *Peter*, in the name of the reſt, began to think that this was their caſe, and the promiſe alſo might concern them, and asked him this Queſtion, What ſhall we have, who have forſaken all, and followed thee? *Jeſus* anſwered, that they ſhould *ſit upon twelve thrones, judging the twelve tribes of Iſrael.*

31. And *Jeſus* extended this mercy to every Diſciple that ſhould *forſake either houſe, or wife, or children, or any thing, for his ſake and the Goſpel's*; and that they *ſhould receive a hundred-fold in this life*, by way of comfort and equivalency, *and in the world to come* thouſands of glories and poſſeſſions in fruition and redundancy. For *they that are laſt ſhall be firſt, and the firſt ſhall be laſt:* and the deſpiſed people of this world ſhall reign like Kings, and contempt it ſelf ſhall ſwell up into glory, and poverty into an eternal ſatisfaction. And theſe rewards ſhall not be accounted according to the privileges of Nations, or priority of vocation, but readineſs of mind and obedience, and ſedulity of operation after calling. Which *Jeſus* taught his Diſciples in the Parable of the *Labourers in the Vineyard*, to whom the Maſter gave the ſame reward, though the times of their working were different; as their calling and employment had determined the opportunity of their labours.

DISCOURSE XVII.

Of Scandal, or *Giving and taking Offence.*

Ad Num. 3.

1. A Sad curſe being threatned in the Goſpel to them who *offend any of Chriſt's little ones*, that is, ſuch as are novices and babes in Chriſtianity, it concerns us to
Matt. 18. 7. learn our duty and perform it, that we may avoid the curſe: for, *Woe to all them by whom offences come.* And although the duty is ſo plainly explicated and repreſented in gloſs and caſe by the ſeveral Commentaries of S. *Paul* upon this menace of our Bleſſed
Rom. 14. 1 Cor. 8. Galat. 2. Saviour: yet becauſe our *Engliſh* word *Offence*, which is commonly uſed in this Queſtion of Scandal, is ſo large and equivocal that it hath made many pretences, and intricated this article to ſome inconvenience, it is not without good purpoſe to draw into one body thoſe Propoſitions which the Maſters of Spiritual life have deſcribed in the managing of this Queſtion.

2. Firſt, By whatſoever we doe our duty to God we cannot directly doe offence or give ſcandal to our Brother: becauſe in ſuch caſes where God hath obliged us, he hath alſo obliged himſelf to reconcile our duty to the deſigns of God, to the utility of Souls, and the ends of Charity. And this Propoſition is to be extended to our Obedience to the lawfull Conſtitutions of our competent Superiours; in which caſes we are to look upon the Commandment, and leave the accidental events to the diſpoſition of that Providence who reconciles diſſonancies in nature, and concentres all the variety of accidents into his own glory. And whoſoever is offended at me for obeying God or God's Vicegerent, is offended at me for doing my duty: and in this there is no more diſpute, but whether I ſhall diſpleaſe God, or my peeviſh neighbour. Theſe are ſuch whom the Spirit of God complains of under other repreſentments: They *think it ſtrange we run not into the ſame exceſs of riot*; their *eye is evil, becauſe* their Maſter's *eye is good*; and the abounding of God's grace alſo may become to them an occaſion of falling, and the long-ſuffering of God the encouragement to ſin. In this there is no difficulty: for in what caſe ſoever we are bound to obey God or Man, in that caſe and in that conjunction of circumſtances we have nothing permitted to our choice, and have no authority to remit of the right of God or our Superiour. And to comply with our neighbour in ſuch Queſtions, beſides that it cannot ſerve any purpoſes of Piety, if it declines from Duty in any inſtance, it is like giving Alms out of the portion of Orphans, or building Hoſpitals with the money and ſpoils of Sacrilege. It is puſillanimity, or hypocriſie, or a denying to confeſs *Chriſt* before men, to comply with any man, and to offend God, or omit a Duty. Whatſoever is neceſſary to be done, and is made ſo by God, no weakneſs or peeviſhneſs of man can make neceſſary not to be done. For the matter of Scandal is a duty beneath the prime obligations of Religion.

3. Secondly,

3. Secondly, But every thing which is uſed in Religion is not matter of preciſe Duty; but there are ſome things which indeed are pious and religious, but diſpenſable, voluntary and commutable: ſuch as are voluntary Faſts, exteriour acts of Diſcipline and Mortification not enjoyned, great degrees of exteriour Worſhip, Proſtration, long Prayers, Vigils. And in theſe things, although there is not directly a matter of Scandal, yet there may be ſome prudential conſiderations in order to Charity and Edification. By pious actions I mean, either particular purſuances of a general Duty, which are uncommanded in the inſtance, ſuch as are the minutes and expreſſes of Alms; or elſe they are commended, but in the whole kind of them unenjoyned, ſuch as Divines call the *Counſels of perfection*. In both theſe caſes a man cannot be ſcandalous. For the man doing in charity and the love of God ſuch actions which are aptly expreſſive of love, the man (I ſay) is not uncharitable in his purpoſes: and the actions themſelves being either attempts or proceedings toward Perfection, or elſe actions of direct Duty, are as innocent in their productions as in themſelves, and therefore without the malice of the recipient cannot induce him into ſin: and nothing elſe is Scandal: To doe any pious act proceeds from the Spirit of God; and to give Scandal from the ſpirit of Malice or Indiſcretion: and therefore a pious action, whoſe fountain is love and wiſedom, cannot end in Uncharitableneſs or Imprudence. But becauſe when any man is offended at what I eſteem Piety, there is a queſtion whether the action be pious or no; therefore it concerns him that works, to take care that his action be either an act of Duty, though not determined to a certain particular; or elſe be ſomething counſelled in Scripture, or practiſed by a holy perſon there recorded, and no-where reproved; or a practice warranted by ſuch precedents which modeſt, prudent and religious perſons account a ſufficient inducement of ſuch particulars: for he that proceeds upon ſuch principles derives the warrant of his actions from beginnings which ſecure the particular, and quits the Scandal.

4. This, I ſay, is a ſecurity againſt the Uncharitableneſs and the Sin of Scandal; becauſe a zeal of doing pious actions is a zeal according to God: but it is not always a ſecurity againſt the Indiſcretion of the Scandal. He that reproves a fooliſh perſon in ſuch circumſtances that provoke him, or make him impudent or blaſphemous, does not give Scandal, and brings no ſin upon himſelf, though he occaſioned it in the other. But if it was probable ſuch effects ſhould be conſequent to the reprehenſion, his zeal was imprudent and raſh: but ſo long as it was zeal for God, and in its own matter lawfull, it could not be an active or guilty Scandal. But if it be no zeal, and be a deſign to entrap a man's unwarineſs or paſſion or ſhame, and to diſgrace the man, by that means or any other to make him ſin, then it is directly the offending of our Brother. They that *preach'd Chriſt out of envy* intended to doe offence to the Apoſtles: but becauſe they were impregnable, the ſin reſted in their own boſome, and God wrought his own ends by it. And in this ſenſe they are Scandalous perſons who *faſt for Strife*, who pray for Rebellion, who intice ſimple perſons into the ſnare by colours of Religion. Thoſe very exteriour acts of Piety become an Offence, becauſe they are done to evil purpoſes, to abuſe Proſelytes, and to draw away Diſciples after them, and make them love the ſin, and march under ſo ſplendid and fair colours. They who out of ſtrictneſs and ſeverity of perſuaſion repreſent the conditions of the Goſpel alike to every perſon, that is, nicer than *Chriſt* deſcribed them in all circumſtances, and deny ſuch liberties of exteriour deſires and complacency which may be reaſonably permitted to ſome men, doe very indiſcreetly, and may occaſion the alienation of ſome mens minds from the entertainments of Religion. But this being accidental to the thing it ſelf, and to the purpoſe of the man, is not the Sin of Scandal, but it is the Indiſcretion of Scandal, if by ſuch means he divorces any man's mind from the cohabitation and unions of Religion. And yet if the purpoſe of the man be, to affright weaker and unwiſe perſons, it is a direct Scandal, and one of thoſe ways which the Devil uſes toward the peopling of his kingdom: it is a plain laying of a ſnare to entrap feeble and uninſtructed ſouls.

5. But if the pious action have been formerly joyned with any thing that is truely criminal, with Idolatry, with Superſtition, with impious Cuſtoms or impure Rites, and by retaining the Piety I give cauſe to my weak brother to think I approve of the old appendage, and by my reputation invite him to ſwallow the whole action without diſcerning; the caſe is altered: I am to omit that pious action, if it be not under command, untill I have acquitted it from the ſuſpicion of evil company. But when I have done what in prudence I gueſs ſufficient to thaw the froſt of jealouſie, and to ſeparate thoſe diſſonancies which formerly ſeemed united, I have done my duty of Charity, by endeavouring to free my brother from the ſnare; and I have done what in Chriſtian prudence I

was obliged, when I have proteſted againſt the appendent crime. If afterwards the ſame perſon ſhall entertain the crime upon pretence of my example, who have plainly diſavowed it; he lays the ſnare for himſelf, and is glad of the pretence, or will in ſpite enter into the net, that he might think it reaſonable to rail at me. I may not with Chriſtian charity or prudence wear * the picture of our Bleſſed Lord in rings or medals, though with great affection and deſigns of doing him all the honour that I can, if by ſuch Pictures I invite perſons, apt more to follow me than to underſtand me, to give Divine honour to a Picture: but when I have declared my hatred of Superſtitious worſhippings, and given my brother warning of the ſnare which his own miſtake or the Devil's malice was preparing for him, I may then without danger ſignifie my Piety and affections in any civil repreſentments which are not againſt God's Law, or the Cuſtoms of the Church, or the analogy of Faith. And there needs no other reaſon to be given for this Rule, than that there is no reaſon to be given againſt it. If the nature of the thing be innocent, and the purpoſe of the man be pious, and he hath uſed his moral induſtry to ſecure his brother againſt accidental miſchances and abuſes; his duty in this particular can have no more parts and inſtances.

* Ἐν δακτύλῳ Θεοῦ εἰκόνα μὴ περιφέρειν, *dictum proverbialiter, contra leves & inanes ceremonias civilis & popularis religionis.*

6. But it is too crude an aſſertion, to affirm indefinitely, that whatſoever hath been abuſed to evil or ſuperſtitious purpoſes muſt preſently be abjured, and never entertained for fear of Scandal: for it is certain that the beſt things have been moſt abuſed. Have not ſome perſons uſed certain verſes of the Pſalter as an antidote againſt the Tooth-ach? and carried the bleſſed Sacrament in pendants about their necks as a charm to countermand Witches? and S. *John*'s Goſpel as a ſpell againſt wild beaſts and wilder untamed ſpirits? Confeſſion of ſins to the Miniſters of Religion hath been made an inſtrument to ſerve baſe ends; and ſo indeed hath all Religion been abuſed: and ſome perſons have been ſo receptive of Scandal, that they ſuſpected all Religion to be a mere ſtrategem, becauſe they have obſerved very many men have uſed it ſo. For ſome natures are like Sponges or Sugar, whoſe utmoſt verge if you dip in Wine, it drowns it ſelf by the moiſture it ſucks up, and is drenched all over, receiving its alteration from within: its own nature did the miſchief, and plucks on its own diſſolution. And theſe men are greedy to receive a Scandal, and when it is preſented but in ſmall inſtances, they ſuck it up to the diſſolution of their whole Religion, being glad of a quarrel, that their impieties may not want all excuſe. But yet it is certainly very unreaſonable to reject excellent things becauſe they have been abuſed: as if ſeparable accidents had altered natures and eſſences; or that they reſolve never to forgive the duties, for having once fallen into the hands of unskilfull or malicious perſons. *Hezekiah* took away the brazen Serpent, becauſe the people abuſed it to Idolatry; but the Serpent had long before loſt its uſe: and yet if the people had not been a peeviſh and refractary and ſuperſtitious people, in whoſe nature it was to take all occaſions of Superſtition; and farther yet, if the taking away ſuch occaſions and opportunities of that Sin in ſpecial had not been moſt agreeable with the deſigns of God, in forbidding to the people the common uſe of all Images in the ſecond Commandment, which was given them after the erection of that brazen Statue; *Hezekiah* poſſibly would not, or at leaſt had not been bound to have deſtroyed that monument of an old ſtory and a great bleſſing, but have ſought to ſeparate the abuſe from the minds of men, and retained the Image. But in Chriſtianity, when none of theſe circumſtances occur, where, by the greatneſs and plenty of revelations, we are more fully inſtructed in the ways of Duty, and when the thing it ſelf is pious, and the abuſe very ſeparable, it is infinite diſparagement to us, or to our Religion, either that our Religion is not ſufficient to cure an abuſe, or that we will never part with it, but we muſt unpardonably reject a good, becauſe it had once upon it a cruſt or ſpot of leproſie, though ſince it hath been waſhed in the waters of Reformation. The Primitive Chriſtians abſtained from actions of themſelves indifferent, which the unconverted people uſed, if thoſe actions were ſymbolical, or adopted into falſe Religions, or not well underſtood by thoſe they were bound to ſatisfie: But when they had waſhed off the accreſcences of Gentile Superſtition, they choſe ſuch Rites which their neighbours uſed, and had deſigns not imprudent or unhandſome; and they were glad of Heathen Temples, to celebrate the Chriſtian Rites in them; and they made no other change, but that they ejected the Devil, and invited their Lord into the poſſeſſion.

7. Thirdly, In things merely indifferent, whoſe practice is not limited by command, nor their nature heightned by an appendent Piety, we muſt uſe our liberty ſo as may not offend our Brother, or lead him into a ſin directly or indirectly. For Scandal being directly againſt Charity, it is to be avoided in the ſame meaſure and by the ſame propor-

proportions in which Charity is to be purſued. Now we muſt ſo uſe our ſelves, that we muſt cut off a foot, or pluck out an eye, rather than the one ſhould bear us and the other lead us to ſin and death: we muſt rather reſcind all the natural and ſenſual or deareſt invitations to Vice, and deny our ſelves lawfull things, than that lawfull things ſhould betray us to unlawfull actions. And this rule is the meaſure of Charity: our neighbour's Soul ought to be dearer unto us than any temporal privilege. It is lawfull for me to eat herbs, or fiſh, and to obſerve an aſcetick diet: But if by ſuch auſterities I lead others to a good opinion of *Montaniſm*, or the practices of *Pythagoras*, or to believe fleſh to be impure, I muſt rather alter my diet, than teach him to ſin by miſtaking me. S. *Paul* gave an inſtance of eating fleſh ſold in the ſhambles from the Idol-Temples. To eat it in the relation of an Idol-ſacrifice, is a great ſin: but when it is ſold in the ſhambles, the property is altered to them that underſtand it ſo. But yet even this *Paul* would not doe, if by ſo doing he ſhould encourage undiſcerning people to eat all meat conveyed from the Temple, and offered to Devils. It is not in every man's head to diſtinguiſh formalities, and to make abſtractions of purpoſe from exteriour acts, and to alter their devotions by new relations and reſpects depending upon intellectual and Metaphyſical notions. And therefore it is not ſafe to doe an action which is not lawfull, but after the making diſtinctions, before ignorant and weaker perſons, who ſwallow down the bole and the box that carries it, and never pare their apple, or take the core out. If I by the law of Charity muſt rather quit my own goods than ſuffer my brother to periſh; much rather muſt I quit my privilege, and thoſe ſuperſtructures of favour and grace which *Chriſt* hath given me beyond my neceſſities, than wound the ſpirit and deſtroy the Soul of a weak man, *for whom Chriſt died*. It is an inordinate affection, to love my own eaſe, and circumſtances of pleaſure, before the Soul of a Brother; and ſuch a thing are the privileges of Chriſtian liberty: for *Chriſt* hath taken off from us the reſtraints which God had laid upon the *Jews* in meat and Holy-days. But theſe are but circumſtances of grace given us for opportunities, and cheap inſtances of Charity: we ſhould ill die for our brother, who will not loſe a meal to prevent his ſin, or change a diſh to ſave his Soul. And if the thing be indifferent to us, yet it ought not to be indifferent to us whether our brother live or die.

8. Fourthly, And yet we muſt not, to pleaſe peeviſh or froward people, betray our liberty which *Chriſt* hath given us. If any man oppoſes the lawfulneſs and licence of indifferent actions, or be diſturbed at my uſing my privileges innocently; in the firſt caſe I am bound to uſe them ſtill, in the ſecond I am not bound to quit them to pleaſe him. For in the firſt inſtance, he that ſhall ceaſe to uſe his liberty, to pleaſe him that ſays his liberty is unlawfull, encourages him that ſays ſo in his falſe opinion, and by complying with him gives the Scandal: and he who is angry with me for making uſe of it, is a perſon that, it may be, is *crept in to ſpy out* and invade *my liberty*, but not apt to be reduced into ſin by that act of mine which he deteſts, for which he deſpiſes me, and ſo makes my perſon unapt to be exemplar to him. To be angry with me for doing what *Chriſt* hath allowed me, and which is part of the liberty he purchaſed for me when he took upon himſelf the form of a ſervant, is to judge me, and to be uncharitable to me: and he that does ſo is beforehand with me, and upon the active part; he does the Scandal to me, and by offering to deprive me of my liberty, he makes my way to Heaven narrower and more incumbred than *Chriſt* left it, and ſo places a ſtumbling-ſtone in my way; I put none in his. And if ſuch peeviſhneſs and diſcontent of a Brother engages me to a new and unimpoſed yoke, then it were in the power of my enemy or any malevolent perſon to make me never to keep Feſtival, or never to obſerve any private Faſt, never to be proſtrate at my Prayers, nor to doe any thing but according to his leave, and his humour ſhall become the rule of my actions: and then my Charity to him ſhall be the greateſt uncharitableneſs in the world to my ſelf, and his liberty ſhall be my bondage. Add to this, that ſuch complying and obeying the peeviſhneſs of diſcontented perſons is to no end of Charity. For beſides that ſuch conceſſions never ſatisfie perſons who are unreaſonably angry, becauſe by the ſame reaſon they may demand more, as they ask this for which they had no reaſon at all; it alſo incourages them to be peeviſh, and gives fewel to the paſſion, and feeds the wolf and ſo incourages the ſin, and prevents none.

9. Fifthly, for he onely gives Scandal, who induces his brother directly or collaterally into ſin; as appears by all the diſcourſes in Scripture guiding us in this Duty: and it is called *laying a ſtumbling-block in our Brother's way*, *wounding the Conſcience of our weak Brother*. Thus *Balaam* was ſaid to lay a Scandal before the ſons of *Iſrael*, by tempting them to Fornication with the daughters of *Moab*. Every evil example, or imprudent, ſinfull

1 Cor. 8. 10, 12. Rom. 14. 21. Mat. 5. 29. & 13. 57. Mark 14. 27. & 6. 3. & 4. 17. Luke 7. 23. John 16. 1.

ſinfull and unwary deportment, is a Scandal, becauſe it invites others to doe the like, leading them by the hand, taking off the ſtrangeneſs and inſolency of the act, which deters many men from entertaining it: and it gives ſome offers of ſecurity to others, that they ſhall eſcape as we have done. Beſides that it is in the nature of all agents, natural and moral, to aſſimilate either by proper efficiency, or by counſel and moral invitements, others to themſelves. But this is a direct Scandal. And ſuch it is to give money to an idle perſon, who you know will be drunk with it; or to invite an intemperate perſon to an opportunity of exceſs, who deſires it always, but without thee wants it. Indirectly and accidentally, but very criminally they give Scandal, who introduce perſons into a ſtate of life from whence probably they paſs into a ſtate of ſin. So did the *Iſraelites*, who married their daughters to the idolatrous *Moabites*; and ſo do they who intruſt a Pupil to a vicious Guardian. For although God can preſerve children in the midſt of flames without ſcorching; yet if they ſindge their hair or ſcorch their fleſh, they that put them in are guilty of the burning. And yet farther, if perſons ſo expoſed to danger ſhould eſcape by miracle, yet they eſcape not who expoſe them to the danger. They who threw the Children of the Captivity into the furnace were burnt to death, though the Children were not hurt. And the very offering a perſon in our truſt to a certain or probable danger foreſeen and underſtood, is a likely way to paſs ſin upon the perſon ſo expoſed, but a certain way to contract it in our ſelves: it is directly againſt Charity: for no man loves a Soul, unleſs he loves its ſafety; and he cares not to have his child ſafe that throws him into the fire. Hither are to be reduced all falſe Doctrines aptly productive of evil life: the Doctrines are ſcandalous, and the men guilty, if they underſtand the conſequents of their own propoſitions. Or if they think it probable that perſons will be led by ſuch Doctrines into evil perſuaſions, though themſelves believe them not to be neceſſary products of their Opinions, yet the very publiſhing ſuch Opinions which (of themſelves not being neceſſary, or otherwiſe very profitable) are apt to be underſtood, by weak perſons at leaſt, to ill ends, is againſt Charity, and the duty we owe to our Brother's Soul.

10. Sixthly, It is not neceſſary for ever to abſtain from things indifferent to prevent the offending of a Brother, but onely till I have taken away that rock againſt which ſome did ſtumble, or have done my endeavour to remove it. In queſtions of Religion it is lawfull to uſe primitive and ancient words, at which men have been weakned and ſeem to ſtumble, when the objection is cleared, and the ill conſequents and ſuſpicion diſavowed: and it may be of good uſe, charity and edification, to ſpeak the language of the pureſt Ages, although that ſome words were uſed alſo in the impureſt Ages, and deſcended along upon changing and declining Articles; when it is rightly explicated in what ſenſe the beſt men did innocently uſe them, and the ſame ſenſe is now proteſted. But in this caſe it concerns prudence to ſee that the benefit be greater than the danger. And the ſame alſo is to be ſaid concerning all the actions and parts of Chriſtian liberty. For if after I have removed the unevenneſs and objection of the accident, that is, if, when I have explained my diſreliſh to the crime which might poſſibly be gathered up and taken into practice by my miſunderſtood example, ſtill any man will ſtumble and fall, it is a reſolution to fall, a love of danger, a peeviſhneſs of ſpirit, a voluntary miſunderſtanding; it is not a miſery in the man more than it is his own fault. And whenever the cauſe of any ſin becomes criminal to the man that ſins, it is certain, that if the other who was made the occaſion did diſavow and proteſt againſt the crime, the man that ſins is the onely guilty perſon both in the effect and cauſe too: for the other could doe no more but uſe a moral and prudent induſtry to prevent a being miſinterpreted; and if he were tied to more, he muſt quit his intereſt for ever in a perpetual ſcruple: and it is like taking away all Laws, to prevent Diſobedience; and making all even, to ſecure the world againſt the effects of Pride or Stubbornneſs. I add to this, that ſince actions indifferent in their own natures are not productive of effects and actions criminal, it is merely by accident that men are abuſed into a ſin; that is, by weakneſs, by miſconceit, by ſomething that either diſcovers malice or indiſcretion: which becauſe the act it ſelf does not of it ſelf, if the man does not voluntarily or by intention, the ſin dwells no-where but with the man that entertains it. The man is no longer weak than he is miſtaken; and he is not miſtaken or abuſed into the ſin by example of any man who hath rightly ſtated his own queſtion, and divorced the ſuſpicion of the ſin from his action: whatſoever comes after this is not weakneſs of underſtanding, but ſtrength of paſſion. And he that is *always learning, and never comes to the knowledge of the truth,* is ſomething beſides a ſilly man. Men cannot be always * *babes in Chriſt* without their own fault: they are no longer *Chriſt's little ones* than they are inculpably

* Ἀσθενῶν τῇ πίστει. Rom. 14. 1. 1 Cor. 8. 10, 12.

inculpably ignorant. For it is but a mantle caſt over pride and frowardneſs, to think our ſelves able to teach others, and yet pretend Offence and Scandal; to ſcorn to be inſtructed, and yet complain that we are offended, and led into ſin for want of knowledge of our Duty. He that underſtands his Duty is not a perſon capable of Scandal by things indifferent. And it is certain, that no man can ſay concerning himſelf, that he is ſcandalized at another, that is, that he is led into ſin by miſtake and weakneſs: for if himſelf knows it, the miſtake is gone. Well may the Guides of their Souls complain concerning ſuch perſons, that their ſin is procured by offending perſons or actions: but he that complains concerning himſelf to the ſame purpoſe, pretends ignorance for other ends, and contradicts himſelf by his complaint and knowledge of his errour. The boy was prettily peeviſh who, when his Father bid pronounce *Thalaſſius*, told him he could not pronounce *Thalaſſius*, at the ſame time ſpeaking the word. Juſt ſo impotent, weak and undiſcerning a perſon is that, who would forbid me to doe an indifferent action, upon pretence that it makes him ignorantly ſin: for his ſaying ſo confutes his Ignorance, and argues him of a worſe folly: it is like asking my neighbour, whether ſuch an action be done againſt my own will.

11. Seventhly, When an action is apt to be miſtaken to contrary purpoſes, it concerns the prudence and charity of a Chriſtian to uſe ſuch compliance as beſt co-operates to God's glory, and hath in it the leſs danger. The Apoſtles gave an inſtance in the matter of Circumciſion, in which they walked warily, and with variety of deſign, that they might invite the Gentiles to the eaſie yoke of Chriſtianity, and yet not deter the *Jews* by a diſreſpect to the Law of *Moſes*. And therefore S. *Paul* circumciſed *Timothy*, becauſe he was among the *Jews*, and deſcended from a *Jewiſh* parent, and in the inſtance gave ſentence in compliance with the *Jewiſh* perſuaſion, becauſe *Timothy* might well be accounted for a *Jew* by birth: unto them the Rites of *Moſes* were for a while permitted. But when *Titus* was brought upon the ſcene of a mixt aſſembly, and was no *Jew*, but a *Greek*, to whom *Paul* had taught *they ought not to be circumciſed*; although ſome *Jews* watched what he would doe, yet he plainly refuſed to circumciſe him, chuſing rather to leave the *Jews* angry, than the Gentiles ſcandalized, or led into an opinion that Circumciſion was neceſſary, or that he had taught them otherwiſe out of collateral ends, or that now he did ſo. But when a caſe of Chriſtian liberty happened to S. *Peter*, he was not ſo prudent in his choice, but at the coming of certain *Jews* from *Jeruſalem* withdrew himſelf from the ſociety of the Gentiles: not conſidering, that it was worſe if the Gentiles, who were invited to Chriſtianity by the ſweetneſs of its liberty and compliance, ſhould fall back, when they that taught them the excellency of Chriſtian liberty durſt not ſtand to it; than if thoſe *Jews* were diſpleaſed at Chriſtianity for admitting Gentiles into its communion, after they had been inſtructed that God had broken down the partition-wall, and made them one ſheepfold. It was of greater concernment to God's glory to gain the Gentiles, than to retain the *Jews*: and yet if it had not, the Apoſtles were bound to bend to the inclinations of the weaker, rather than be maſtered by the wilfulneſs of the ſtronger, who had been ſufficiently inſtructed in the articles of Chriſtian liberty, and in the adopting the Gentiles into the Family of God. Thus if it be a queſtion whether I ſhould abate any thing of my external Religion or Ceremonies to ſatisfie an Heretick or a contentious perſon, who pretends Scandal to himſelf, and is indeed of another Perſuaſion; and at the ſame time I know that good perſons would be weakned at ſuch forbearance, and eſtranged from the good perſuaſion and Charity of Communion, which is part of their Duty: it more concerns Charity and the glory of God that I ſecure the right, than twine about the wrong, wilfull and malicious perſons. A Prelate muſt rather fortifie and encourage Obedience, and ſtrengthen Diſcipline, than by remiſneſs toward refractary ſpirits, and a deſire not to ſeem ſevere, weaken the hands of conſciencious perſons, by taking away the marks of difference between them that obey and them that obey not. And in all caſes when the queſtion is between a friend to be ſecured from Apoſtaſie, or an enemy to be gained from Indifferency, S. *Paul*'s rule is to be obſerved, *Doe good to all, but eſpecially to the houſhold of Faith.* When the Church in a particular inſtance cannot be kind to both, ſhe muſt firſt love her own children. Gal. 2. 3, 4, &c.

12. Eighthly, But when the queſtion is between pleaſing and contenting the fancies of a Friend, and the gaining of an Enemy, the greater good of the Enemy is infinitely to be preferred before the ſatisfying the unneceſſary humour of the Friend. And therefore, that we may gain perſons of a different Religion, it is lawfull to entertain them in their innocent cuſtoms, that we may repreſent our ſelves charitable

and

and juſt, apt to comply in what we can, and yet for no end complying farther than we are permitted. It was a policy of the Devil, to abuſe Chriſtians to the Rites of *Mithra* by imitating the Chriſtian Ceremonies. And the Chriſtians themſelves were beforehand with him in that policy: for they facilitated the reconcilement of *Judaiſm* with Chriſtianity by common Rites; and invited the Gentiles to the Chriſtian Churches, becauſe they never violated the Heathen Temples, but loved the men, and imitated their innocent Rites, and onely offered to reform their Errours, and hallow their abuſed purpoſes. And this, if it had no other contradictory or unhandſome circumſtance, gave no offence to other Chriſtians, when they had learned to truſt them with the government of Eccleſiaſtical affairs to whom God had committed them, and they all had the ſame purpoſes of Religion and Charity. And when there is no objection againſt this but the furies or greater heats of a miſtaken Zeal, the compliance with evil or unbelieving perſons, to gain them from their Errours to the ways of Truth and Sincerity, is great prudence and great Charity; becauſe it chuſes and acts a greater good at no other charge or expence but the diſcompoſing of an intemperate Zeal.

13. Ninthly, We are not bound to intermit a good or a lawfull action as ſoon as any man tells us it is ſcandalous: (for that may be an eaſie ſtrategem to give me laws, and deſtroy my liberty:) but either when the action is of it ſelf, or by reaſon of a publick known indiſpoſition of ſome perſons, probably introductive of a ſin; or when we know it is ſo in fact. The other is but affrighting a man: this onely is prudent, that my Charity be guided by ſuch rules which determine wiſe men to actions or omiſſions reſpectively. And therefore a light fame is not ſtrong enough to wreſt my liberty from me; but a reaſonable belief, or a certain knowledge: in the taking of which eſtimate we muſt neither be too credulous and eaſie, nor yet ungentle and ſtubborn, but doe according to the actions of wiſe men and the charities of a Chriſtian. Hither we may refer the rules of abſtaining from things which are of evil report. For not every thing which is of good report is to be followed; for then a falſe opinion, when it is become popular, muſt be profeſſed for Conſcience ſake: nor yet every thing that is of bad report is to be avoided; for nothing endured more ſhame and obloquy than Chriſtianity at its firſt commencement. But by *good report* we are to underſtand ſuch things which are well reported of by good men and wiſe men, or Scripture, or the conſent of Nations. And thus for a woman to marry within the year of mourning is ſcandalous, becauſe it is of evil report, gives ſuſpicion of lightneſs, or ſome worſe confederacy, before the death of her husband; the thing it ſelf is apt to miniſter the ſuſpicion, and this we are bound to prevent. And unleſs the ſuſpicion be malicious, or imprudent and unreaſonable, we muſt conceal our actions from the ſurpriſes and deprehenſions of ſuſpicion. It was ſcandalous amongſt the old *Romans* not to marry; among the Chriſtians, for a Clergy-man to marry twice, becauſe it was againſt an Apoſtolical Canon: but when it became of ill report for any Chriſtian to marry the ſecond time, becauſe this evil report was begun by the errours of *Montanus*, and is againſt a permiſſion of holy Scripture, no Lay-chriſtian was bound to abſtain from a ſecond bed for fear of giving ſcandal.

14. Tenthly, The precept of avoiding Scandal concerns the Governours of the Church or State in the making and execution of Laws. For no Law in things indifferent ought to be made to the provocation of the Subject, or againſt that publick diſpoſition which is in the ſpirits of men, and will certainly cauſe perpetual irregularities and Schiſms. Before the Law be made, the Superiour muſt comply with the ſubject; after it is made, the ſubject muſt comply with the Law. But in this the Church hath made fair proviſion, accounting no Laws obligatory till the people have accepted them, and given tacit approbation. For Eccleſiaſtical Canons have their time of probation: and if they become a burthen to the people, or occaſion Schiſms, Tumults, publick diſunion of affections, and jealouſies againſt Authority, the Laws give place, and either fix not when they are not firſt approved, or diſappear by deſuetude. And in the execution of Laws no leſs care is to be taken: for many caſes occur in which the Laws can be reſcued from being a ſnare to mens Conſciences by no other way but by diſpenſation, and ſlacking of the Diſcipline as to certain particulars. Mercy and Sacrifice, the Letter and the Spirit, the words and the intention, the general caſe and the particular exception, the preſent diſpoſition and the former ſtate of things, are oftentimes ſo repugnant, and of ſuch contradictory intereſts, that there is no ſtumbling-block more troubleſome or dangerous than a ſevere, literal and rigorous exacting of Laws in all caſes. But when Stubbornneſs or a Contentious ſpirit, when Rebellion and Pride, when ſecular

Intereſt

Intereſt or eaſe and Licenciouſneſs ſet men up againſt the Laws, the Laws then are upon the defenſive, and ought not to give place. It is ill to cure particular Diſobedience by removing a Conſtitution decreed by publick wiſedom for a general good. When the evil occaſioned by the Law is greater than the good deſigned, or than the good which will come by it in the preſent conſtitution of things, and the evil can by no other remedy be healed; it concerns the Law-giver's charity to take off ſuch poſitive Conſtitutions which in the authority are merely humane, and in the matter indifferent, and evil in the event. The ſum of this whole Duty I ſhall chuſe to repreſent in the words of an excellent perſon, S. *Jerome*. " We muſt, for the avoiding of Scandal, quit every " thing which may be omitted without prejudice to the threefold truth, of Life, of " Juſtice, and Doctrine. Meaning, that what is not expreſly commanded by God or our Superiours, or what is not expreſly commended as an act of Piety and Perfection, or what is not an obligation of Juſtice, that is, in which the intereſt of a third perſon, or elſe our own Chriſtian liberty, is not totally concerned, all that is to be given in ſacrifice to Mercy, and to be made matter of Edification and Charity; but not of Scandal, that is, of danger, and ſin, and falling, to our neighbour.

The Prayer.

O *Eternal* Jeſus, *who art* made unto us Wiſedom, Righteouſneſs, Sanctification and Redemption, *give us of thy abundant Charity, that we may love the eternal benefit of our Brother's Soul with a true, diligent and affectionate care and tenderneſs. Give us a fellow-feeling of one another's calamities, a readineſs to bear each other's burthens, aptneſs to forbear, wiſedom to adviſe, counſel to direct, and a ſpirit of meekneſs and modeſty trembling at our infirmities, fearfull in our Brother's dangers, and joyfull in his reſtitution and ſecurities. Lord, let all our actions be pious and prudent, our ſelves* wiſe as Serpents and innocent as Doves, *and our whole life exemplar, and juſt, and charitable: that we may like Lamps ſhining in thy Temple ſerve thee, and enlighten others, and guide them to thy Sanctuary; and that ſhining clearly, and burning zealouſly, when the Bridegroom ſhall come to bind up his Jewels, and beautifie his Spouſe, and gather his Saints together, we and all thy Chriſtian people knit in a holy fellowſhip may* enter into the joy of our Lord, *and partake of the eternal refreſhments of the Kingdom of Light and Glory, where thou, O Holy and Eternal* Jeſu, *liveſt and reigneſt in the excellencies of a Kingdom, and the infinite durations of Eternity.* Amen.

Discourse XVIII.

Of the Cauſes and Manner of the Divine Judgments.

Ad Num. 21. & 27.

1. GOD's Judgments are like *the Writing upon the Wall*, which was a miſſive of anger from God upon *Belſhazzer*: it came upon an errand of Revenge, and yet was writ in ſo dark characters that none could reade it but a Prophet. When-ever God ſpeaks from Heaven, he would have us to underſtand his meaning: and if he declares not his ſenſe in particular ſignification, yet we underſtand his meaning well enough, if every voice of God lead us to Repentance. Every ſad accident is directed againſt ſin, either to prevent it, or to cure it; to glorifie God, or to humble us; to make us go forth of our ſelves, and to reſt upon the centre of all Felicities, that we may derive help from the ſame hand that ſmote us. Sin and puniſhment are ſo near relatives, that when God hath marked any perſon with a ſadneſs or unhandſome accident, men think it warrant enough for their uncharitable cenſures, and condemn the man whom God hath ſmitten, making God the executioner of our uncertain or ungentle ſentences. *Whether ſinned, this man, or his parents, that he was born blind?* ſaid the Phariſees to our bleſſed LORD. *Neither this man, nor his Parents*, was the anſwer: meaning, that God had other ends in that accident to ſerve; and it was not an effect of wrath: but a deſign

Πάντα δ' ἀκριτόν ἐφανὴς νέος ἀνθρώποισιν. Solon.

deſign of mercy both directly and collaterally. God's glory muſt be ſeen clearly by occaſion of the curing the blind man. But in the preſent caſe the anſwer was ſomething different. *Pilate* ſlew the *Galilæans* when they were ſacrificing in their Conventicles apart from the *Jews*. For they firſt had ſeparated from Obedience and paying Tribute to *Cæſar*; and then from the Church, who diſavowed their mutinous and diſcontented Doctrines. The cauſe of the one and the other are linked in mutual complications and endearment; and he who deſpiſes the one will quickly diſobey the other. Preſently upon the report of this ſad accident the people run to the Judgment-ſeat; and every man was ready to be accuſer and witneſs and judge upon theſe poor deſtroyed people. But *Jeſus* allays their heat: and though he would by no means acquit theſe perſons from deſerving death for their denying tribute to *Cæſar*; yet he alters the face of the tribunal, and makes thoſe perſons who were ſo apt to be accuſers and judges to act another part, even of guilty perſons too, that ſince they will needs be judging, they might judge themſelves: for, *Think not theſe were greater ſinners than all the other Galilæans, becauſe they ſuffered ſuch things. I tell you nay, but, except ye repent, ye ſhall all likewiſe periſh.* Meaning, that although there was great probability to believe ſuch perſons, (Schiſmaticks, I mean, and Rebels) to be the greateſt ſinners of the world; yet themſelves, who had deſigns to deſtroy the Son of God, had deſerved as great damnation. And yet it is obſervable, that the Holy *Jeſus* onely compared the ſins of them that ſuffered with the eſtate of the other *Galilæans* who ſuffered not; and that alſo applies it to the perſons preſent who told the news: to conſign this Truth unto us, That when perſons confederate in the ſame crimes are ſpared from a preſent Judgment falling upon others of their own ſociety, it is indeed a ſtrong alarm to all to ſecure themſelves by Repentance againſt the hoſtilities and eruptions of ſin; but yet it is no exemption or ſecurity to them that eſcape, to believe themſelves perſons leſs ſinfull. For God ſometimes decimates or tithes delinquent perſons, and they die for a common crime, according as God hath caſt their lot in the decrees of Predeſtination; and either they that remain are ſealed up to a worſe calamity, or left within the reſerves and mercies of Repentance: for in this there is ſome variety of determination and undiſcerned Providence.

Luke 13. 2.

—Χείνῳ τοι κωλὰ τ' ἐν ἡμέρᾳ
Θεὸς ἀπίζων τις βεσσὶ δώσει δίκλυ.
Æſchyl. Ἰκέτιδες.

Pius ſcilicet Deus partem percuſſit ſententiæ ſuæ gladio, ut partem corrigeret exemplo, probarétque omnibus ſimul & coercendo cenſuram, & indulgendo pietatem. Salvian.

2. The purpoſe of our Bleſſed Saviour is of great uſe to us in all the traverſes and changes, and eſpecially the ſad and calamitous accidents, of the world. But in the misfortune of others we are to make other diſcourſes concerning Divine Judgments than when the caſe is of nearer concernment to our ſelves. For firſt, when we ſee a perſon come to an *unfortunate and untimely death, we muſt not conclude ſuch a man periſhing and miſerable to all eternity. It was a ſad calamity that fell upon the man of *Judah*, that returned to eat bread into the Prophet's houſe contrary to the word of the Lord. He was abuſed into the act by a Prophet, and a pretence of a command from God: and whether he did violence to his own underſtanding, and believed the man becauſe he was willing, or did it in ſincerity, or in what degree of ſin or excuſe the action might conſiſt, no man there knew: and yet a Lion ſlew him, and the lying Prophet that abuſed him eſcaped and went to his grave in peace. Some perſons joyned in *ſociety or intereſt with criminals have periſhed in the ſame Judgments; and yet it would be hard to call them equally guilty who in the accident were equally miſerable and involved. And they who are not ſtrangers in the affairs of the world cannot but have heard or ſeen ſome perſons who have lived well and moderately, though not like the flames of the Holocauſt, yet like the aſhes of Incenſe, ſending up good perfumes, and keeping a conſtant and ſlow fire of Piety and Juſtice, yet have been ſurpriſed in the midſt of ſome unuſual, unaccuſtomed irregularity, and died in that ſin. A ſudden gayety of fortune, a great joy, a violent change, a friend is come, or a marriage-day hath tranſported ſome perſons to indiſcretions and too bold a licence; and the indiſcretion hath betrayed them to idle company, and the company to drink, and drink to a fall, and that hath hurried them to their grave. And it were a ſad ſentence, to think God would not repute the untimely death for a puniſhment great enough to that deflexion from duty, and judge the man according to the conſtant tenour of his former life. Unleſs ſuch an act was of malice great enough to outweigh the former habits, and interrupt the whole ſtate of

* *De Anania & Sapphira dixit* Origenes, *Digni enim erant in hoc ſeculo recipere peccatum ſuum, ut mundiores exeant ab hac vita, mundati caſtigatione ſibi illatâ per mortem communem, quoniam credentes erant in Chriſtum. Idem ait S.* Aug. *l.* 3. *c.* 1. *cont. Parmen. & Caſſian.*

*—*Vetabo qui Cereris ſacrum*
Vulgârit arcanæ, ſub iiſdem
Sit trabibus, fragilémque mecum
Solvat phaſelum: ſæpe Dieſpiter,
Neglectus, inceſto addidit integrum.
Hor. *l.* 3. *Od.* 2.

of acceptation and grace. Something like this was the caſe of *Uzzah*, who eſpying the tottering Ark, went to ſupport it with an unhallowed hand: God ſmote him, and he died immediately. It were too ſevere to ſay his zeal and indiſcretion carried him beyond a temporal death to the ruines of Eternity. *Origen* and many others have *made themſelves Eunuchs for the Kingdom of Heaven*, and did well after it: but thoſe that did ſo, and died of the wound, were ſmitten of God, and died in their folly: and yet it is rather to be called a ſad conſequence of their indiſcretion, than the expreſs of a final anger from God Almighty. For as God takes off our ſins and puniſhments by parts, remitting to ſome perſons the ſentence of death, and inflicting the fine of a temporal loſs, or the gentle ſcourge of a leſſer ſickneſs: ſo alſo he lays it on by parts, and according to the proper proportions of the man and of the crime: and every tranſgreſſion and leſſer deviation from our duty does not drag the Soul to death eternal; but God ſuffers our Repentance, though imperfect, to have an imperfect effect, knocking off the fetters by degrees, and leading us in ſome caſes to a *Council*, in ſome to *Judgment*, and in ſome to *Hell-fire*. But it is not always certain that he who is led to the priſon-doors ſhall there lie entombed: and a man may by a Judgment be brought to the gates of Hell, and yet thoſe gates ſhall not prevail againſt him. This diſcourſe concerns perſons whoſe life is habitually fair and juſt, but are ſurpriſed in ſome unhandſome, but leſs criminal, action, and die or ſuffer ſome great Calamity as the inſtrument of its expiation or amendment.

3. Secondly, But if the perſon upon whom the Judgment falls be habitually vitious, or the crime of a clamorous nature or deeper tincture; if the man *ſin a ſin unto death*, and either meets it, or ſome other remarkable calamity not ſo feared as death; provided we paſs no farther than the ſentence we ſee then executed, it is not againſt Charity or prudence to ſay, this calamity in its own formality, and by the intention of God, is a Puniſhment and Judgment. In the favourable caſes of honeſt and juſt perſons our ſentence and opinions ought alſo to be favourable, and in ſuch queſtions to encline ever to the ſide of charitable conſtruction, and reade other ends of God in the accidents of our neighbour than Revenge or expreſs Wrath. But when the impiety of a perſon is ſcandalous and notorious, when it is clamorous and violent, when it is habitual and yet corrigible, if we find a ſadneſs and calamity dwelling with ſuch a ſinner, eſpecially if the puniſhment be ſpiritual, we reade the ſentence of God written with his own hand; and it is not ſawcineſs of opinion, or a preſſing into the ſecrets of Providence, to ſay the ſame thing which God hath publiſhed to all the world in the expreſſes of his Spirit. In ſuch caſes we are to obſerve the *ſeverity of God, on them that fall ſeverity*; and to uſe thoſe Judgments as inſtruments of the fear of God, and arguments to hate ſin: which we could not well doe, but that we muſt look on them as verifications of God's threatning againſt great and impenitent ſinners. But then if we deſcend to particulars, we may eaſily be deceived.

4. For ſome men are diligent to obſerve the accidents and chances of Providence upon thoſe eſpecially who differ from them in Opinion; and what-ever ends God can have, or what-ever ſins man can have, yet we lay that in fault which we therefore hate becauſe it is moſt againſt our intereſt; the contrary Opinion is our enemy, and we alſo think God hates it. But ſuch fancies do ſeldom ſerve either the ends of Truth or Charity. *Pierre Calceon* died under the Barber's hand: there wanted not ſome who ſaid it was a Judgment upon him for condemning to the fire the famous *Pucelle* of *France*, who propheſied the expulſion of the *Engliſh* out of the Kingdom. They that thought this believed her to be a Propheteſs: but others, that thought her a Witch, were willing to find out another conjecture for the ſudden death of the Gentleman. *Garnier* Earl of *Gretz* kept the Patriarch of *Jeruſalem* from his right in *David*'s Tower and the City, and died within three days; and by *Dabert* the Patriarch it was called a Judgment upon him for his Sacrilege. But the uncertainty of that cenſure appeared to them who conſidered that *Baldwin* (who gave commiſſion to *Garnier* to withſtand the Patriarch) did not die; but *Godfrey* of *Bouillon* did die immediately after he had paſſed the right of the Patriarch. And yet when *Baldwin* was beaten at *Rhamula*, * ſome bold people pronounced that then God puniſhed him upon the Patriarch's ſcore, and thought his Sacrilege to be the ſecret cauſe of his overthrow: and yet his own Pride and Raſhneſs was the more viſible, and the Judgment was but a cloud, and paſſed away quickly into a ſucceeding Victory. But I inſtance in a trifle. Certain it is, that God removed the Candleſtick from the *Levantine* Churches becauſe he had a quarrel unto them: for that puniſhment is never ſent upon pure deſigns of emendation, or for direct

Pendula dum tonſor ſecat excrementa capilli,
Exſpirans cadit, & gelidâ tellure cadaver
Decubat: ultrices ſic pendunt crimina pœnas.
Valerand.

* Baron. *A. D.* 1100. & 2024.

and immediate purpoſes of the Divine glory, but ever makes reflexion upon the paſt ſin: but when we deſcend to a judgment of the particulars, God walks ſo in the dark to us, that it is not diſcerned upon what ground he ſmote them. Some ſay it was becauſe they diſhonoured the eternal *Jeſus*, in denying the proceſſion of the Holy Ghoſt from the Son. And in this ſome thought themſelves ſufficiently aſſured by a ſign from Heaven, becauſe the *Greeks* loſt *Conſtantinople* upon *Whitſunday*, the day of the Feſtival of the Holy Spirit. The Church of *Rome* calls the Churches of the *Greek* Communion Schiſmatical, and thinks God righted the *Roman* quarrel when he revenged his own. Some think they were cut off for being Breakers of Images: others think that their zeal againſt Images was a means they were cut off no ſooner. And yet he that ſhall obſerve what innumerable Sects, Hereſies and Factions were commenced amongſt them, and how they were wanton with Religion, making it ſerve ambitious and unworthy ends, will ſee that, beſides the ordinary conjectures of intereſted perſons, they had ſuch cauſes of their ruine which we alſo now feel heavily incumbent upon our ſelves. To ſee God adding eighteen years to the life of *Hezekiah* upon his Prayer, and yet cutting off the young Son of *David* begotten in adulterous embraces; to ſee him rejecting *Adonijah*, and receiving *Solomon* to the Kingdom, begotten of the ſame Mother whoſe Son God in anger formerly ſlew; to obſerve his mercies to *Manaſſes*, in accepting him to favour, and continuing the Kingdom to him, and his ſeverity to *Zedekiah*, in cauſing his eyes to be put out; to ſee him rewarding *Nebuchadnezzar* with the ſpoils of *Egypt* for deſtroying *Tyre*, and executing God's ſevere anger againſt it, and yet puniſhing others for being executioners of his wrath upon *Jeruſalem*, even then when he purpoſed to chaſtiſe it; to ſee *Wenceſlaus* raiſed from a Peaſant to a Throne, and *Pompey* from a great Prince reduced to that condition, that a Pupil and an Eunuch paſſed ſentence of death upon him; to ſee great fortunes fall into the hand of a Fool, and Honourable old perſons and Learned men deſcend to unequal Beggary; to ſee him ſtrike a ſtroke with his own hand in the Converſion of *Saul*, and another quite contrary in the cutting off of *Judas*; muſt needs be ſome reſtraint to our judgments concerning the general ſtate of thoſe men who lie under the rod: but it proclaims an infinite uncertainty in the particulars, ſince we ſee contrary accidents happening to perſons guilty of the ſame crime, or put in the ſame indiſpoſitions. God hath marked all great ſins with ſome ſignal and expreſs judgments, and hath tranſmitted the records of them, or repreſented them before our eyes; that is, hath done ſo in our Age, or it hath been noted to have been done before: and that being ſufficient to affright us from thoſe crimes, God hath not thought it expedient to doe the ſame things to all perſons in the ſame caſes, having to all perſons produced inſtances and examples of fear by fewer accidents, ſufficient to reſtrain us, but not enough to paſs ſentence upon the changes of Divine Providence.

Eſtius.

5. But ſometimes God ſpeaks plainer, and gives us notice what crimes he puniſhes in others, that we may the rather decline ſuch rocks of offence. If the Crime and the Puniſhment be ſymbolical, and have proportion and correſpondence of parts, the hand of God ſtrikes the Man, but holds up one finger to point at the Sin. The death of the child of *Bathſheba* was a plain declaration that the anger of God was upon *David* for the Adulterous mixture. That Blaſphemer whoſe Tongue was preſently ſtruck with an ulcerous tumour, with his tongue declared the glories of God and his own ſhame. And it was not doubted but God, when he ſmote the Lady of *Dominicus Silvius*, the Duke of *Venice*, with a loathſome and unſavory diſeaſe, did intend to chaſtiſe a remarkable vanity of hers in various and coſtly Perfumes, which ſhe affected in an unreaſonable manner, and to very evil purpoſes. And that famous perſon, and of excellent learning, *Giacchettus* of *Geneva*, being by his Wife found dead in the unlawfull embraces of a ſtranger woman, who alſo died at the ſame inſtant, left an excellent example of God's anger upon the crime, and an evidence that he was then judged for his intemperate Luſt. Such are all thoſe puniſhments which are natural conſequents to a Crime: as Dropſies, Redneſs of eyes, Diſſolution of nerves, Apoplexies, to continual Drunkenneſs; to intemperate Eating, Short lives and ſudden deaths; to Luſt, a Caitive ſlaviſh diſpoſition, and a Foul diſeaſed body; Fire and Sword, and Depopulation of Towns and Villages, the conſequents of Ambition, and unjuſt Wars; Poverty to Prodigality; and all thoſe Judgments which happen upon Curſings and horrid Imprecations, when God is under a Curſe called to atteſt a Lie, and to connive at impudence; or when the Oppreſſed perſons in the bitterneſs of their ſouls wiſh evil and pray for vengeance on their Oppreſſours;

Fulgoſ. *lib.* 9. *c.* 12.

Pœna tamen præſens, cùm tu deponis amictum
Turgidus, & crudum pavonem in balnea portas.
Hinc ſubitæ mortes atque inteſtata feneſtus.
Juven. *Sat.* 1.
Quos nimis effrænes habuit, nunc vapulo renes.
Sic luitur juvenis culpa dolore ſenis.

or

or that the Church upon juſt cauſe inflicts Spiritual cenſures, and *delivers unto Satan*, or curſes and declares the Divine ſentence againſt ſinners, as St. *Peter* againſt *Ananias* and *Sapphira*, and St. *Paul* againſt *Elymas*, and of old *Moſes* againſt *Pharaoh* and his *Egypt*. (Of this nature alſo was the plague of a *withered hand* inflicted upon *Jeroboam*, for ſtretching forth his hand to ſtrike the Prophet.) In theſe and all ſuch inſtances the off-ſpring is ſo like the parent, that it cannot eaſily be concealed. Sometime the crime is of that nature, that it cries aloud for vengeance, or is threatned with a ſpecial kind of puniſhment; which by the obſervation and experience of the World hath regularly happened to a certain ſort of perſons. Such as are diſſolutions of Eſtates, the puniſhment of Sacrilege; a deſcending curſe upon poſterity for four generations, ſpecially threatned to the crime of Idolatry; any plague whatſoever to Oppreſſion; untimely death to Murther; an unthriving eſtate to the detention of Tithes, or whatſoever is God's portion allotted for the ſervices of Religion; untimely and ſtrange deaths to the Perſecutours of Chriſtian Religion: *Nero* killed himſelf; *Domitian* was killed by his ſervants; *Maximinus* and *Decius* were murthered, together with their Children; *Valerianus* impriſoned, fley'd and ſlain with tortures by *Sapor* King of *Perſia*; *Diocletian* periſhed by his own hand, and his Houſe was burnt with the fate of *Sodom* and *Gomorrah*, with fire from above; *Antiochus* the Preſident under *Aurelian*, while *Agapetus* was in his agony and ſufferance of Martyrdom, cried out of a flame within him, and died; *Flaccus* vomited out his entralls preſently after he had cauſed *Gregory* Biſhop of *Spoleto* to be ſlain; and *Dioſcorus*, the Father of St. *Barbara*, accuſed and betrayed his Daughter to the Hangman's cruelty for being a Chriſtian, and he died by the hand of God by fire from Heaven. Theſe are God's tokens, marks upon the body of infected perſons, and declare the malignity of the diſeaſe, and bid us all beware of thoſe determined crimes.

6. Thirdly, But then in theſe and all other accidents we muſt firſt obſerve from the cauſe to the effect, and then judge from the effect concerning the nature and the degree of the cauſe. We cannot conclude, This family is leſſened, beggared, or extinct, therefore they are guilty of Sacrilege: but thus, They are Sacrilegious, and God hath blotted out their name from among the poſterities, therefore this Judgment was an expreſs of God's anger againſt Sacrilege. The Judgment will not conclude a Sin; but when a Sin infers the Judgment with a legible character and a prompt ſignification, not to underſtand God's choice is next to ſtupidity or careleſneſs. *Arius* was known to be a ſeditious, heretical and diſſembling perſon, and his entralls deſcended on the earth when he went to cover his feet: it was very ſuſpicious that this was the puniſhment of thoſe ſins which were the worſt in him. But he that ſhall conclude *Arius* was an Heretick or Seditious, upon no other ground but becauſe his bowels guſhed out, begings imprudently, and proceeds uncharitably. But it is conſiderable, that men do not ariſe to great crimes on the ſudden, but by degrees of careleſneſs to leſſer impieties, and then to clamorous ſins. And God is therefore ſaid to puniſh great crimes or actions of higheſt malignity, becauſe they are commonly productions from the ſpirit of Reprobation, they are the higheſt aſcents, and ſuppoſe a body of ſin. And therefore although the Judgment may be intended to puniſh all our ſins; yet it is like the *Syrian* Army, it kills all that are its enemies, but it hath a ſpecial commiſſion to *fight againſt none but the King of Iſrael*, becauſe his death would be the diſſolution of the Body. And if God humbles a man for his great ſin, that is, for thoſe acts which combine and conſummate all the reſt, poſſibly the Body of ſin may ſeparate, and be apt to be ſcattered and ſubdued by ſingle acts and inſtruments of mortification. And therefore it is but reaſonable, in our making uſe of God's Judgments upon others, to think that God will rather ſtrike at the greateſt crimes; not onely becauſe they are in themſelves of greateſt malice and iniquity, but becauſe they are the ſum total of the reſt, and by being great progreſſions in the ſtate of ſin ſuppoſe all the reſt included: and we, by proportioning and obſerving the Judgment to the higheſt, acknowledge the whole body of ſin to lie under the curſe, though the greateſt onely was named, and called upon with the voice of thunder. And yet becauſe it ſometimes happens, that upon the violence of a great and new occaſion ſome perſons leap into ſuch a ſin, which in the ordinary courſe of ſinners uſes to be the effect of an habitual and growing ſtate; then if a Judgment happens, it is clearly appropriate to that one great crime, which as of it ſelf it is equivalent to a vitious habit, and interrupts the acceptation of all its former contraries, ſo it meets with a curſe, ſuch as uſually God chuſes for the puniſhment of a whole body and ſtate of ſin. However, in making obſerva-

——— Ruit Arius alvo
Infelix, plus mente cadens, lethumque peremptus
Cum Juda commune tulit, qui gutture pendens
Viſceribus curvatus obit: nec pœna ſequeſtrat
Quos par culpa ligat, qui majeſtatis honori
Valnus ab ore parant. Hic prodidit, ille diremit
Sacrilega de voce.——Poet. Chriſt. apud Baron. *T.* 3. *ad ann. Chriſt.* 336.

tion upon the expreſſes of God's anger, we muſt be carefull that we reflect not with any bitterneſs or ſcorn upon the perſon of our calamitous Brother, leſt we make that to be an evil to him which God intends for his benefit, if the Judgment was medicinal; or that we increaſe the load, already great enough to ſink him beneath his grave, if the Judgment was intended for a final abſciſſion.

7. Fourthly, But if the Judgments deſcend upon our ſelves, we are to take another courſe; not to enquire into particulars to find out the proportions, (for that can onely be a deſign to part with juſt ſo much as we muſt needs,) but to mend all that is amiſs: for then onely we can be ſecure to remove the *Achan*, when we keep nothing within us or about us that may provoke God to jealouſie or wrath. And that is the proper product of holy fear, which God intended ſhould be the firſt effect of all his Judgments. And of this God is ſo carefull, and yet ſo kind and provident, that fear might not be produced always at the expence of a great ſuffering, that God hath provided for us certain prologues of Judgment, and keeps us waking with alarms, that ſo he might reconcile his mercies with our duties. Of this nature are Epidemical diſeaſes, not yet arrived at us, prodigious Tempeſts, Thunder and loud noiſes from Heaven: and he that will not fear when God ſpeaks ſo loud, is not yet made ſoft with the impreſſes and perpetual droppings of Religion. Venerable *Bede* reports of St. *Chad*, that if a great guſt of Wind ſuddenly aroſe, he preſently made ſome holy ejaculation to beg favour of God for all mankind, who might poſſibly be concerned in the effects of that Wind: but if a Storm ſucceeded, he fell proſtrate to the earth, and grew as violent in Prayer as the Storm was either at Land or Sea: but if God added Thunder and Lightning, he went to the Church, and there ſpent all his time during the Tempeſt in reciting Litanies, Pſalms, and other holy Prayers, till it pleaſed God to reſtore his favour, and to ſeem to forget his anger. And the good Biſhop added this reaſon; Becauſe theſe are the extenſions and ſtretchings forth of God's hand, and yet he did not ſtrike: but he that trembles not when he ſees God's arm held forth to ſtrike us, underſtands neither God's mercies, nor his own danger; he neither knows what thoſe horrours were which the people ſaw from mount *Sinai*, nor what the glories and amazements ſhall be at the great day of Judgment. And if this Religious man had ſeen *Tullus Hoſtilius*, the *Roman* King, and *Anaſtaſius*, a Chriſtian Emperour, but a reputed Heretick, ſtruck dead with Thunderbolts, and their own houſes made their urns to keep their aſhes in; there could have been no poſture humble enough, no Prayers devout enough, no place holy enough, nothing ſufficiently expreſſive of his fear, and his humility, and his adoration and Religion to the almighty and infinite power and glorious mercy of God, ſending out his Emiſſaries to denounce war with deſigns of peace. A great *Italian* General, ſeeing the ſudden death of *Alfonſus* Duke of *Ferrara*, kneeled down inſtantly, ſaying, *And ſhall not this ſight make me religious?* Three and twenty thouſand fell in one night in the *Iſraelitiſh* Camp, who were all ſlain for Fornication. And this ſo prodigious a Judgment was recorded in Scripture for our example and affrightment, that we ſhould not with ſuch freedom entertain a crime which deſtroyed ſo numerous a body of men in the darkneſs of one evening. Fear, and Modeſty, and univerſal Reformation, are the purpoſes of God's Judgments upon us, or in our neighbourhood.

Hiſt. Gent. Anglor. l. 3. c. 18.

1 Cor. 10. 8.

8. Fifthly, Concerning Judgments happening to a Nation or a Church, the conſideration is particular, becauſe there are fewer capacities of making ſins to become national than perſonal: and therefore if we underſtand when a ſin is National, we may the rather underſtand the meaning of God's hand when he ſtrikes a People. For National ſins grow higher and higher not merely according to the degree of the ſin, or the intenſion alone, but according to the extenſion; according to its being national, ſo it is productive of more or leſs miſchief to a Kingdom. Cuſtomary iniquities amongſt the people do then amount to the account of National ſins, when they are of ſo univerſal practice as to take in well-near every particular; ſuch as was that of *Sodom*, not to leave *ten righteous* in all the Country: and ſuch were the ſins of the Old world, who left but *eight perſons* to eſcape the angry baptiſm of the Floud. And ſuch was the murmur of the children of *Iſrael*, refuſing to march up to *Canaan* at the commandment of God; they all murmured but *Caleb* and *Joſhua*. And this God in the caſe of the *Amalekites* calls the *fulfilling of their ſins*, and a *filling up the meaſure of their iniquities*. And hither alſo I reckon the defection of the Ten tribes from the Houſe of *Judah*, and the *Samaritan* Schiſm; theſe cauſed the total extirpation of the offending People. For although theſe ſins were perſonal and

Fœcunda culpæ ſecula nuptias
Primùm inquinavêre, & genus, & domos.
Hoc fonte derivata clades
In patriam populumque fluxit.
Hor. l. 3. Od. 6.

and private at first, yet when they come to be universal by diffusion and dissemination, and the good people remaining among them are but like drops of Wine in a tun of Water, of no consideration with God, save onely to the preservation *of their own persons*; then, although the persons be private, yet all private or singular persons make the Nation. But this hath happened but seldome in Christianity: I think indeed never, except in the case of Mutinies and Rebellion against their lawfull Prince, or the attesting violence done in unjust Wars. But God onely knows, and no man can say, when any sin is national by diffusion: and therefore in this case we cannot make any certain judgment or advantage to our selves, or very rarely, by observing the changes of Providence upon a People. Ezek. 14. 20.

9. But the next above this in order to the procuring popular Judgments is publick impunities, the not doing Justice upon Criminals publickly complained of and demanded, especially when the persons interested call for Justice and execution of good Laws, and the Prince's arm is at liberty and in full strength, and there is no contrary reason in the particular instance to make compensation to the publick for the omission, or no care taken to satisfie the particular. *Abimelech* thought he had reason to be angry with *Isaac* for saying *Rebecca* was his Sister; for *one of the people might have lain with thy wife, and thou shouldst have brought evil upon us*: meaning, that the man should have escaped unpunished by reason of the mistake, which very impunity he feared might be expounded to be a countenance and encouragement to the sin. But this was no more than his fear. The case of the *Benjamites* comes home to this present article; for they refused to doe justice upon the men that had ravished and killed the *Levite*'s Concubine: they lost twenty five thousand in battel, their Cities were destroyed, and the whole Tribe almost extinguished. For punishing publick and great acts of injustice is called in Scripture *putting away the evil from the land*; because to this purpose the sword is put into the Prince's hand, and he *bears the sword in vain* who ceases to protect his people: and not to punish the evil is a voluntary retention of it; unless a special case intervene, in which the Prince thinks it convenient to give a particular pardon; provided this be not encouragement to others, nor without great reason, big enough to make compensation for the particular omission, and with care to render some other satisfaction to the person injured. In all other cases of impunity, that sin becomes National by forbearing, which in the acting was personal: and it is certain the impunity is a spring of universal evils; it is no thank to the publick if the best man be not as bad as the worst. Deut. 17. 12. 19. 13, 19. 21. 9, 21. *& alibi.*

10. But there is a step beyond this, and of a more publick concernment: such are the *Laws of Omri*, when a Nation consents to and makes ungodly Statutes. When *mischief is established as a Law*, then the Nation is engaged to some purpose. When I see the people despise their Governours, scorn and rob and disadvantage the Ministers of Religion, make rude addresses to God, to his Temple, to his Sacraments; I look upon it as the insolency of an untaught people, who would as readily doe the contrary, if the fear of God and the King were upon them by good Examples, and Precepts, and Laws, and severe executions. And farther yet, when the more publick and exemplar persons are without sense of Religion, without a dread of Majesty, without reverence to the Church, without impresses of Conscience, and the tendernesses of a religious fear towards God; as the persons are greater in estimation of Law and in their influences upon the people, so the score of the Nation advances, and there is more to be paid for in popular Judgments. But when Iniquity or Irreligion is made a Sanction, and either God must be dishonoured, or the Church exauthorated, or her Rites invaded by a Law, then the fortune of the Kingdom is at stake. No sin engages a Nation so much, or is so publick, so solemn iniquity, as is a wicked Law. Therefore it concerns Princes and States to secure the Piety and innocency of their Laws: and if there be any evil Laws, which upon just grounds may be thought productive of God's anger, because a publick misdemeanour cannot be expiated but by a publick act of Repentance, or a publick Calamity, the Laws must either have their edge abated by a desuetude, or be laid asleep by a non-execution, or dismembred by contrary proviso's, or have the sting drawn forth by interpretation, or else by abrogation be quite rescinded. But these are National sins within it self, or within its own Body, by the act of the Body (I mean) diffusive or representative; and they are like the personal sins of men in or against their own bodies in the matter of Sobriety. There are others in the matter of Justice, as the Nation relates to other people communicating in publick Intercourse.

——— Ilion, Ilion
Fatalis incestusque Judex,
Et mulier peregrina vertit
In pulverem, ex quo destituit Deos
Mercede pactâ Laomedon———
Hor. *l.* 3. *Od.* 3.

11. For as the Intercourſe between man and man in the actions of commutative and diſtributive Juſtice is the proper matter of Vertues and Vices perſonal; ſo are the Tranſactions between Nation and Nation againſt the publick rules of Juſtice Sins National directly, and in their firſt original, and anſwer to Injuſtice between man and man. Such are commencing War upon unjuſt titles, Invaſion of neighbours territories, Confederacies and aids upon tyrannical intereſt, Wars againſt true Religion or Sovereignty, Violation of the Laws of Nations, which they have conſented to as the publick inſtrument of accord and negotiation, Breach of publick faith, defending Pirates, and the like. When a publick Judgment comes upon a Nation, theſe things are to be thought upon: that we may not think our ſelves acquitted by crying out againſt Swearing, and Drunkenneſs, and Cheating in manufactures, which, unleſs they be of univerſal diſſemination, and made national by diffuſion, are paid for upon a perſonal ſcore; and the private infelicities of our lives will either expiate or puniſh them ſeverely. But while the people mourns for thoſe ſins of which their low condition is capable, ſins that may produce a popular Fever, or perhaps the Plague, where the miſery dwells in Cottages, and the Princes often have indemnity, as it was in the caſe of *David*: yet we may not hope to appeaſe a War, to maſter a Rebellion, to cure the publick Diſtemperatures of a Kingdom, which threaten not the People onely, or the Governours alſo, but even the Government it ſelf, unleſs the ſins of a more publick capacity be cut off by publick declarations, or other acts of national Juſtice and Religion. But the duty which concerns us all in ſuch caſes is, that every man in every capacity ſhould enquire into himſelf, and for his own portion of the Calamity, put in his own ſymbol of Emendation for his particular, and his Prayers for the publick intereſt. In which it is not ſafe that any private perſons ſhould deſcend to particular cenſures of the crimes of Princes and States, no not towards God, unleſs the matter be notorious and paſt a queſtion: but it is a ſufficient aſſoilment of this part of his duty, if, when he hath ſet his own houſe in order, he would pray with indefinite ſignifications of his charity and care of the publick, that God would put it into the hearts of all whom it concerns, to endeavour the removal of the ſin that hath brought the exterminating Angel upon the Nation. But yet there are ſometimes great lines drawn by God in the expreſſes of his anger in ſome Judgments upon a Nation: and when the Judgment is of that danger as to invade the very Conſtitution of a Kingdom, the proportions that Judgments many times keep to their ſins intimate that there is ſome National ſin, in which either by diffuſion, or repreſentation, or in the direct matter of ſins, as falſe Oaths, unjuſt Wars, wicked Confederacies, or ungodly Laws, the Nation in the publick capacity is delinquent.

12. For as the Nation hath in Sins a capacity diſtinct from the ſins of all the people, inaſmuch as the Nation is united in one Head, guarded by a diſtinct and a higher Angel, as *Perſia* by St. *Michael*, tranſacts affairs in a publick right, tranſmits influence to all particulars from a common fountain, and hath intercourſe with other collective Bodies, who alſo diſtinguiſh from their own particulars: ſo likewiſe it hath Puniſhments diſtinct from thoſe infelicities which vex particulars, Puniſhments proportionable to it ſelf and its own Sins: ſuch as are Change of Governments, of better into worſe, of Monarchy into Ariſtocracy, and ſo to the loweſt ebb of Democracy; Death of Princes, infant Kings, foreign Invaſions, Civil-wars, a diſputable Title to the Crown, making a Nation tributary, Conqueſt by a Foreigner, and, which is worſt of all, removing the Candleſtick from a People by extinction of the Church, or that which is neceſſary to its conſervation, the ſeveral Orders and Miniſteries of Religion. And the laſt hath alſo proper ſins of its own analogy; ſuch as are falſe Articles in the publick Confeſſions of a Church, Schiſm from the Catholick, publick Scandals, a general Vitiouſneſs of the Clergy, an Indifferency in Religion, without warmth and holy fires of Zeal, and diligent purſuance of all its juſt and holy Intereſts. Now in theſe and all parallel caſes, when God by Puniſhments hath probably marked and diſtinguiſhed the Crime, it concerns publick perſons to be the more forward and importunate in conſideration of publick Irregularities: and for the private alſo, not to neglect their own particulars; for by that means, although not certainly, yet probably, they may ſecure themſelves from falling in the publick calamity. It is not infallibly ſure that holy perſons ſhall not be ſmitten by the deſtroying Angel; for God in ſuch deaths hath many ends of mercy, and ſome of providence, to ſerve: but ſuch private and perſonal emendations and devotions are the greateſt ſecurities of the men againſt the Judgment, or the evil of it, preſerving them in this life, or wafting them over to a better. Thus many of the Lord's champions did fall in battel; and the armies of the *Benjamites* did twice prevail

Dius te minorem quod geris, imperas.
Hinc omne principium, huc refer exitum.
Dii multa neglecti dederunt
Heſperiæ mala luctuoſæ.
Hor. *l.* 3. *Od.* 6.

prevail upon the juſter People of all *Iſrael*; and the *Greek* Empire hath declined and ſhrunk under the fortune and power of the *Ottoman* Family; and the Holy Land, which was twice poſſeſſed by Chriſtian Princes, is now in the dominion of unchriſtened *Saracens*; and in the production of theſe alterations many a gallant and pious perſon ſuffered the evils of war, and the change of an untimely death.

13. But the way for the whole Nation to proceed in caſes of epidemical Diſeaſes, Wars, great Judgments, and popular Calamities, is to doe in the publick proportion the ſame that every man is to doe for his private; by publick acts of Juſtice, Repentance, Faſtings, pious Laws, and execution of juſt and religious Edicts, making Peace, quitting of unjuſt Intereſts, declaring publickly againſt a Crime, proteſting in behalf of the contrary Vertue or Religion. And to this alſo every man, as he is a member of the Body politick, muſt co-operate: that by a Repentance in diffuſion help may come, as well as by a Sin of univerſal diſſemination the Plague was haſtened and invited the rather. But in theſe caſes all the work of diſcerning and pronouncing concerning the cauſe of the Judgment, as it muſt be without aſperity, and onely for deſigns of correction and emendation, ſo it muſt be done by Kings and Prophets, and the aſſiſtence of other publick perſons, to whom the publick is committed. *Joſua* caſt lots upon *Achan*, and diſcovered the publick trouble in a private inſtance: and of old the Prophets had it in commiſſion to reprove the popular iniquity of Nations, and the confederate ſins of Kingdoms: and in this Chriſtianity altered nothing. And when this is done modeſtly, prudently humbly and penitently, oftentimes the tables turn immediately, but always in due time; and a great Alteration in a Kingdom becomes the greateſt Bleſſing in the world, and faſtens the Church, or the Crown, or the publick Peace, in bands of great continuance and ſecurity; and it may be the next Age ſhall feel the benefits of our Sufferance and Repentance. And therefore, as we muſt endeavour to ſecure it, ſo we muſt not be too decretory in the caſe of others, or diſconſolate or diffident in our own, when it may ſo happen, that all ſucceeding generations ſhall ſee that God pardoned us and loved us even when he ſmote us. Let us all learn to fear and walk humbly. The Churches of *Laodicea* and the *Coloſſians* ſuffered a great calamity within a little while after the Spirit of God had ſent them two Epiſtles by the miniſtery of St. *Paul*; their Cities were buried in an Earthquake: and yet we have reaſon to think they were Churches beloved of God, and Congregations of holy people.

The PRAYER.

O *Eternal and powerfull God, thou juſt and righteous Governour of the world, who calleſt all orders of men by Precepts, Promiſes and Threatnings, by Mercies and by Judgments, teach us to admire and adore all the Wiſedom, the effects and infinite varieties of thy Providence; and make us to diſpoſe our ſelves ſo by Obedience, by Repentance, by all the manners of holy living, that we may never provoke thee to jealouſie, much leſs to wrath and indignation againſt us. Keep far from us the Sword of the deſtroying Angel, and let us never periſh in the publick expreſſes of thy wrath, in diſeaſes Epidemical, with the furies of War, with calamitous, ſudden and horrid Accidents, with unuſual Diſeaſes; unleſs that our ſo ſtrange fall be more for thy glory and our eternal benefit, and then thy will be done: We beg thy grace, that we may chearfully conform to thy holy will and pleaſure. Lord, open our underſtandings, that we may know the meaning of thy voice, and the ſignification of thy language, when thou ſpeakeſt from Heaven in ſigns and Judgments: and let a holy Fear ſo ſoften our ſpirits, and an intenſe Love ſo inflame and ſanctifie our deſires, that we may apprehend every intimation of thy pleaſure at its firſt and remoteſt and moſt obſcure repreſentment, that ſo we may with Repentance go out to meet thee, and prevent the expreſſes of thine anger. Let thy reſtraining grace and the obſervation of the iſſues of thy Juſtice ſo allay our ſpirits, that we be not ſevere and forward in condemning others, nor backward in paſſing ſentence upon our ſelves. Make us to obey thy voice deſcribed in Holy Scripture, to tremble at thy voice expreſſed in wonders and great effects of Providence, to condemn none but our ſelves, nor to enter into the receſſes of thy Sanctuary, and ſearch the forbidden records of Predeſtination; but that we may reade our Duty in the pages of Revelation, not in the labels of accidental effects: that thy Judgments may confirm thy Word, and thy Word teach us our Duty, and we by ſuch excellent inſtruments may enter in and grow up in the ways of Godlineſs, through* Jeſus Chriſt *our Lord.* Amen.

SECT.

SECT. XV.

Of the Accidents happening from the Death of Lazarus, *untill the Death and Burial of* JESUS.

Bartimeus healed of blindneſſe.

Mark. 10. 46. And as he went out of Iericho with his Diſciples, and a great number of people, blind Bartimeus ſate by the high way begging.

47. And when he heard, that it was Ieſus of Nazareth, he began to cry out, and ſay, Ieſus thou ſon of David have mercy on me.

Lazarus rayſed from death.

Ioh. 11. 44. And he that was dead came forth bound hand and foot with graveclothes, and his face was bound about with a napkin, Ieſus ſaith unto them, Looſe him and let him go.

45. Then Many of the Iewes, which came to Mary, and had ſeen the things, which Ieſus did believed on him.

1. WHILE *Jeſus* was in *Galilee*, meſſengers came to him from *Martha* and her Siſter *Mary*, that he would haſten into *Judæa* to *Bethany*, to relieve the ſickneſs and imminent dangers of their Brother *Lazarus*. But he deferred his going till *Lazarus* was dead; purpoſing to give a great probation of his Divinity, Power and Miſſion, by a glorious Miracle, and to give God glory, and to receive reflexions of the glory upon himſelf. For after he had *ſtayed two days*, he called his Diſciples *to go* with him *into Judæa*, telling them, that *Lazarus was dead*, but he would *raiſe him out of* that *ſleep* of death. But by that time *Jeſus* was arrived at *Bethany*, *he found that Lazarus had been dead four days*, and now near to putrefaction. But when *Martha* and *Mary* met him, weeping their pious tears for their dead Brother, *Jeſus* ſuffered the paſſions of pity and humanity, and *wept*, diſtilling that pretious liquour into the grave of *Lazarus*, watering the dead plant, that it might ſpring into a new life, and raiſe his head above the ground.

2. When *Jeſus* had by his words of comfort and inſtitution ſtrengthened the Faith of the two mourning Siſters, and commanded *the ſtone to be removed* from the grave, he made an addreſs of Adoration and Euchariſt to his Father, confeſſing his perpetual propenſity to hear him, and then cried out, *Lazarus, come forth. And he that was dead came forth* from his bed of darkneſs with his night-cloaths on him; whom when the Apoſtles had *unlooſed* at the command of *Jeſus*, he went to *Bethany*. *And many* that were preſent *believed on him: but others* wondring and malicious *went and told the Phariſees* the ſtory of the Miracle; who upon that advice *called their* great *Council*, whoſe great and ſolemn cogniſance was of the greater cauſes of Prophets, of Kings, and of the holy Law. At this great Aſſembly it was that *Caiaphas*, the High-prieſt, propheſied that it was *expedient one ſhould die for the people. And thence they determined the death of Jeſus.* But he,

he, knowing they had passed a decretory sentence against him, *retired to the City Ephraim* in the Tribe of *Judah near the desart*, where he stayed a few days, till the approximation of the Feast of *Easter*.

3. Against which Feast when *Jesus* with his Disciples was going to *Jerusalem*, he told them the event of the journey would be, that the *Jews should deliver him to the Gentiles*, that they *should scourge him, and mock him, and crucifie him, and the third day he should rise again*. After which discourse the Mother of *Zebedee*'s Children begg'd of *Jesus* for her *two Sons*, that *one of them might sit at his right hand, the other at the left, in his Kingdom*. For no discourses of his Passion, or intimations of the mysteriousness of his Kingdom, could yet put them into right understandings of their condition. But *Jesus*, whose heart and thoughts were full of fancy and apprehensions of the neighbour Passion, gave them answer in proportion to his present conceptions and their future condition. For if they desired the honours of his Kingdom, such as they were, they should have them, unless themselves did decline them: they *should drink of his Cup*, and dip in his Lavatory, and be *washed with his baptism*, and *sit in his Kingdom*, if the heavenly *Father had prepared it for* them: but the donation of that immediately was an issue of Divine election and predestination, and was onely competent to them who by holy living and patient suffering put themselves into a disposition of becoming vessels of Election.

4. But as *Jesus* in this journey *came near Jericho*, he cures *a blind man, who sate begging by the way-side*. And *espying Zacchæus, the chief of the Publicans, upon a tree*, (that he, being *low of stature*, might upon that advantage of station *see Jesus* passing by,) he invited himself to his house; who *received him with gladness*, and repentance of his crimes, purging his Conscience, and filling his heart and house with joy and sanctity: for, immediately upon the arrival of the Master at his house, he offered restitution to all persons whom he had injured, and satisfaction, and *half of* his remanent estate he *gave to the poor*; and so gave the fairest entertainment to *Jesus*, who brought along with him *Salvation to his house*. There it was that he spake the Parable of the King who concredited divers talents to his servants, and having at his return exacted an account, rewarded them who had improved their bank, and been faithfull in their trust, with rewards proportionable to their capacity and improvement: but the negligent servant, who had not meliorated his stock, was punished with ablegation and confinement to outer darkness. And from hence sprang up that dogmatical proposition, which is mysterious and determined in Christianity, *To him that hath shall be given; and from him that hath not shall be taken away even what he hath*. After this, going forth of *Jericho*, he cured two blind men upon the way.

5. *Six days before Easter Jesus came to Bethany*, where he was feasted by *Martha* and *Mary*, and accompanied by *Lazarus*, who *sate at the table with Jesus*. But *Mary brought a pound of Nard* * *pistick*, and, as formerly she had done, again *anoints the feet of Jesus, and fills the house with the odour*, till God himself smelt thence a savour of a sweet-smelling sacrifice. But *Judas Iscariot*, the Thief and the Traitour, repined at the vanity of the expence, (as he pretended) because it might have been *sold for three hundred pence, and* have been *given to the poor*. But *Jesus* in his reply taught us, that there is an opportunity for actions of Religion as well as of Charity. *Mary did this against the Burial of Jesus*, and her Religion was accepted by him, to whose honours the holocaust of love and the oblations of alms-deeds are in their proper seasons direct actions of worship and duty. But at this meeting *there came many Jews to see Lazarus, who was raised from death, as well as to see Jesus*: and *because* by occasion of his Resurrection *many of them believed on Jesus*, therefore the Pharisees *deliberated about putting him to death*. But God in his glorious providence was pleased to preserve him as a trumpet of his glories, and a testimony of the Miracle, thirty years after the death of *Jesus*.

* *Pisticam, id est, spicatam, corruptè, uti ex Latinis ferè solent Græci. Vide Erasm. in 14. Marci.*

Epiphan. *cont. Manich.*

6. *The next day*, being the fifth day before the Passeover, *Jesus came to the foot of the mount of Olives*, and *sent his Disciples to Bethphage, a village in the neighbourhood*, commanding them to *unloose an Ass and a Colt, and bring them to him*, and to *tell the owners it was done for the Master's use: and they did so*. And when they brought the Ass to *Jesus*, he rides on him to *Jerusalem*: and *the people*, having notice of his approach, * *took branches of Palm-trees, and went out to meet him, strewing branches and garments in the way, crying out, Hosanna to the Son of David*. Which was a form of exclamation used to the honour of God, and in great Solemnities, and ‖ signifies [Adoration to the Son of *David* by the right of carrying

* Τ ἡλᾶν ἀρετᾶν καὶ Στεφάνων ἄωτον γλυκὺν Pindar. *vocat palmarum ramos, Olymp. Altissimarum virtutum & coronarum florem suavem.*

‖ Drusius *de Vocib. Heb. N. T. c.* 19. Canin. *de locis N. T.*

rying branches;] which when they used in procession about their Altars they used to pray, *Lord, save us, Lord, prosper us*: which hath occasioned the reddition of *Hoschiannah* to be, amongst some, that Prayer which they repeated at the carrying of the *Hoschiannah*, as if it self did signifie, *Lord, save us.* But this honour was so great and unusual to be done even unto Kings, that the Pharisees, knowing this to be an appropriate manner of address to God, said one to another by way of wonder, *Hear ye what these men say?* For they were troubled to hear the people revere him as a God.

7. When *Jesus* from the mount of Olives *beheld Jerusalem, he wept over it*, and foretold great sadnesses and infelicities futurely contingent to it: which not onely happened in the sequel of the story according to the main issues and significations of this Prophecy, but even to minutes and circumstances it was verified. For in the mount of Olives, where *Jesus* shed tears over perishing *Jerusalem*, the *Romans* first pitched their Tents when they came to its final overthrow. From thence descending to the City he went into the Temple, and still the acclamations followed him; till the Pharisees were ready to burst with the noises abroad, and the tumults of envy and scorn within, and by observing that all their endeavours to suppress his glories were but like clapping their hands to veil the Sun, and that, in despite of all their strategems, the whole Nation was become Disciple to the glorious *Nazarene*. And there *he cured* certain persons that were *blind and lame.* Joseph. *de Bell. Jud. l. 6. c. 3.*

8. But whilst he abode at *Jerusalem, certain Greeks, who came to the Feast to worship*, made their address to *Philip*, that they might be brought to *Jesus. Philip tells Andrew, and they both tell Jesus*; who, having admitted them, discoursed many things concerning his Passion, and then prayed a Petition, which is the end of his own Sufferings, and of all humane actions, and the purpose of the whole Creation, *Father, glorifie thy Name.* To which he was answered by *a voice from Heaven, I have both glorified it, and will glorifie it again.* But this, nor the whole series of Miracles that he did, the Mercies, the Cures, nor the divine Discourses, could gain the Faith of all the *Jews*, who were determined by their humane interest: for *many of the Rulers who believed on him durst not confess him, because they loved the praise of men more than the praise of God.* Then *Jesus* again exhorted all men "to believe on him, that so they "might in the same act believe on God; that they might approach unto the light, "and not abide in darkness; that they might obey the commandments of the Father, "whose express charge it was, that *Jesus* should preach this Gospel; and that they "might not be judged at the last day by the Word which they have rejected, which "Word to all its observers is everlasting life. After which Sermon retiring to *Bethany*, he abode there all night.

9. On the morrow returning to *Jerusalem*, on the way being hungry he passed by a Fig-tree, where expecting fruit he found none, and cursed the Fig-tree, which by the next day was dried up and withered. Upon occasion of which preternatural event *Jesus* discoursed of the power of Faith, and its power to produce Miracles. But upon this occasion others, the Disciples of *Jesus* in After-ages, have pleased themselves with fancies and imperfect descants; as that he cursed this Tree in mystery and secret intendment, it having been the Tree in the eating whose fruit *Adam*, prevaricating the Divine Law, made an inlet to sin, which brought in death, and the sadnesses of *Jesus*'s Passion. But *Jesus* having entred the City came into the Temple, and preached the Gospel: and the chief Priests and Scribes questioned his commission, and by what authority he did those things. But *Jesus* promising to answer them, if they would declare their opinions concerning *John*'s Baptism, which they durst not *for fear of* displeasing *the people*, or throwing dirt in their own faces, was acquitted of his obligation, by their declining the proposition. Isidor. *ad Theodor. l. 1. ep. 52.*

10. But there he reproved the Pharisees and Rulers by the Parable of "two Sons; "the first whereof said to his Father, he would not obey, but repented, and did his command; the second gave good words, but did nothing: meaning, that persons of the "greatest improbability were more heartily converted than they whose outside seemed "to have appropriated Religion to the labels of their frontlets. He added a Parable of "the Vineyard let out to Husbandmen, who killed the servants sent to demand the fruits, "and at last the Son himself, that they might invade the inheritance: but made a sad "commination to all such who should either stumble at this stone, or on whom this "stone should fall. After which, and some other reprehensions, (which he so veiled in Parable that it might not be expounded to be calumny or declamation, although such sharp Sermons had been spoken in the people's hearing; but yet so transparently, that themselves

themſelves might ſee their own iniquity in thoſe modeſt and juſt repreſentments,) the Phariſees would fain have ſeiſed him; but they durſt not for the people, but reſolved, if they could, *to entangle him in his talk*; and therefore *ſent out ſpies*, who ſhould pretend ſanctity and veneration of his perſon: who with a goodly inſinuating preface, that *Jeſus regarded no man's perſon, but ſpake the word of God* with much ſimplicity and juſtice, deſired to know if it were *lawfull to pay tribute to Cæſar, or not*. A queſtion which was of great diſpute, becauſe of the numerous Sect of the *Galilæans*, who denied it, and of the affections of the people, who loved their money, and their liberty, and the privileges of their Nation. And now in all probability he ſhall fall under the diſpleaſure of the people, or of *Cæſar*. But *Jeſus* called to *ſee a peny*; and finding it to be ſuperſcribed with *Cæſar*'s image, with incomparable wiſedom he brake their ſnare, and eſtabliſhed an Evangelical propoſition for ever, ſaying, *give to Cæſar the things that are Cæſar's, and to God the things that are God's*.

11. Having ſo excellently and ſo much to their wonder anſwered the Phariſees, the Sadducees bring their great objection to him againſt the *Reſurrection*, by putting caſe of a Woman married to ſeven Husbands, and *whoſe Wife ſhould ſhe be in the Reſurrection?* thinking that to be an impoſſible ſtate, which ingages upon ſuch ſeeming incongruities, that a woman ſhould at once be wife to ſeven men. But *Jeſus* firſt anſwered their objection, telling them, that all thoſe relations whoſe foundation is in the imperfections and paſſions of fleſh and bloud, and duties here below, ſhall ceaſe in that ſtate, which is ſo ſpiritual, that it is like to the condition of Angels, amongſt whom there is no difference of ſex, no cognations, no genealogies or derivation from one another: and then by a new argument proves the Reſurrection, by one of God's appellatives, who did then delight to be called *the God of Abraham, Iſaac and Jacob*. For ſince *God is not the God of the dead, but of the living*, unto him even theſe men are alive: and if ſo, then either they now exerciſe acts of life, and therefore ſhall be reſtored to their bodies, that their actions may be complete, and they not remain in a ſtate of imperfection to all eternity; or if they be alive, and yet ceaſe from operation, they ſhall be much rather raiſed up to a condition which ſhall actuate and make perfect their preſent capacities and diſpoſitions, leſt a power and inclination ſhould for ever be in the root, and never riſe up to fruit or herbage, and ſo be an eternal vanity, like an old bud, or an eternal child.

12. After this, the Phariſees being well pleaſed, not that *Jeſus* ſpake ſo excellently, but that the Sadducees were confuted, came to him, asking, *which was the great Commandment*, and ſome other things, more out of curioſity than pious deſires of ſatisfaction. But at laſt *Jeſus* was pleaſed to aſk them concerning *CHRIST, whoſe ſon he was*. They anſwered, *The ſon of David*. But he replying, *How then doth David call him Lord?* [*The LORD ſaid unto my Lord, Sit thou on my right hand*, &c.] they had nothing to anſwer. But *Jeſus* then gave his Diſciples caution againſt the Pride, the Hypocriſie, and the Oppreſſion of the Scribes and Phariſees; and commended the *poor widow*'s oblation of her *two mites into the treaſury*, it being a great love in a little print, for it was *all her living*. All this was ſpoken in the Temple; the *goodly ſtones* of which when the Apoſtles beheld with wonder, they being white and firm, twenty cubits in length, twelve in breadth, eight in depth, as *Joſephus* reports, *Jeſus* propheſies the deſtruction of the place. Concerning which Prediction when the Apoſtles, being with him at the mount of Olives, asked him privately, concerning the time and the ſigns of ſo ſad event, he diſcourſed largely of "his coming to Judgment againſt "that City, and interweaved Predictions of the univerſal Judgment of all the world; "of which this, though very ſad, was but a ſmall adumbration: adding Precepts of "*Watchfulneſs*, and ſtanding in preparation with hearts filled with grace, our lamps "always ſhining, that when the Bridegroom ſhall come we may be ready to enter "in; which was intended in the Parable of the five wiſe Virgins: and concluded his Sermon with a narrative of his Paſſion, foretelling that within two days he ſhould be crucified.

Lib. 14. Antiq. cap. 14.

13. *Jeſus* deſcended from the Mount, and came to *Bethany*, and turning into the houſe of *Simon* the Leper, *Mary Magdalen*, having been reproved by *Judas* for ſpending ointment upon *Jeſus*'s feet, it being ſo unaccuſtomed and large a profuſion, thought now to ſpeak her love once more, and trouble no body; and therefore ſhe *poured ointment on his* ſacred *head*; believing that, being a pompouſneſs of a more accuſtomed feſtivity, would be indulged to the expreſſions of her affection. But now all the Diſciples murmured, wondring at the prodigiouſneſs of the woman's Religion, great enough to conſume a Province in the overflowings of her thankfulneſs and duty. But *Jeſus* now

alſo

also entertained the sincerity of her miraculous love; adding this Prophecy, that *where the Gospel should be preached, there* also a record of this act shall be kept, as a perpetual monument of her Piety, and an attestation of his Divinity, who could foretell future contingencies; Christianity receiving the greatest argument from that which S. *Peter* calls *the surer word of Prophecy*; meaning it to be greater than the testimony of Miracles, not easie to be dissembled by impure spirits, and whose efficacy should descend to all Ages: for this Prophecy shall for ever be fulfilling, and, being every day verified, does every day preach the Divinity of *Christ*'s Person and of his Institution.

14. *Two days before the Passover* the Scribes and Pharisees called a council, to contrive crafty ways of destroying *Jesus*, they not daring to doe it by open violence. Of which meeting when *Judas Iscariot* had notice, (for those assemblies were publick and notorious,) he ran from *Bethany*, and offered himself to betray his Master to them, if they would give him a considerable reward. *They agreed for thirty pieces of silver.* Of what value each piece was is uncertain: but their own Nation hath given a rule, that when a piece of silver is named in the Pentateuch it signifies *a sicle*; if it be named in the Prophets, it signifies *a pound*; if in the other writings of the Old Testament, it signifies *a talent*. This therefore being alledged out of the Prophet * *Jeremy* by one of the Evangelists, it is probable the price at which *Judas* sold his Lord was thirty pound weight of silver: *a goodly price* for the Saviour of the world to be prized at by his undiscerning and unworthy Countrymen.

Elias Levita *Jud. in Tisbi.* Arias Montanus *in diction. Syro-Chaldaic.*

* Matt. 27. 9. *ubi citatur Jeremias pro Zacharia, per errorem illapsum in Codices. Nam tempore S. Augustini in nonnullis Codicibus* [Zacharias] *legebatur; atque hodie in Syriac. T. Sed fortassis ex traditione hoc descendit à Jeremia dictum, sicut multa alia in Vet. Testam. non descripta, & in N. T. repetita: quod eò magis est credibile, quia proverbialiter dictum apud Judæos, Spiritum Jeremiæ resedisse in Zacharia.*

15. The next day was *the first day of unlevened bread*, on which it was necessary *they should kill the Passover*: therefore *Jesus sent Peter and John to the City to a certain man*, whom they should find *carrying a pitcher of water* to his house; him they should *follow*, and there *prepare the Passover*. They went and found the man in the same circumstances, and prepared for *Jesus* and his Family, who at the even came to celebrate the Passover. It was the house of *John* surnamed *Mark*, which had always been open to this Blessed Family, where he was pleased to finish his last Supper, and the mysteriousness of the Vespers of his Passion.

Alexand. Mon. apud Mataphrasten *die* 11. *Junii. Vide* Adrichom. *in descript. Jerus. n.* 6.

16. When evening was come, *Jesus* stood with his Disciples and ate the Paschal Lamb: after which he *girt himself with a towel*, and taking *a bason washed the feet of his Disciples*; not onely by the ceremony, but in his discourses, instructing them in the Doctrine of Humility, which the Master by his so great condescention to his Disciples had made sacred, and imprinted the lesson in lasting characters by making it symbolical. But *Peter* was unwilling to be washed by his Lord, untill he was told, he must renounce his part in him unless he were washed: which option being given to *Peter*, he cried out, *Not my feet onely, but my hands and my head.* But *Jesus* said the ablution of the feet was sufficient for the purification of the whole man; relating to the custome of those Countreys, who used to go to supper immediately from the baths, who therefore were sufficiently clean save onely on their feet, by reason of the dust contracted in their passage from the baths to the dining-rooms; from which when by the hospitable master of the house they were caused to be cleansed, they needed no more ablution. And by it *Jesus*, passing from the letter to the spirit, meant, that the body of sin was washed in the baths of Baptism; and afterwards, if we remained in the same state of purity, it was onely necessary to purge away the filth contracted in our passage from the Font to the Altar; and then we are clean all over, when the Baptismal state is unaltered, and the little adherences of imperfection and passions are also washed off.

17. But after the manducation of the Paschal Lamb, it was the custome of the Nation to sit down to a second Supper, in which they ate herbs and unlevened bread, the *Major-domo* first dipping his morsel, and then the family; after which the Father brake bread into pieces, and distributed a part to every of the Guests, and first drinking himself, gave to the rest the chalice filled with wine, according to the age and dignity of the person, adding to each distribution a form of benediction proper to the mystery, which was Eucharistical and commemorative of their Deliverance from *Egypt*. This Supper *Jesus* being to celebrate, changed the forms of benediction, turned the Ceremony into Mystery, and gave his Body and Bloud in Sacrament and religious configuration; so instituting the venerable Sacrament, which from the time of its

institution is called *the Lord's Supper*: which Rite *Jesus* commanded the Apostles to perpetuate in commemoration of him their Lord untill his second coming. And this was the first delegation of a perpetual Ministery which *Jesus* made to his Apostles, in which they were to be succeeded to in all the generations of the Church.

18. But *Jesus*, being *troubled in spirit*, told his Apostles that *one of them should betray him*. Which Prediction he made, that they might not be scandalized at the sadness of objection of the Passion, but be confirmed in their belief, seeing so great demonstration of his wisedom and spirit of Prophecy. The Disciples were all troubled at this sad arrest, *looking one on another, and doubting of whom he spake*; but they *beckoned to the beloved Disciple, leaning on Jesus's breast, that he might ask*: for they who knew their own innocency and infirmity, were desirous to satisfie their curiosity, and to be rid of their indetermination and their fear. But *Jesus* being asked gave them a sign, and *a sop* to *Judas*, commanding him *to doe what he list speedily*: for *Jesus* was extremely *straitned* till he had drunk the chalice off, and accomplished his mysterious and afflictive Baptism. After *Judas received the sop, the Devil entred into him*, and *Judas went forth immediately, it being now night.*

19. When he was gone out, *Jesus* began his Farewell-Sermon, rarely mixt of sadness and joys, and studded with Mysteries as with Emralds, discoursing of " the glorifica-
" tion of God in his Son, and of those glories which the Father had prepared for him;
" of his sudden departure, and his migration to a place whither they could not come
" yet, but afterwards they should; meaning, first to death, and then to glory: com-
" manding them to love one another; and foretelling to *Peter*, (who made confident
" protests that he would die with his Master,) that *before the cock should crow twice, he*
" *should deny him thrice*. But lest he should afflict them with too sad representments of
" his present condition, he comforts them with the comforts of Faith, with the intend-
" ments of his departure *to prepare places* in Heaven *for them*, whither they might come
" by him, who is *the Way, the Truth, and the Life*; adding a promise in order to
" their present support and future felicities, that *if they should ask of God any thing in his*
" *name, they should receive it*; and upon condition they would love him, and keep his
" Commandments, he would pray for the Holy Ghost to come upon them, to supply
" his room, to furnish them with proportionable comforts, to enable them with great
" Gifts, *to lead them into all truth*, and to abide with them for ever. Then arming
" them against future Persecutions, giving them divers holy Precepts, discoursing of his
" emanation from the Father, and of the necessity of his departure, he gave them his
" blessing, and prayed for them: and then, *having sung an Hymn*, which was part of
" the great Allelujah beginning at the 114 Psalm, [*When Israel came out of Egypt*,] and
" ending at the 118. inclusively, *he went forth with his Disciples over the brook Cedron,*
" *unto the mount of Olives, to a village called Gethsemani, where there was a Garden, into*
" *which he entred to pray together with his Disciples.*

20. But *taking Peter, James and John apart with him about a stone's cast* from the rest, *he began to be exceeding sorrowfull* and sad *even unto death*. For now he saw the ingredients of his bitter Draught pouring into the Chalice, and the sight was full of horrour and *amazement*: *he* therefore *fell on his face, and prayed, O my Father, if it be possible, let this cup pass from me.* In this Prayer *he fell into* so sad *an agony*, that the pains inflicted by his Father's wrath, and made active by his own apprehension, were so great, that a *sweat* distilled from his sacred body as great and conglobated *as drops of bloud*: and God, who heard his Prayer, but would not answer him in kind, sent *an Angel to comfort him* in the sadness, which he was pleased not to take away. But knowing that the drinking this Cup was the great *end of his coming into the world*, he laid aside all his own interests, and devested himself of the affections of flesh and bloud, *willing his Father's will*; and because his Father commanded, he, in defiance of sense and passion, was desirous to suffer all our pains. But as when two seas meet, the billows contest in ungentle embraces, and make violent noises, till, having wearied themselves into smaller waves and disunited drops, they run quietly into one stream: so did the spirit and nature of *Jesus* assault each other with disagreeing interests and distinguishing disputations, till the earnestness of the contention was diminished by the demonstrations of the spirit, and the prevailings of Grace; which the sooner got the victory, because they were not to contest with an unsanctified or rebellious nature, but a body of affections which had no strong desires, but of its own preservation. And therefore *Jesus went thrice*, and prayed the same prayer, that, *if it were possible, the cup might pass from him*; and thrice made an act of resignation; and in the intervalls *came and found his Apostles asleep*, gently chiding their incuriousness, and warning them

Quidam ex Hegesippo notant, ex irroratione sanguinis Christi natam arborem. Sic Philippus Bosquius *& alii. Sed hæ sunt meræ nugæ.*

to

to *watch and pray, that they enter not into temptation:* till the time that the Traitour *came with a multitude armed with swords and staves from the Priests and Elders of the people* to apprehend him.

21. *Judas* gave them the opportunity of *the night*, that was all the advantage they had by him, because they durst not seise him by day for fear of the people: and he signified the person of his Master to the souldiers by *a Kiß*, and an address of seeming civility. But when they came towards him, *Jesus said, Whom seek ye? They said, JESUS of Nazareth. He said, I am he.* But there was a Divinity upon him, that they could not seise him at first. But as a wave climbing of a Rock is beaten back and scattered into members, till falling down it creeps with gentle waftings, and kisses the feet of the stony mountain, and so encircles it: so the Souldiers, coming at first with a rude attempt, were twice repelled by the glory of his Person, till they falling at his feet were at last admitted to the seisure of his body; having by those involuntary prostrations confessed his power greater than theirs, and that the lustre and influence of a GOD are greater than the violences and rudenesses of Souldiers. And still they like weak eyes durst not behold the glory of this Sun, till a cloud like a dark veil did interrupt the emissions of his glories: they could not seise upon him, till they had thrown a veil upon his holy Face. Which although it was a custome of the Easterlings, and of the * *Roman* Empire generally; yet in this case was violence and necessity, because a certain impetuosity and vigorousness of spirit and Divinity issuing from his holy Face made them to take sanctuary in darkness, and to throw a veil over him in that dead time of a sad and dismal night. But *Peter*, a stout † *Galilæan*, bold and zealous, attempted a rescue, and *smote a servant of the High-priest, and cut off his ear.* But *Jesus* rebuked the intemperance of his passion, and commanded him to *put up his sword*, saying, *all they that strike with the sword shall perish with the sword:* so putting a bridle upon the illegal inflictions and expresses of anger or revenge from an incompetent authority. But *Jesus touched Malchus's ear, and cured it.*

S. Hieron. in c. 9. Matt.

* *I, Lictor, obnube caput Liberatoris urbis hujus.* Livi.

† Ὁπου δεσπότης ἦν Σίμων. Nonn.

22. When *Jesus* had yielded himself into their power, and was now *led away by the chief Priests, Captains of the Temple, Elders* of the people, and *Souldiers*, who all came in combination and covenant to surprize him, *his Disciples fled;* and *John* the Evangelist, who with grief and an over-running fancy had forgot to lay aside his upper garment, which in Festivals they are used to put on, began to make escape: but being arrested by his linen upon his bare body, he was forced to leave that behind him, that himself might escape his Master's danger: for now was verified the prophetical saying, *I will smite the Shepherd, and the Sheep shall be scattered. But Peter followed afar off:* and the greatness of *John's* love, when he had mastered the first inconsiderations of his fear, made him to return a while after into the High-priest's Hall.

23. *Jesus* was *first led to Annas*, who was the Prince of the Sanhedrim, and had cognisance of Prophets and publick Doctrines; who therefore *enquired of Jesus concerning his Disciples and his Discipline.* But he answered, that his Doctrine had been publick or popular, that he never taught in Conventicles; and therefore referred him to the testimony of all the people. For which free answer, *a servant standing by smote him on the face:* and *Jesus* meekly asked him what evil he had done. But *Annas* without the Seventy Assessours could judge nothing, and therefore *sent him bound to Caiaphas, who was High-priest that year*, President of the Rites of the Temple; as the other High-priest was of the great Council. Thither *Peter* came, and had admission by the means of *another Disciple*, supposed to be *John*, who, having sold his possessions in *Galilee* to *Caiaphas*, came and dwelt near mount *Sion*; but was by intervention of that bargain made *known to the High-priest*, and *brought Peter into the house.* Where when *Peter* was challenged three times by the servants to be a *Galilæan*, and of *Jesus's* family, he *denied* and *forswore* it; till *Jesus, looking back*, re minded him of his prediction, and the foulness of the crime; *and the cock crew.* For it was now the second cock crowing after ten of the clock in the fourth Watch. *And Peter went out, and wept bitterly*, that he might cleanse his Soul, washing off the foul stains he had contracted in his shamefull Perjury and Denying of his Lord. And it is reported of the same holy person, that ever after, when he heard the cock crow, he wept, remembring the old instrument of his Conversion, and his own unworthiness, for which he never ceased to doe actions of sorrow and sharp Repentance.

Arsenius *in Vitis Pp.*

24. On the morning the Council was to assemble; and whilst *Jesus* was detained in expectation of it, the servants *mocked him*, and did all actions of affront and ignoble despite to his Sacred head: and because the question was whether he were a Prophet, *they covered his eyes, and smote him* in derision, calling on him to *prophesie*

who ſmote him. But *in the morning, when the High-prieſts and Rulers of the people were aſſembled, they ſought falſe witneſs againſt Jeſus; but found none* to purpoſe: they railed boldly, and could prove nothing: they accuſed vehemently, and the allegations were of ſuch things as were no crimes; and the greateſt article which the united diligence of all their malice could pretend was, that *he ſaid he would deſtroy the Temple, and in three days build it up again.* But *Jeſus neither anſwered* this nor any other of their vainer allegations; for *the witneſſes* deſtroyed each others teſtimony by their *diſagreeing:* till at laſt *Caiaphas*, who, to verifie his Prophecy, and to ſatisfie his Ambition, and to bait his Envy, was furiouſly determined *Jeſus* ſhould die, *adjures him by the living God to ſay whether he were the CHRIST, the Son of the living God. Jeſus* knew his deſign to be an inquiſition of death, not of Piety or curioſity: yet, becauſe *his hour was* now *come*, he openly affirmed it, without any expedient to elude the High-prieſt's malice, or to decline the queſtion.

25. When *Caiaphas* heard the ſaying, he accuſed *Jeſus* of *Blaſphemy*, and pretended an apprehenſion ſo tragical, that he overacted his wonder and feigned deteſtation; for *he rent his garments*, (which was the interjection of the Country, and cuſtome of the Nation, but forbidden to the High-prieſt,) and called preſently to ſentence. And, as it was agreed before-hand, *they all condemned him as guilty of death*, and as far as they had power inflicted it: for they *beat him with their fiſts, ſmote him with the palms of their hands, ſpit upon him*, and abuſed him beyond the licence of enraged Tyrants. When *Judas* heard that they had paſſed the final and decretory ſentence of death upon his Lord, he, who thought not it would have gone ſo far, *repented him* to have been an inſtrument of ſo damnable a machination, and came and *brought the ſilver* which they gave him for hire, *threw it in amongſt them, and ſaid, I have ſinned in betraying the innocent bloud.* But they, incurious of thoſe Hell-torments *Judas* felt within him, becauſe their own fires burned not yet, diſmiſſed him, and upon conſultation *bought* with the money *a field to bury ſtrangers in.* And *Judas went and hanged himſelf:* and the Judgment was made more notorious and eminent by an unuſual accident at ſuch deaths, for he ſo ſwelled, that *he burſt, and his bowels guſhed out.* But the *Greek* Scholiaſt and ſome * others report out of *Papias*, S. *John's* Scholar, that *Judas* fell from the Fig-tree on which he hanged, before he was quite dead, and ſurvived his attempt ſome while, being ſo ſad a ſpectacle of deformity, and pain, and a prodigious tumour, that his plague was deplorable, and highly miſerable; till at laſt he burſt in the very ſubſtance of his Trunk, as being extended beyond the poſſibilities and capacities of nature.

* Euthym. *in* 26. *Matt.* Cedren. *in Compend.* Oecumen. *in c.* 1. *Act.* Juvencus *hiſt. Evang. l.* 4. Beda *de Locis ſanct. c.* 4.

26. But the High-prieſts had given *Jeſus* over to the Secular power, and carried him to *Pilate*, to be put to death by his ſentence and military power. But coming thither, they *would not enter into the Judgment-hall*, becauſe of the Feaſt; but *Pilate* met them, and, willing to decline the buſineſs, bid them *judge him according to their own Law.* They replied, *it was not lawfull for them to put any man to death*; meaning, during the ſeven days of unleavened bread: (as appears in the inſtance of *Herod*, who deteined *Peter* in priſon, intending after *Eaſter* to bring him out to the people.) And their malice was reſtleſs, till the Sentence they had paſſed were put in execution. Others thinking that all the right of inflicting capital puniſhments was taken from the Nation by the *Romans.* And * *Joſephus* writes, that when *Ananias* their High-prieſt had by a Council of the *Jews* condemned S. *James* the Brother of our Lord, and put him to death, without the conſent of the *Roman* Preſident, he was deprived of his Prieſthood. But becauſe *Pilate* (who either by common right, or at that time, was the Judge of capital inflictions) was averſe from intermeddling in the condemnation of an innocent perſon, they attempted him with excellent craft. For knowing that *Pilate* was a great ſervant of the *Roman* Greatneſs, and a hater of the Sect of the *Galilæans*, the High-prieſt accuſed *Jeſus*, that he was of that Sect, that he *denied paying tribute to Cæſar*, that he *called himſelf King.* Concerning which when *Pilate* interrogated *Jeſus*, he anſwered that *his Kingdom was not of this world.* And *Pilate*, thinking he had nothing to doe with the other, came forth again, and gave teſtimony, that *he found nothing worthy of death in Jeſus.* But hearing that he was a *Galilæan*, and of *Herod's Juriſdiction*, *Pilate ſent him to Herod, who was at Jeruſalem* at the Feaſt. *And Herod was glad, becauſe he had heard much of him*, and ſince his return from *Rome had deſired to ſee him*, but could not, by reaſon of his own avocations, and the ambulatory life of *Chriſt*; *and* now *he hoped to ſee a Miracle done by him*, of whom he had heard ſo many. But the event of this was, that *Jeſus* did there no Miracle; *Herod's ſouldiers ſet him at nought, and mocked him. And that day Herod was reconciled to Pilate.* And *Jeſus was ſent back arrayed in* a white and ſplendid garment: which though poſſibly it might be intended

S. Aug. *tract.* 114. *in Joan.* Cyril. *in Joan. l.* 12. *c.* 6. Chryſ. *hom.* 12. *in Joan.* Ambroſ. *ſerm. de Calend. Januar. l.* 20. * *Antiq. c.* 8.

Joſeph. *l.* 16. *c.* 14. *Idem in vita ſua.*

intended for deriſion, yet was a ſymbol of Innocence, condemned perſons uſually being arrayed in blacks. And when *Pilate* had again examined him, *Jeſus, meek as a lamb, and as a ſheep before the ſhearers, opened not his mouth: inſomuch that Pilate wondred*, perceiving the greateſt Innocence of the man, by not offering to excuſe or leſſen any thing. For though *Pilate had power to releaſe him, or crucifie him*; yet his contempt of death was in juſt proportion to his Innocence: which alſo *Pilate* concealed not, but publiſhed *Jeſus*'s Innocence by *Herod*'s and his own ſentence; to the great regret of the Rulers, who, like ravening wolves, thirſted for a draught of bloud, and to devour the morning prey.

27. But *Pilate* hoped to prevail upon the Rulers, by making it a favour from them to *Jeſus*, and an indulgence from him to the Nation, to ſet him free. For oftentimes even Malice it ſelf is driven out by the Devil of Self-love; and ſo we may be acknowledged the authours of a ſafety, we are content to reſcue a man even from our own ſelves. *Pilate* therefore offered that, according to the *cuſtome* of the Nation, *Jeſus* ſhould be *releaſed* for the honour of the preſent *Feſtival*, and as a donative to the people. But the ſpirit of Malice was here the more prevalent, and they deſired that *Barabbas*, *a Murtherer, a Thief*, and *a ſeditious perſon*, ſhould be exchanged for him. Then *Pilate* caſting about all ways to acquit *Jeſus* of puniſhment, and himſelf of guilt, offered to *ſcourge him, and let him go*; hoping that a leſſer draught of bloud might ſtop the furies and rabidneſs of their paſſion, without their burſting with a river of his beſt and vital liquour. But theſe leeches would not ſo let go; *they cry out, Crucifie him:* and to engage him finally, they told him, *if he did let this man go, he was no friend to Cæſar.*

28. But *Pilate* called for *water, and waſhed his hands*, to demonſtrate his own unwillingneſs, and to reject and tranſmit the guilt upon them; who took it on them as greedily as they ſucked the bloud: *they cried out, His bloud be on us and our children.* As *Pilate* was going to give ſentence, *his Wife*, being *troubled in her dreams, ſent*, with the earneſtneſs and paſſion of a woman, that he ſhould *have nothing to doe with that juſt Perſon.* But he was engaged: *Cæſar* and *Jeſus*, God and the King, did ſeem to have different intereſts; or at leaſt he was threatned into that opinion: and *Pilate*, though he was ſatisfied it was but Calumny and Malice, yet he was loth to venture upon his anſwer at *Rome*, in caſe the High-prieſt ſhould have accuſed him. For no man knows whether the intereſt or the miſtake of his Judge may caſt the ſentence; and who-ever is accuſed ſtrongly is never thought intirely innocent. And therefore, not onely againſt the Divine Laws, but againſt the *Roman* too, he condemned an innocent perſon upon objections notoriouſly malicious: he adjudged him to a death which was onely due to publick Thieves and Homicides, (crimes with which he was not charg'd,) upon a pretence of Blaſphemy, of which he ſtood accuſed, but not convicted, and for which by the *Jewiſh* Law he ſhould have been ſtoned, if found guilty. And this he did put into preſent execution, againſt the *Tiberian* Law, which about twelve years before decreed in favour of condemned perſons, that after ſentence execution ſhould be deferred ten days. Sueton. *in Tiberio, c.* 75. Dio *Rom. hiſt. l.* 57.

Sub Tiberio & Druſo Coſſ. Corruptus autem eſt codex Epiſt. Sidonii, *qui ait, Nunc, ex vetere S. C. Tiberiano, triginta dierum vitam poſt ſententiam trahit.*

29. And now was the Holy Lamb to bleed. Firſt therefore *Pilate*'s ſouldiers *array him in a* Kingly *robe, put a reed in his hand* for a Sceptre, *plait a Crown of thorns and put it on his head; they bow the knee, and mock him; they ſmite him* with his phantaſtick Sceptre, and in ſtead of tribute pay him with *blows* and *ſpittings upon his* holy *head.* And when they had emptied the whole ſtock of poiſonous contempt, *they deveſt him of the robes* of mockery, *and put him on his own:* they lead him to a pillar, and bind him faſt, and *ſcourge him* with whips, a puniſhment that Slaves onely did uſe to ſuffer, (free perſons being in certain caſes beaten with rods and clubs;) that they might add a new ſcorn to his afflictions, and make his ſorrows like their own guilt, vaſt and mountainous. After which, *Barabbas* being *ſet free, Pilate delivered Jeſus to be crucified.* *Lib. In ſervorum, D. de pœnis. Lib. Levia, D. de accuſ.*

30. The Souldiers therefore having framed a *Croſs* ſad and heavy, laid it upon *Jeſus*'s ſhoulders, (who, like *Iſaac*, bore the wood with which he was to be ſacrificed himſelf;) and they drove him out to *Crucifixion*, who was ſcarce able to ſtand under that load. It is generally ſuppoſed that *Jeſus* bore the whole Tree, that is, both the parts of his Croſs; but to him that conſiders it, it will ſeem impoſſible: and therefore it is more likely, and agreeable to the old manner of crucifying malefactours, that *Jeſus* *Lignum tranſverſum ſolùm portavit Jeſus, ſcil. Patibulum, ad locum ubi*

Crux, ſcil. lignum oblongum, terrâ defixum ſtetit. Sic Plautus, *Patibulum ferant per urbem, & cruci affigantur. Malè ergo pictores hodierni pingunt Jeſum, bajulantem utrumque lignum ſcil.* Lipſius, *tract. De ſupplicio Crucis.*

onely carried the croſs-part; the body of it being upon the place either already fixed, or prepared for its ſtation. Even that leſſer part was grievous and intolerable to his tender, virginal and weakned body: and when he fainted, *they compell Simon a Cyrenian* to help him. *A great* and a mixt *multitude followed Jeſus to Golgotha*, the Charnel-houſe of the City, and the place of Execution. But the *Women wept* with bitter exclamations; and their ſadneſs was increaſed by the ſad predictions *Jeſus* then made of their future miſery, ſaying, *Ye daughters of Jeruſalem, weep not for me, but weep for your ſelves and for your children. For the time ſhall come that men ſhall ſay, Bleſſed are the barren that never bare, and the paps that never gave ſuck.* For *they ſhall call on the hills to cover them, and on the mountains to fall upon them*; that by a ſudden ruine they may eſcape the lingring calamities of famine and fear, and the horrour of a thouſand deaths.

Εἰσόκε χῶρον ἵκανε ταπεζωλώιον Κρανίης,
Ἀδὰμ πρωτογόνοιο τετυγμένον ἄντυγι κόρσης.
Nonnus *in Joan.*

Golgotha locus eſt capitis, Calvaria quondam,
Lingua paterna prior ſic illum nomine dixit.
Hic hominem primum ſuſcepimus eſſe ſepultum:
Hic medium terræ eſt——

(a) Tertul. *l.*2. *contra Marcion.* Origen. *tract.* 35. *in Matt.* Baſil. *in Levit. c.* 5. Athan. *de Paſſ. & cruce, & ferè omnes Pp. unico excepto* Hieronymo, *in epiſt. ad Epheſ. c.* 5. *& in c.* 27. *Matth.*
(b) *S.* Aug. *Serm.* 71. *de Tempore.*
(c) Plin. *Nat. hiſt. l.*14. *c.*13. Athenæus, *l.*11. *c.* 30.
Si calidum potas, ardenti myrrha Falerno
Convenit, & melior ſit ſapor indè mero.
Martial. *l.* 14.

31. *When Jeſus was come to Golgotha*, a place in the mount of *Calvary*, (where, according to the tradition of the (*a*) Ancients, *Adam* was buried, and where (*b*) *Abraham* made an Altar for the ſacrifice of his Son,) by the piety of his Diſciples, and (it is probable) of thoſe good women which did uſe to miniſter to him, there was provided *wine mingled with myrrh*; which among the *Levantines* is an (*c*) excellent and pleaſant mixture, and ſuch as the piety and indulgence of the nations uſed to adminiſter to condemned perſons. But *Jeſus*, who by voluntary ſuſception did chuſe to ſuffer our pains, refuſed that refreſhment which the piety of the women preſented to him. The ſouldiers, having ſtripp'd him, nail'd him to the Croſs with * four nails, and *divided his Mantle into four parts*, giving *to each ſouldier a part*; but for *his Coat*, becauſe it would be ſpoiled if parted, *it being* weaved *without ſeam*, *they caſt lots for it.*

* *Ego dabo ei talentum primus qui in crucem excurrerit: Sed eâ lege, ut affigantur bis pedes, bis brachia.* Plaut. *Moſtel.*

32. Now *Pilate* had cauſed *a Title*, containing the cauſe of his death, to be *ſuperſcribed* on a Table *in Latine, Greek and Hebrew*; the *Hebrew* being firſt, the *Greek* next, and the *Latine* neareſt to the Holy Body; but all written after the *Jewiſh* manner, from the right hand to the left; for ſo the Title is ſhewn in the Church of *Santa Croce* in *Rome*, the *Latine* letters being to be read as if it were *Hebrew*: the reaſon of which I could never find ſufficiently diſcovered, unleſs it were to make it more legible to the *Jews*, who by converſing with the *Romans* began to underſtand a little *Latine*. The Title was, *JESUS OF NAZARETH, KING OF THE JEWS.* But the Phariſees would have it altered, and, *that he ſaid he was King of the Jews.* But *Pilate* out of wilfulneſs, or to doe deſpite to the Nation, or in honour to *Jeſus*, whom he knew to be a *juſt perſon*, or being over-ruled by Divine Providence, refuſed to alter it. *And there were crucified with Jeſus two Thieves, Jeſus* being *in the midſt*, according to the Prophecy, *He was reckoned with the tranſgreſſours.* Then *Jeſus* prayed for his Perſecutours: *Father, forgive them, for they know not what they doe.* But while *Jeſus* was full of pain and charity, and was praying and dying for his Enemies, *the Rulers* of the *Jews mocked* him, upbraiding him with the good works he did, and the expreſſes of his power, *ſaying, He ſaved others, himſelf he cannot ſave*; others ſaying, *Let him come down from the Croſs, if he be the King of the Jews, and we will believe in him*: and others, according as their Malice was determined by fancy and occaſion, added weight and ſcorn to his pains; and of the two *Malefactours* that were crucified with him, *one reviled him, ſaying, If thou be the CHRIST, ſave thy ſelf and us.* And thus far the Devil prevailed, undoing himſelf in riddle, provoking men to doe deſpite to *Chriſt*, and to heighten his Paſſion out of hatred to him; and yet doing and promoting that which was the ruine of all his own Kingdom and potent miſchiefs: like the * *Jew* who in indignation againſt *Mercury* threw ſtones at his Image, and yet was by his Superiour judged idolatrous, that being the manner of doing honour to the Idol among the Gentiles. But then *Chriſt*, who had upon the Croſs prayed for his enemies, and was heard of God in all that he deſired, felt now the beginnings of ſucceſs. For the other Thief, whom the preſent pains and circumſtances of *Jeſus*'s Paſſion had ſoftened and made believing, *reproved* his fellow for *not fearing God*; confeſſed that this death happened *to them deſeruedly*, but *to Jeſus cauſeleſly*: and then prayed to *Jeſus*, *Lord, remember me when thou comeſt into thy Kingdom.* Which combination of pious acts and miraculous Converſion *Jeſus* entertained with a ſpeedy promiſe of a very great felicity, promiſing that upon *that very day he ſhould be with him in Paradiſe.*

* *R.* Manaſſes. *Vid.* Dionyſ. Voſſium *in annot. ad Rab. R.* Maimon.

Proconſulis tabella ſententia eſt, quæ ſemel lecta, neque augeri literâ unâ, neque minui poteſt; ſed utcunque recitata, ità Provinciæ inſtrumento refertur. Apul. 1. *l. Florid.*

33. *Now*

33. *Now there were ſtanding by the Croſs the Mother of Jeſus and her Siſter, and Mary Magdalen and John.* And *Jeſus* being upon his Death-bed, although he had no temporal eſtate to beſtow, yet he would make proviſion for his Mother, who, being a Widow, and now childleſs, was likely to be expoſed to neceſſity and want: and therefore he did arrogate *John* the beloved Diſciple into *Marie's* kindred, making him to be her adopted Son, and her to be his Mother, by fiction of Law: *Woman, behold thy Son*; and, *Man, behold thy Mother. And from that time* forward *John took her home to his own houſe,* which he had near mount *Sion*, after he had ſold his inheritance in *Galilee* to the High-prieſt.

34. While theſe things were doing, the whole frame of Nature ſeemed to be diſſolved and out of order, while their LORD and Creatour ſuffered. For *the Sun was* ſo *darkened* that the Stars appeared; and the Eclipſe was prodigious in the manner as well as in degree, becauſe the Moon was not then in Conjunction, but full: and it was noted by *Phlegon*, the freed man of the Emperour *Hadrian*, by *Lucian* out of the Acts of the *Gauls*, and *Dionyſius* while he was yet a Heathen, excellent Scholars all, great Hiſtorians and Philoſophers; who alſo noted the day of the week and hour of the day, agreeing with the circumſtances of the Croſs. For the Sun hid his head from beholding ſuch a prodigy of ſin and ſadneſs, and provided a veil for the nakedneſs of *Jeſus*, that the women might be preſent, and himſelf die, with modeſty.

Origen. *cont. Celſ. l.* 2. Tertul. *Apolog.* Lucian. *in actis ſui Mart.* Auguſt. *ep.* 80. *ad Heſychium.* Suidas *in Vita Dionyſ. ait eum dixiſſe, Aut Deus patitur, aut patienti compatitur: & hac de cauſa Athenienſes erexiſſe aram ἀγνώστῳ Θεῷ aiunt quidam.*

35. The Eclipſe and the Paſſion began *at the ſixth hour*, and endured *till the ninth*; about which time *Jeſus*, being tormented with the unſufferable load of his Father's wrath due for our ſins, and wearied with pains and heavineſs, *cried out, My God, my God, why haſt thou forſaken me?* and, as it is thought, repeated the whole two and twentieth Pſalm, which is an admirable Narrative of the Paſſion, full of Prayer and ſadneſs, and deſcription of his pains at firſt, and of Euchariſt and joy and prophecy at the laſt. But theſe firſt words, which it is certain and recorded that he ſpake, were in a language of it ſelf, or elſe by reaſon of diſtance, not underſtood; for they thought he had *called for Elias* to take him down from the Croſs. Then *Jeſus*, being in the agonies of a high Fever, *ſaid, I thirſt. And one ran, and filled a ſponge with vinegar, wrapping it with hyſſop, and put it on a reed*, that he might *drink*. The *Vinegar* and the *Sponge* were in Executions of condemned perſons ſet to ſtop the too violent iſſues of bloud, and to prolong the death: but were exhibited to him in ſcorn; *mingled with gall*, to make the mixture more horrid and ungentle. But *Jeſus taſted it* onely, and *refuſed the draught*. And now knowing that the Prophecies were fulfilled, his Father's wrath appeaſed, and his torments ſatisfactory, he ſaid, *It is finiſhed: and crying with a loud voice, Father, into thy hands I commend my ſpirit, he bowed his head, and yielded up his ſpirit* into the hands of God, and died, haſtning to his Father's glories. Thus did this glorious Sun ſet in a ſad and clouded Weſt, running ſpeedily to ſhine in the other world.

Plin. *Nat. hiſt. l.* 31. *c.* 11. *Veteres Spongiæ conglutinant vulnera.* Tertul. *de Spect. c.* 25. *Poterit & de miſericordia moveri defixus in morſus uncorum, & ſpongias retiariorum.*

36. Then *was the veil of the Temple*, which ſeparated the ſecret *Moſaick* Rites from the eyes of the people, *rent in the midſt from the top to the bottom*; and the Angels, Preſidents of the Temple, called to each other to depart from their ſeats; and ſo great *an Earthquake* happened, that *the rocks did rend*, the mountains trembled, *the graves opened, and the bodies of dead perſons aroſe, walking* from their cœmeteries *to the Holy City, and appeared unto many.* And ſo great apprehenſions and amazements happened to them all that ſtood by, that they *departed, ſmiting their breaſts with* ſorrow and *fear*. And *the Centurion* that miniſtred at the execution *ſaid, Certainly this was the Son of God*; and he became a Diſciple, renouncing his military employment, and died a Martyr.

S. Hieron. *ep.* 150. *q.* 8.

Apud Metaph. *die* 16. *Octob.*

37. But becauſe the next day was the *Jews Sabbath*, and a Paſchal Feſtival beſides, the *Jews* haſtened that the bodies ſhould be taken from the Croſs; and therefore ſent to *Pilate* to haſten their death by *breaking their legs, that* * before Sun-ſet *they might be taken away*, according to the Commandment, and *be buried. The ſouldiers* therefore *came, and brake the legs of the two Thieves; but eſpying*, and wondring, *that Jeſus was already dead, they brake not his legs:* for *the Scripture foretold, that a bone of him ſhould not be broken. But a ſouldier with his lance pierced his ſide, and immediately there ſtreamed out* two rivulets of *Water and Bloud.* But the Holy Virgin-Mother, (whoſe *Soul* during this whole paſſion *was pierced with a ſword* and ſharper ſorrows, though ſhe was ſupported by the comforts of Faith, and

In hac ipſa genuum commiſſura quædam buccarum inanitas eſt, quâ perfoſtâ, ceu jugulo, ſpiritus aufugit. Plin. *l.* 11. *c.* 45. *Vide* Lactant. *l.* 1. *c.* 26. Cic. *pro Roſc.* * Philo *de Leg. ſpecial. Deut.* 21.

thoſe

thoſe holy Predictions of his Reſurrection and future glories, which *Mary* had laid up in ſtore againſt this great day of expence,) now that ſhe ſaw her Holy Son had ſuffered all that our neceſſities and their malice could require or inflict, cauſed certain miniſters, with whom ſhe joyned, to take her dead Son from the Croſs: whoſe Body when ſhe once got free from the nails ſhe kiſſed, and embraced with entertainments of the neareſt vicinity that could be expreſſed by a perſon that was holy and ſad, and a Mother weeping for her dead Son.

38. But ſhe was highly ſatisfied with her own meditations, that now that great Myſtery determined by Divine Predeſtination before the beginning of all Ages was fulfilled in her Son; and the Paſſion, that muſt needs be, was accompliſhed. She therefore firſt bathes his cold body with her warm tears, and makes clean the ſurface of the wounds, and delivering a winding-napkin to *Joſeph* of *Arimathæa*, gave to him in charge to enwrap the Body and embalm it, to compoſe it to the grave, and doe it all the rites of Funeral; having firſt exhorted him to a publick confeſſion of what he was privately till now. And he obeyed the counſel of ſo excellent a perſon, and ventured upon the diſpleaſure of the *Jewiſh* Rulers, and *went confidently to Pilate, and begged the Body of Jeſus*. And *Pilate gave him* the power of *it*.

Metaphr. *Auguſt.* 15.

39. *Joſeph therefore takes the Body, binds his Face with a napkin*, waſhes the Body, anoints it with ointment, enwraps it in a compoſition of *myrrh and aloes*, and *puts it into a new tomb which he for himſelf had hewn out of a rock*: (it not being lawfull among the *Jews* to interr a condemned perſon in the common cœmeteries:) for all theſe circumſtances were in *the Jews manner of burying*. But when the Sun was ſet, *the chief Prieſts and Phariſees went to Pilate, telling him that Jeſus, whilſt he was living, foretold his own Reſurrection upon the third day*; and *leſt his Diſciples ſhould come and ſteal the body, and ſay he was riſen from the dead*, deſired that *the ſepulchre might be ſecured* againſt the danger of any ſuch impoſture. *Pilate* gave them leave to doe their pleaſure, even to the ſatisfaction of their ſmalleſt ſcruples. They therefore *ſealed the grave, rolled a great ſtone at the mouth of it*, and, as an ancient tradition ſays, bound it about with labels of iron, and *ſet a watch* of ſouldiers; as if they had intended to have made it ſurer than the decrees of Fate, or the never-failing laws of Nature.

Beda *de Locis ſanctis*, cap. 2. Niceph. *l.* 1. *c.* 32.

Ad

Ad SECT. XV.

Conſiderations of ſome preparatory Accidents before the entrance of JESUS *into his Paſſion.*

Chriſt riding in triumph.

Matth. 21. 7. *And they brought ye Asse, & put on their clothes, & set him thereon: and a very great multitude spread their garments, others cut down branches from ye trees, & strawed them in ye way. And the multitude ye went before, and ye followed after, cried, Hosannah, etc.*

Mary pouring ointment on Chriſt's head.

Mark 14. 3. *As he sat at meat in the house of Simon ye leper, there came a woman having an Alabaster-box of ointment very pretious, & poured it on his head. And Jesus said, let her alone, she is come aforehand to anoint my body to ye burying.*

1. HE that hath obſerved the Story of the Life of *Jeſus*, cannot but ſee it all the way to be ſtrewed with thorns and ſharp-pointed ſtones; and although by the kiſſes of his feet they became pretious and ſalutary, yet they procured to him ſorrow and diſeaſe. *It was meat and drink to him to doe his Father's will*; but it was *bread of affliction*, and *rivers of tears to drink*: and for theſe he thirſted like the earth after the cool ſtream. For ſo great was his Perfection, ſo exact the conformity of his Will, ſo abſolute the ſubordination of his inferiour Faculties to the infinite Love of God, which ſate Regent in the Court of his Will and Underſtanding, that in this election of accidents he never conſidered the taſte, but the goodneſs; never diſtinguiſhed ſweet from bitter, but Duty and Piety always prepared his table. And therefore now knowing that his time determined by the Father was nigh, he haſtened up to *Jeruſalem*. *He went before* his Diſciples, ſaith S. *Mark*, *and they followed him trembling and amazed*: and yet before that, even then when his brethren obſerved he had a deſign of publication of himſelf, he ſuffered them *to go before him*, and *went up as it were in ſecret*. For ſo we are invited to Martyrdom, and ſuffering in a Chriſtian cauſe, by ſo great an Example: the Holy *Jeſus* is gone before us, and it were a holy contention to ſtrive whoſe zeal were forwardeſt in the deſigns of Humiliation and Self-denial. But it were alſo well, if in doing our ſelves ſecular advantage, and promoting our worldly intereſt, we ſhould follow him, who was ever more diſtant from receiving honours, than from receiving a painfull death. Thoſe affections which dwell in ſadneſs, and are married to grief, and lie at the foot of the Croſs, and trace the ſad ſteps of *Jeſus*, have the wiſedom of recollection,

lection, the tempers of ſobriety, and are the beſt imitations of *Jeſus*, and ſecurities againſt the levity of a diſperſed and a vain ſpirit. This was intimated by many of the Diſciples of *Jeſus* in the days of the Spirit, and when they had *taſted of the good word of God, and the powers of the world to come:* for then we find many ambitious of Martyrdom, and that have laid ſtrategems and deſigns by unuſual deaths to get a Crown. The Soul of S. *Laurence* was ſo ſcorched with ardent deſires of dying for his Lord, that he accounted the coals of his Gridiron but as a Julep or the aſperſion of cold water to refreſh his Soul; they were chill as the *Alpine* ſnows in reſpect of the heats of his diviner flames. And if theſe leſſer Stars ſhine ſo brightly and burn ſo warmly, what heat of love may we ſuppoſe to have been in the Sun of Righteouſneſs? If they went faſt toward the Crown of Martyrdom, yet we know that the Holy *Jeſus went before* them all. No wonder that *he cometh forth as a Bridegroom from his Chamber, and rejoyceth as a giant to run his courſe.*

2. When the Diſciples had overtaken *Jeſus*, he begins to them a ſad Homily upon the old Text of Suffering, which he had well-nigh for a year together preached upon: but becauſe it was an unpleaſing Leſſon, ſo contradictory to thoſe intereſts upon the hopes of which they had entertained themſelves, and ſpent all their deſires, they could by no means underſtand it. For an underſtanding prepoſſeſſed with a fancy, or an unhandſome principle, conſtrues all other notions to the ſenſe of the firſt; and whatſoever contradicts it, we think it an objection, and that we are bound to anſwer it. But now that it concerned *Chriſt* to ſpeak ſo plainly, that his Diſciples by what was to happen within five or ſix days might not be ſcandalized, or believe it happened to *Jeſus* without his knowledge and voluntary entertainment, he tells them of his Sufferings to be accompliſhed in this journey to *Jeruſalem.* And here the Diſciples ſhewed themſelves to be but men, full of paſſion and indiſcreet affection; and the bold *Galilæan*, S. *Peter*, took the boldneſs to dehort his Maſter from ſo great an infelicity; and met with a reprehenſion ſo great, that neither the Scribes, nor the Phariſees, nor *Herod* himſelf ever met with its parallel: *Jeſus* called him *Satan*; meaning, that no greater contradictions can be offered to the deſigns of God and his Holy Son, than to diſſuade us from Suffering. And if we underſtood how great are the advantages of a ſuffering condition, we ſhould think all our daggers gilt, and our pavements ſtrewed with Roſes, and our Halters ſilken, and the Rack an inſtrument of pleaſure, and be moſt impatient of thoſe temptations which ſeduce us into eaſe, and divorce us from the Croſs, as being oppoſite to our greateſt hopes and moſt perfect deſires. But ſtill this humour of S. *Peter's* imperfection abides amongſt us. He that breaks off the yoke of Obedience, and unties the bands of Diſcipline, and preaches a cheap Religion, and preſents Heaven in the midſt of flowers, and ſtrews Carpets ſofter than the *Aſian* luxury in the way, and ſets the ſongs of *Sion* to the tunes of *Perſian* and lighter airs, and offers great liberty of living, and bondage under affection and ſins, and reconciles Eternity with the preſent enjoyment, he ſhall have his Schools filled with Diſciples: but he that preaches the Croſs, and the ſeverities of Chriſtianity, and the ſtrictneſſes of a holy life, ſhall have the lot of his Bleſſed Lord, he ſhall be thought ill of, and deſerted.

3. Our Bleſſed Lord, five days before his Paſſion, ſent his Diſciples to a village to borrow an Aſs, that he might ride in triumph to *Jeruſalem:* he had none of his own, but yet he who was ſo dear to God could not want what was to ſupply his needs. It may be God hath laid up our portion in the repoſitories of other men, and means to furniſh us from their tables, to feed us from their granaries, and that their wardrobe ſhall cloath us: for it is all one to him to make a Fiſh bring us money, or a Crow to bring us meat, or the ſtable of our neighbour to furniſh our needs of Beaſts. If he brings it to thy need as thou wanteſt it, thou haſt all the good in the uſe of the Creature which the owners can receive: and the horſe which is lent me in charity does me as much eaſe, and the bread which is given me in alms feeds me as well, as the other part of it, which the good man that gave me a portion reſerved for his own eating, could doe to him. And if we would give God leave to make proviſions for us in the ways of his own chuſing, and not eſtimate our wants by our manner of receiving, being contented that God by any of his own ways will miniſter it to us, we ſhould find our cares eaſed, and our content increaſed, and our thankfulneſs engaged, and all our moderate deſires contented by the ſatisfaction of our needs. For if God is pleaſed to feed me by my neighbour's charity, there is no other difference, but that God makes me an occaſion of his ghoſtly good, as he is made the occaſion of my temporal. And if we think it diſparagement, we may remember that God conveys more good to him by me, than to me by him. And it is a proud impatience, to refuſe or to be angry with God's proviſions, becauſe he hath not obſerved my circumſtances and ceremonies of election.

4. And

4. And now begins that great Triumph in which the Holy *Jeſus* was pleaſed to exalt his Office, and to abaſe his Perſon. He rode like a poor man upon an Aſs, a beaſt of burthen, and the loweſt value, and yet it was not his own; and in that equipage he received the acclamations due to a mighty Prince, to the Son of the eternal King: telling us, that the ſmalneſs of fortune, and the rudeneſs of exteriour habiliments, and a rough wall, are ſometimes the outſides of a great glory; and that when God means to glorifie or doe honour to a perſon, he needs no help from ſecular advantages. He hides great Riches in Renunciation of the world, and makes great Honour break forth from the clouds of Humility, and Victory to ariſe from Yielding and the modeſty of departing from our intereſt, and Peace to be the reward of him that ſuffers all the Hoſtilities of men and Devils. For *Jeſus* in this great Humility of his gives a great probation that he was the *Meſſias*, and the King of *Sion*; becauſe no other King entred into thoſe gates riding upon an Aſs, and received the honour of *Hoſannah* in that unlikelihood and contradiction of unequal circumſtances.

5. The Bleſſed *Jeſus* had never but two days of Triumph in his life: the one was on his Transfiguration upon mount *Tabor*: the other, this his riding into the Holy City. But that it may appear how little were his joys and preſent exteriour complacencies; in the day of his Transfiguration *Moſes* and *Elias* appeared to him, telling him what great things he was to ſuffer; and in this day of his riding to *Jeruſalem*, he wet the Palms with a dew ſweeter than the moiſtures upon mount *Hermon* or the drops of Manna. For, to allay the little warmth of a ſpringing joy, he let down a ſhowr of tears, weeping over undone *Jeruſalem* in the day of his triumph, leaving it diſputable whether he felt more joy or ſorrow in the acts of love. For he triumphed to conſider that the Redemption of the world was ſo near; and wept bitterly that men would not be redeemed: his joy was great, to conſider that himſelf was to ſuffer ſo great ſadneſs for our good; and his ſorrow was very great, to conſider that we would not entertain that Good that he brought and laid before us by his Paſſion. He was in figure, as his ſervant S. *Paphnutius* was afterwards in letter and true ſtory, *crucified upon Palms*: which indeed was the emblem of a Victory; but yet ſuch as had leaves, ſharp, poinant and vexatious. However, he entred into *Jeruſalem* dreſſed in gayeties, which yet he placed under his feet: but with ſuch pomps and ſolemnities each Family, according to its proportion, was accuſtomed to bring the Paſchal Lamb to be ſlain for the Paſſover. And it was not an undecent ceremony, that *the Lamb ſlain from the beginning of the world* ſhould be brought to his ſlaughter with the acknowledgments of a religious ſolemnity, becauſe now that real Good was to be exhibited to the world which thoſe little Paſchal Lambs did but ſignifie and repreſent in ſhadow, and that was the true cauſe of all the little joy he had.

Palma eſt victorum, palmæ tu affixus es; ergò Lætus obi, quoniam non niſi victor obis.

6. And if we conſider what followed, it might ſeem alſo to be a deſign to heighten the dolourouſneſs of his Paſſion. For to deſcend from the greateſt of worldly honours, from the adoration of a GOD, and the acclamations to a King, to the death of a Slave, and the torments of a Croſs, and the diſhonours of a condemned Criminal, were ſo great ſtoopings and vaſt changes, that they gave height and ſenſe and excellency to each other. This then ſeemed an excellent glory, but indeed was but an art and inſtrument of grief. For ſuch is the nature of all our Felicities, they end in ſadneſs, and increaſe the ſting of ſorrows, and add moment to them, and cauſe impatience and uncomfortable remembrances. But the griefs of a Chriſtian, whether they be inſtances of Repentance, or parts of Perſecution, or exerciſes of Patience, end in joy and endleſs comfort. Thus *Jeſus*, like a Rainbow, half made of the glories of light, and half of the moiſture of a cloud, half triumph, and half ſorrow, entred into that Town where he had done much good to others, and to himſelf received nothing but affronts. Yet his tenderneſs increaſed upon him; and that very journey, which was *Chriſt*'s laſt ſolemn viſit for their recovery, he doubled all the inſtruments of his Mercy and their Converſion. He rode in triumph, the children ſang *Hoſannah* to him, he cured many diſeaſed perſons, he wept for them, and pitted them, and ſighed out the intimations of a Prayer, and did penance for their ingratitude, and ſtayed all day there, looking about him towards evening, and no man would invite him home; but he was forced to go to *Bethany*, where he was ſure of an hoſpitable entertainment. I think no Chriſtian that reads this but will be full of indignation at the whole City, who for malice or for fear would not or durſt not receive their Saviour into their houſes: and yet we doe worſe. For now that he is become our Lord with mightier demonſtrations of his eternal power, we ſuffer him to look round about upon us for months and years together, and poſſibly never entertain him, till our houſe is ready to ruſh upon our heads, and we are going to

unuſual

unuſual and ſtranger habitations. And yet in the midſt of a populous and mutinous City this great King had ſome good ſubjects, perſons that threw away their own garments, and laid them at the feet of our Lord; that being deveſted of their own, they might be re-inveſted with a robe of his Righteouſneſs, wearing that till it were changed into a ſtole of glory. The very ceremony of their reception of the Lord became ſymbolical to them, and expreſſive of all our duties.

7. But I conſider that the Bleſſed *Jeſus* had affections no leſs than infinite towards all mankind: and he who wept upon *Jeruſalem*, who had done ſo great deſpite to him, and within five days were to fill up the meaſure of their iniquities, and doe an act which all Ages of the world could never repeat in the ſame inſtance, did alſo in the number of his tears reckon our ſins as ſad conſiderations and incentives of his ſorrow. And it would well become us to conſider what great evil we doe, when our actions are ſuch as for which our Bleſſed Lord did weep. He who was ſeated in the boſome of Felicity, yet he moiſtened his freſh Laurels upon the day of his Triumph with tears of love and bitter allay. His day of Triumph was a day of Sorrow: and if we would weep for our ſins, that inſtance of ſorrow would be a day of triumph and jubilee.

8. From hence the Holy *Jeſus* went to *Bethany*, where he had another manner of reception than at the Holy City. There he ſupped: for his goodly day of Triumph had been with him a faſting-day. And *Mary Magdalen*, who had ſpent one box of Nard piſtick upon our Lord's feet as a ſacrifice of Euchariſt for her Converſion, now beſtowed another in thankfulneſs for the reſtitution of her Brother *Lazarus* to life, and conſigned her Lord unto his Burial. And here ſhe met with an evil interpreter: *Judas*, an Apoſtle, one of the Lord's own Family, pretended it had been a better Religion to have given it to the poor. But it was Malice, and the ſpirit either of Envy or Avarice, in him that paſſed that ſentence. For he that ſees a pious action well done, and ſeeks to undervalue it by telling how it might have been better, reproves nothing but his own ſpirit. For a man may doe very well, and God would accept it: though to ſay he might have done better, is to ſay onely that action was not the moſt perfect and abſolute in its kind. But to be angry at a religious perſon, and without any other pretence but that he might have done better, is ſpiritual Envy: for a pious perſon would have nouriſhed up that infant action by love and praiſe, till it had grown to the moſt perfect and intelligent Piety. But the event of that man gave the interpretation of his preſent purpoſe: and at the beſt it could be no other than a raſh judgment of the action and intention of a religious, thankfull and holy perſon. But ſhe found her Lord, who was her Beneficiary in this, become her Patron and her Advocate. And hereafter, when we ſhall find the Devil, the great Accuſer of God's Saints, object againſt the Piety and Religion of holy perſons; a cup of cold water ſhall be accepted unto reward, and a good intention heightned to the value of an exteriour expreſſion, and a piece of gum to the equality of an holocauſt, and an action done with great zeal and an intenſe love be acquitted from all its adherent imperfections; *Chriſt* receiving them into himſelf, and being like the Altar of incenſe, hallowing the very ſmoak, and raiſing it into a flame, and entertaining it into the embraces of the firmament and the boſome of Heaven. *Chriſt* himſelf, who is the Judge of our actions, is alſo the entertainer and object of our Charity and Duty, and the Advocate of our perſons.

9. *Judas*, who declaimed againſt the woman, made tacit reflexions upon his Lord for ſuffering it. And indeed, every obloquy againſt any of *Chriſt*'s ſervants is looked on as an arrow ſhot into the heart of *Chriſt* himſelf. And now a Perſecution being begun againſt the Lord within his own Family, another was raiſed againſt him from without. For the chief Prieſts *took crafty counſel againſt Jeſus*, and called a Conſiſtory to contrive *how they might deſtroy him.* And here was the greateſt repreſentment of the goodneſs of God, and the ingratitude of man, that could be practiſed or underſtood. How often had *Jeſus* poured forth tears for them? how many ſleepleſs nights had he awaked to doe them advantage? how many days had he ſpent in Homilies and admirable viſitations of Mercy and Charity, in caſting out Devils, in curing their ſick, in correcting their delinquencies, in reducing them to the ways of ſecurity and peace, and, that we may uſe the greateſt expreſſion in the world, that is, his own, *in gathering them as an Hen gathereth her Chickens under her wings*, to give them ſtrength, and warmth, and life, and ghoſtly nouriſhment? And the chief Prieſts together with their faction uſe all arts and watch all opportunities to get *Chriſt*, not that they might poſſeſs him, but to deſtroy him: little conſidering that they extinguiſh their own eyes, and deſtroy that ſpring of life which was intended to them for a bliſsfull immortality.

10. And

10. And here it was that the Devil ſhewed his promptneſs to furniſh every evil-intended perſon with apt inſtruments to act the very worſt of his intentions. The Devil knew their purpoſes, and the aptneſs and proclivity of *Judas*; and by bringing theſe together he ſerved their preſent deſign, and his own great intendment. The Devil never fails to promote every evil purpoſe: and, except where God's reſtraining grace does intervene and interrupt the opportunity, by interpoſition of different and croſs accidents to ſerve other ends of Providence, no man eaſily is fond of wickedneſs, but he ſhall receive enough to ruine him. Indeed *Nero* and *Julian*, both witty men and powerfull, deſired to have been Magicians, and could not: and although poſſibly the Devil would have correſponded with them, who yet were already his own in all degrees of ſecurity; yet God permitted not that, leſt they might have underſtood new ways of doing deſpite to Martyrs and afflicted Chriſtians. And it concerns us not to tempt God, or invite a forward enemy. For as we are ſure the Devil is ready to promote all vitious deſires, and bring them out to execution; ſo we are not ſure that God will not permit him: and he that deſires to be undone, and cares not to be prevented by God's reſtraining grace, ſhall find his ruine in the folly of his own deſires, and become wretched by his own election. *Judas*, hearing of this Congregation of the Prieſts, went and offered to betray his Lord, and made a Covenant, the Price of which was *Thirty pieces of ſilver*; and he returned.

11. It is not intimated in the Hiſtory of the Life of *Jeſus*, that *Judas* had any Malice againſt the Perſon of *Chriſt*; for when afterwards he ſaw the matter was to end in the death of his Lord, he repented: but a baſe and unworthy ſpirit of Covetouſneſs poſſeſſed him; and the reliques of indignation for miſſing the Price of the Ointment which the holy *Magdalen* had poured upon his feet burnt in his bowels with a ſecret dark melancholick fire, and made an eruption into an act which all Ages of the world could never parallel. They appointed him for hire thirty pieces, and ſome ſay that every piece did in value equal ten ordinary current Deniers: and ſo *Judas* was ſatisfied by receiving the worth of the three hundred pence at which he valued the Nard piſtick. But hereafter let no Chriſtian be aſhamed to be deſpiſed and undervalued; for he will hardly meet ſo great reproach, as to have ſo diſproportioned a price ſet upon his life as was upon the Holy *Jeſus*. S. *Mary Magdalen* thought it not good enough to aneal his ſacred feet, *Judas* thought it a ſufficient price for his head. For Covetouſneſs aims at baſe and low purchaſes; whilſt holy Love is great and comprehenſive as the boſome of Heaven, and aims at nothing that is leſs than infinite. The love of God is a holy fountain, limpid and pure, ſweet and ſalutary, laſting and eternal: the love of Money is a vertiginous pool, ſucking all into it to deſtroy it; it is troubled and uneven, giddy and unſafe, ſerving no end but its own, and that alſo in a reſtleſs and uneaſie motion. The love of God ſpends it ſelf upon him, to receive again the reflexions of grace and benediction: the love of Money ſpends all its deſires upon it ſelf, to purchaſe nothing but unſatisfying inſtruments of exchange, or ſupernumerary proviſions, and ends in diſſatisfaction, and emptineſs of ſpirit, and a bitter curſe. S. *Mary Magdalen* was defended by her Lord againſt calumny, and rewarded with an honourable mention to all Ages of the Church; beſides *unction from above*, which ſhe ſhortly after received to conſign her to crowns and ſceptres: but *Judas* was deſcribed in the Scripture, the Book of life, with the black character of death; he was diſgraced to eternal Ages, and preſently after acted his own tragedy with a ſad and ignoble death.

12. Now, all things being fitted, our Bleſſed Lord ſends two Diſciples to prepare the Paſſeover, that he might fulfill the Law of *Moſes*, and paſs from thence to inſtitutions Evangelical, and then fulfill his Sufferings. *Chriſt* gave them a ſign to guide them to the houſe, *a man bearing a pitcher of water*: by which ſome, that delight in myſtical ſignifications, ſay was typified the Sacrament of Baptiſm: meaning, that although by occaſion of the Paſchal ſolemnity the holy Euchariſt was firſt inſtituted, yet it was afterwards to be applied to practice according to the ſenſe of this accident; onely baptized perſons were apt ſuſcipients of the other more perfective Rite, as the taking nutriment ſuppoſes perſons born into the world, and within the common conditions of humane nature. But in the letter it was an inſtance of the Divine omniſcience, who could pronounce concerning accidents at diſtance as if they were preſent: and yet alſo, like the proviſion of the Colt to ride on, it was an inſtance of Providence, and ſecurity of all God's ſons for their portion of temporals. *Jeſus* had not a Lamb of his own, and poſſibly no money in the bags to buy one: and yet Providence was his guide, and the charity of a good man was his *Proveditore*, and he found excellent conveniences in the entertainments of a hoſpitable good man, as if he had dwelt in *Ahab*'s Ivory-houſe, and had had the riches of *Solomon*, and the meat of his houſhold.

The PRAYER.

I.

O Holy King of Sion, *Eternal* Jesus, *who with great Humility and infinite Love didst enter into the Holy City, riding upon an Ass, that thou mightest verifie the Predictions of the Prophets, and give example of Meekness, and of the gentle and paternal Government which the Eternal Father laid upon thy shoulders; be pleased, dearest Lord, to enter into my Soul with triumph, trampling over all thine enemies: and give me grace to entertain thee with joy and adoration, with abjection of my own desires, with lopping off all my superfluous branches of a temporal condition, and spending them in the offices of Charity and Religion, and devesting my self of all my desires, laying them at thy holy feet; that I may bear the yoke and burthen of the Lord with alacrity, with love, and the wonders of a satisfied and triumphant spirit. Lord, enter in and take possession: and thou, to whose honour the very stones would give testimony, make my stony heart an instrument of thy praises; let me strew thy way with flowers of Vertue, and the holy Rosary of Christian Graces. And by thy aid and example let us also triumph over all our infirmities and hostilities, and then lay our victories at thy feet, and at last follow thee into thy heavenly* Jerusalem *with palms in our hands, and joy in our hearts, and eternal acclamations on our lips, rejoycing in thee, and singing Hallelujahs in a happy Eternity to thee, O Holy King of* Sion, *Eternal* Jesus. Amen.

II.

O Blessed and dear Lord, who wert pleased to permit thy self to be sold to the assemblies of evil persons for a vile price by one of thy own servants, for whom thou hadst done so great favours, and hadst designed a crown and a throne to him, and he turned himself into a sooty coal, and entred into the portion of evil Angels; teach us to value thee above all the joys of men, to prize thee at an estimate beyond all the wealth of nature, to buy wisedom, and not to sell it, to part with all that we may enjoy thee. And let no temptation abuse our understandings, no loss vex us into impatience, no frustration of hope fill us with indignation, no pressure of calamitous accidents make us angry at thee the fountain of Love and Blessing, no Covetousness transport us into the suburbs of Hell and the regions of Sin: but make us to love thee as well as ever any creature loved thee, that we may never burn in any fires but of a holy love, nor sink in any inundation but what proceeds from penitential showrs, and suffer no violence but of implacable desires to live with thee, and, when thou callest us, to suffer with thee, and for thee.

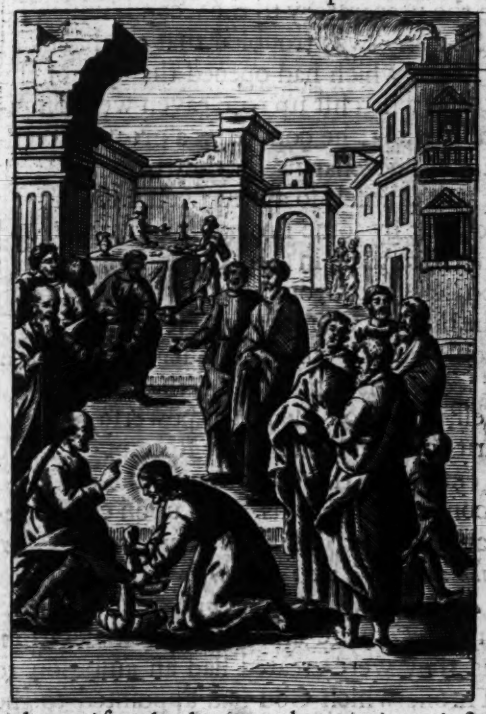
III.

LORD, let me never be betrayed by my self, or any violent accident and importunate temptation; let me never be sold for the vile price of temporal gain, or transient pleasure, or a pleasant dream: but since thou hast bought me with a price, even then when thou wert sold thy self, let me never be separated from thy possession. I am thine, bought with a price; Lord, save me: and in the day when thou bindest up thy Jewels, remember, Lord, that I cost thee as dear as any, and therefore cast me not into the portion of Judas: *but let me walk and dwell and bathe in the field of thy Bloud, and pass from hence pure and sanctified into the society of the elect Apostles, receiving my part with them, and my lot in the communications of thy inheritance, O gratious Lord, and dearest Saviour,* Jesus. Amen.

Considerations upon the Washing of the Disciples Feet by JESUS, *and his Sermon of Humility.*

Ad Num. 16.

He washeth his Disciples feet.



Iohn. 13. 5 After that he powreth water into a basin and began to wash the Disciples feet and to wipe them with the towel, wherewith he was girded.
6. Then cometh he to Simon Peter, & Peter saith unto him, Lord doest thou wash my feet?

The Institution of his last Supper.

Mark. 14. 22 And as they did eat, Jesus took bread & blessed & brake it & gaue to them & said, Take eat, this is my body.
And he took ꝯ Cup & when he had given thanks he gave it to them & they all dranke of it.

1. THE Holy *Jesus* went now to eat his last Paschal Supper, and to finish the work of his Legation, and to fulfill that part of the Law of *Moses* in every of its smallest and most minute particularities; in which also the actions were significant of spiritual Duties. Which we may transfer from the letter to the spirit in our own instances; That as *Jesus* ate the Paschal Lamb with a staff in his hand, with his loins girt, with sandals on his feet, in great haste, with unleavened bread, and with bitter herbs: so we also should doe all our services according to the signification of these symbols, leaning upon the Cross of *Jesus* for a staff, and bearing the rod of his Government, with loins girt with Angelical Chastity, with shoes on our feet, that so we may guard and have custody over our affections, and *be shod with the preparation of the Gospel of peace*, eating in haste, as becomes persons *hungring and thirsting after Righteousness*, doing the work of the Lord zealously and fervently, without the leven of Malice and secular intereſt, with bitter herbs of Self-denial, and Mortification of our sensual and inordinate desires. The sense and mystery of the whole act with all its circumstances is, That we obey all the Sanctions of the Divine Law, and that every part of our Religion be pure and peaceable, chast and obedient, confident in God and diffident in our selves, frequent and zealous, humble and resigned, just and charitable; and there will not easily be wanting any just circumstance to hallow and consecrate the action.

2. When the Holy *Jesus* had finished his last *Mosaick* Rite, he descends to give example of the first fruit of Evangelical Graces: *He rises from Supper, lays aside his garment* * like a servant, and with all the circumstances of an humble ministery *washes the feet of his Disciples*, * beginning at the first, S. *Peter*, untill he came to *Judas* the Traitour: that we might in one scheme see a rare conjunction of Charity and Humility, of Self-denial and indifferency, represented by a person glorious and great, their Lord and Master, sad

* Λοίσθιον ἐκ πεζὸς μεταδύσεται ἱδρῶ ἄλλον ἀπ' ἄλλου, Ἀρχόμενος Σίμωνος ἴσως ἱδίοιο ποδοῖιν. Nonn.

* *Idcirco pedes potiùs quàm manus & caput; quia in lavandis pedibus, & affectuosior est gestus humilitatis, & propinquior significatio charitatis, quâ nos lavat sanguine suo à peccatis nostris.* Rupert.

and troubled. And he chose to wash their * *feet* rather than their head, that he might have the opportunity of a more humble posture, and a more apt signification of his Charity. Thus God lays every thing aside that he may serve his servants; Heaven stoops to Earth, and one abyss calls upon another, and the Miseries of man, which were next to infinite, are excelled by a Mercy equal to the immensity of God. And this washing of their feet, which was an accustomed civility and entertainment of honoured strangers at the beginning of their meal, *Christ* deferred to the end of the Paschal Supper, that it might be the preparatory to the second, which he intended should be festival to all the world. St. *Peter* was troubled that the hands of his Lord should wash his servants feet; those hands which had opened the eyes of the blind, and cured lepers, and healed all diseases, and when lift up to Heaven were omnipotent, and could restore life to dead and buried persons: he counted it a great indecency for him to suffer it. But it was no more than was necessary: for they had but lately been earnest in dispute for Precedency; and it was of it self so apt to swell into tumour and inconvenience, that it was not to be cured but by some Prodigy of Example and Miracle of Humility; which the Holy *Jesus* offered to them in this express, calling them to learn some great Lesson: a Lesson which God descended from Heaven to Earth, from riches to poverty, from essential innocence to the disreputation of a sinner, from a Master to a Servant, to learn us; that is, that we should esteem our selves but just as we are, low, sinfull, miserable, needy and unworthy. It seems it is a great thing, that man should come to have just and equal thoughts of himself, that God used such powerfull arts to transmit this Lesson, and engrave it in the spirits of men: and if the Receipt fails, we are eternally lost in the mists of vanity, and enter into the condition of those Angels whom Pride transformed and spoiled into the condition of Devils. And upon consideration of this great Example *Guericus* a good man cried out, *Thou hast overcome, O Lord, thou hast overcome my Pride; this Example hath mastered me: I deliver my self up into thy hands, never to receive liberty or exaltation but in the condition of thy humblest servant.*

Quomodo non humiliabitur homo sub tam humili Deo? S. Bernard.

3. And to this purpose St. *Bernard* hath an affectionate and devout consideration, saying, "That some of the Angels as soon as they were created had an ambition to "become like God, and to aspire into the Throne which God had appointed to the "Holy *Jesus* in eternal Ages. When God created Man, presently the Devil rubbed his "Leprosie upon him, and he would needs be like God too, and Satan promised him "that he should. As the evil Angels would have been like to God in Power and Ma"jesty, so Man would have been like him in Knowledge, and have imitated the Wise"dom of the Eternal Father. But Man had the fate of *Gehezi*; he would needs have "the talent and garments of *Lucifer*, and he had also his plague; he lost Paradise for "his Pride. And now what might befit the Son of God to doe, seeing Man so lost, and "God so zealous of his honour? I see (saith he) that by occasion of me the Father "loses his Creatures; for they have all aspired to be like me, and are fallen into the "greatest infelicities. Behold, I will go toward Man in such a form, that whosoever "from henceforth would become like me shall be so, and be a gainer by it. And for this "cause the Son of God came from Heaven, and made himself a poor humble person, "and by all the actions of his life commented upon the present discourse, *Learn of me, for I am meek and humble of heart.* Blessed be that mercy and bounty which moved Almighty God to condescend to that so great appetite we had of being like him: for now we may be like unto God, but it must be by Humility, of which he hath given us an example powerfull as Miracles, and great as our own Pride and Misery.

Matt. 11. 29.

4. And indeed our Blessed Lord, knowing that Examples are like Maps and perfect Schemes, in which the whole Continent may at once be represented to the eye to all the purposes of art and benefit, did in the latter end of his life draw up the dispersions and larger harvest of his Precepts, binding them in the bundle of great Examples, and casting them into actions as into sums total. For so this act of Washing the feet of his own Ministers, and then dying for them, and for all his enemies, did preach the three great sums of Evangelical perfection with an admirable energy, and abbreviature; Humility, and Charity, and Sufferings, being to Christianity, as the *Body*, and the *Soul*, and the *Spirit* are to the whole man. For no man brings a sad Funeral into the theatre to make his spectatours merry, nor can well preach Chastity in the impurity of the *Bordelli*, or persuade Temperance when himself is full of wine and luxury, and enters into the baths to boil his undigested meat, that he may return to his second supper, and breaths forth impure belchings together with his Homily. A poor Eremite, or a severely-living Philosopher, into whose life his own Precepts have descended, and his

Turgidus hic epulis, atque albo ventre lavatur, Gutture sulphuream lentè exhalante Mephitem. Pers. Sat. 3.

Doctrine

Doctrine is mingled with his Soul, mingles alſo effect and virtue with Homilies, and incorporates his Doctrine in the hearts of his Diſciples. And this the Holy *Jeſus* did in his own perſon, bearing the burthen firſt upon his own ſhoulders, that we may with better alacrity undergo what our Bleſſed Lord bears with us and for us. But that we may the better underſtand what our Bleſſed Lord deſigned to us in this Lecture, let us conſider the proper acts of Humility which integrate the Vertue.

5. The firſt is, *Chriſt's Humble man thinks meanly of himſelf.* And there is great reaſon every man ſhould. For his Body is but rottenneſs and infirmity covered with a fair mantle, a dunghill overcaſt with ſnow. And if we conſider ſadly, that from Trees and Plants come oil, balſam, wine, ſpices, and aromatick odours, and that from the ſinks of our Body no ſuch ſweet or ſalutary emanations are obſerved; we may at leaſt think it unreaſonable to boaſt our Beauty, which is nothing but a clear and well-coloured skin, which every thing in the world can ſpoil; or our Strength, which an Ague tames into the infirmities of a child, and in which we are excelled by a Bull; or any thing of our Body, which is nothing but an unruly ſervant of the Soul, marked with characters of want and dependence, and begging help from all the elements, and upon a little diſturbance growing troubleſome to it ſelf by its own impurities. And yet there is no reaſon in reſpect of the Soul for any man to exalt himſelf above his Brother; becauſe all reaſonable Souls are equal; and that one is wiſe, and another is fooliſh or leſs learned, is by accident and extrinſick cauſes. God at firſt makes all alike: but an indiſpoſed Body, or an inopportune Education, or evil Cuſtoms, ſuperinduce variety and difference. And if God diſcerns a man from his Brother by diſtinction of Gifts, it alters not the caſe; ſtill the man hath nothing of himſelf that can call him excellent. It is as if a Wall upon which the Sun reflects ſhould boaſt it ſelf againſt another that ſtands in the ſhadow. Greater glory is to be paid to God for the diſcerning Gifts: but to take any of it to our ſelves, and riſe higher than our Brother, or advance our own opinion, is as if a man ſhould be proud of being in debt, and think it the greater excellency that he is charged with heavier and more ſevere accounts.

6. This act conſiſts not in declamations and forms of Satyr againſt our ſelves, ſaying, I am a miſerable ſinfull creature, I am proud, or covetous, or ignorant. For many men ſay ſo that are not willing to be thought ſo. Neither is Humility a vertue made up of wearing old cloaths, or doing ſervile and mean employments by voluntary undertaking, or of ſullen geſtures, or demiſs behaviour, and artifice of lowly expreſſions: for theſe may become ſnares to invite and catch at Honour; and then they are collateral deſigns of Pride, and direct actions of Hypocriſie. But it conſiſts in a true underſtanding of our own condition, and a ſeparating our own Nothing from the good we have received, and giving to God all the glory, and taking to our ſelves all the ſhame and diſhonour due to our ſinfull condition. He that thinks himſelf truly miſerable and vilified by ſin, hates it perfectly; and he that knows himſelf to be nothing, cannot be exalted in himſelf: and whatſoever is beſides theſe two extremes, of a natural Nothing and a ſuperadded Sin, muſt be thoſe good things we have received, which, becauſe they derive from God, muſt make all their returns thither. But this act is of greater difficulty in perſons pious, full of Gifts and eminent in Graces, who, being fellow-workers together with God, ſometimes grow tacitly and without notice given to confide in themſelves, and with ſome freer fancy aſcribe too much of the good action to their own choice and diligence, and take up their crowns, which lie at the foot of the throne, and ſet them upon their own heads. For a Sinner to deſire to be eſteemed a ſinner, is no more Humility than it is for the ſon of a Plow-man to confeſs his Father: but indeed it is hard for a man to be cried up for a Saint, to walk upon the ſpire of glory, and to have no adherence or impure mixtures of Vanity grow upon the outſide of his heart. All men have not ſuch heads as to walk in great heights without giddineſs and unſettled eyes. *Lucifer* and many Angels walking upon the battlements of Heaven grew top-heavy and fell into the ſtate of Devils. And the Father of the Chriſtian Eremites, S. *Antony*, was frequently attempted by the Devil, and ſolicited to vanity, the Devil uſually making phantaſtick noiſes to be heard before him, *Make room for the Saint and Servant of God.* But the good man knew *Chriſt's* voice to be a low Baſe of Humility, and that it was the noiſe of Hell that invited to complacencies and vanity; and therefore took the example of the Apoſtles, who, in the midſt of the greateſt reputation and ſpiritual advancements, were dead unto the world, and ſeemed to live in the ſtate of ſeparation. For the true ſtating our own Queſtion, and knowing our ſelves, muſt needs repreſent us ſet in the midſt of infinite imperfections, loaden with ſins, choaked with the noiſes of a polluted Conſcience, perſons fond of trifles, neglecting objects fit for wiſe men, full of ingratitude, and all ſuch things which in

Auferantur omnia figmenta verborum, ceſſent ſimulati geſtus, verum humilem patientia oſtendit. S. Hier.

S. Hier. *in Vita S.* Anton.

every man else we look upon as scars and deformities, and which we use to single out, and take one alone as sufficient to disgrace and disrepute all the excellencies of our Neighbour. But if we would esteem them with the same severity in our selves, and remember with how many such objections our little felicities are covered, it would make us charitable in our censures, compassionate and gentle to others, apt to excuse, and as ready to support their weaknesses, and in all accidents and chances to our selves to be content and thankfull, as knowing the worst of poverty and inconvenience to be a mercy and a splendid fortune in respect of our demerits. I have read, that "when the "Duke of *Candia* had voluntarily entred into the incommodities of a Religious Pover- "ty and Retirement, he was one day spied and pitied by a Lord of *Italy*, who out of "tenderness wished him to be more carefull and nutritive of his person. The good "Duke answered, Sir, be not troubled, and think not that I am ill provided of con- "veniences: for I send a Harbinger before, who makes my lodgings ready, and takes "care that I be royally entertained. The Lord asked him who was his Harbinger. He "answered, The knowledge of my self, and the consideration of what I deserve for my "sins, which is eternal torments: and when with this knowledge I arrive at my lod- "ging, how unprovided soever I find it, methinks it is ever better than I deserve. The sum of this Meditation consists in believing, and considering, and reducing to practice those thoughts, that we are nothing of our selves, that we have nothing of our own, that we have received more than ever we can discharge, that we have added innumerable sins, that we can call nothing our own but such things which we are ashamed to own, and such things which are apt to ruine us. If we doe nothing contrary to the purpose and hearty persuasion of such thoughts, then we think meanly of our selves. And in order to it, we may make use of this advice, To let no day pass without some sad recollection and memory of somewhat which may put us to confusion and mean opinion of our selves: either call to mind the worst of our sins, or the undiscreetest of our actions, or the greatest of our shame, or the uncivilest of our affronts, any thing to make us descend lower, and kiss the foot of the mountain. And this consideration applied also to every tumour of spirit, as soon as it rises, may possibly allay it.

Ama nesciri & pro nihilo reputari. Gerson.

7. Secondly, *Christ's Humble man bears contumelies evenly and sweetly, and desires not to be honoured by others.* He chuses to doe those things that deserve honour and a fair name; but then eats not of those fruits himself, but transmits them to the use of others, and the glories of God. This is a certain consequence of the other: For he that truly disesteems himself is content that others should doe so too; and he who with some regret and impatience hears himself scorned or undervalued, hath not acquired the grace of Humility. Which *Serapion* in *Cassian* noted to a young person, who perpetually accused himself, with the greatest semblances of Humility, but was impatient when *Serapion* reproved him. "Did you hope that I would have prai- "sed your Humility, and have reputed you for a Saint? It is "a strange perverseness to desire others to esteem highly of you "for that, in which to your self you seem most unworthy. He that inquires into the faults of his own actions, requiring them that saw them to tell him in what he did amiss, not to learn the fault but to engage them to praise it, couzens himself into Pride, and makes Humility the instrument. And a man would be ashamed if he were told that he used strategems for praise. But so glorious a thing is Humility, that Pride, to hide her own shame, puts on the other's visour; it being more to a proud man's purposes to seem humble than to be so. And such was the Cynick whom *Lucian* derided, because that one searching his scrip in expectation to have found in it mouldy bread or old rags, he discovered a bale of dice, a box of perfumes, and the picture of his fair Mistress. *Carisianus* walked in his Gown in the Feast of *Saturn*; and when all *Rome* was let loose in wantonness, he put on the long Robe of a Senatour, and a severe person: and yet nothing was more lascivious than he. But the Devil Pride prevails sometimes upon the spirit of Lust. Humility neither directly nor by consequence seeks for praise, and suffers it not to rest upon its own pavement, but reflects it all upon God; and receives all lessenings and instruments of affront and disgrace, that mingle not with sin or undecencies, more willingly than Panegyricks. When others have their desires, thou not thine; the sayings of another are esteemed, thine slighted; others ask and obtain, thou beggest and art refused; they are cried up, thou disgraced and hissed at; and while they are employed, thou art laid by, as fit for nothing; or an unworthy person commands thee and rules thee like a tyrant, he reproves thee, suspects thee, reviles thee; canst thou bear this sweetly, and entertain the usage as thy just portion, and as an accident most fit and proper

Appetere de humilitate laudem, humilitatis non est virtus, sed subversio. Quid enim perversum magis aut indignius, quàm ut indè velis haberi melior, unde tibi videris deterior? S. Bernard.

Est qui nequiter humiliat se, & interiora ejus sunt plena dolo. Ecclus. 12. 11.

Nil lascivius est Carisiano: In Saturnalibus ambulat togatus. Mart.

proper to thy perſon and condition? Doſt thou not raiſe Theatres to thy ſelf, and take delight in the ſuppletories of thy own good opinion, and the flatteries of ſuch whom thou endeareſt to thee, that their praiſing thee ſhould heal the wounds of thine honour by an imaginary and phantaſtick reſtitution? He that is not content and patient in affronts, hath not yet learned Humility of the Holy *Jeſus*.

8. Thirdly, As *Chriſt's Humble man is content in affronts, and not greedy of praiſe*; ſo *when it is preſented to him, he takes no contentment in it*: and if it be eaſie to want Praiſe when it is denied, yet it is harder not to be delighted with it when it is offered. But there is much reaſon that we ſhould put reſtraints upon our ſelves, leſt if we be praiſed without deſert, we find a greater Judgment of God; or if we have done well, and received praiſe for it, we loſe all our reward, which God hath depoſited for them that *receive* not *their good things in this life*. For *as ſilver is tried in the melter, and gold in the Crucible; ſo is a man tried in the mouth of him that praiſes him*: that is, he is either clarified from his droſs, by looking upon the praiſe as a homily to teach and an inſtrument to invite his duty; or elſe, if he be already pure, he is conſolidated, ſtrengthened in the ſobriety of his ſpirit, and retires himſelf cloſer into the ſtrengths and ſecurities of Humility. Nay, this ſtep of Humility uſes in very holy perſons to be enlarged to a delight in affronts and diſreputation in the world. *Now I begin to be* Chriſt's *Diſciple*, ſaid *Ignatius* the Martyr, when in his journey to *Rome* he ſuffered perpetual revilings and abuſe. St. *Paul rejoyced in his infirmities and reproach*: and all the Apoſtles at *Jeruſalem* went from the tribunal *rejoycing that they were eſteemed worthy to ſuffer ſhame for the name of Jeſus*. This is an excellent condition and degree of Humility. But I chuſe to add one that is leſs, but in all perſons neceſſary.

Tantâ enim conſideratione trepidat (David,) *ne aut de his in quibus laudatur, & non ſunt, majus Dei judicium inveniat; aut de his in quibus laudatur, & ſunt, competens præmium perdat.* S. Greg.

Acts 5. 41.

9. Fourthly, *Chriſt's Humble man is carefull never to ſpeak any thing that may redound to his own praiſe*, unleſs it be with a deſign of Charity or Duty, that either God's glory or the profit of his neighbour be concerned in it; but never ſpeaking with a deſign to be eſteemed learned or honourable. St. *Arſenius* had been Tutour to three *Cæſars*, *Theodoſius*, *Arcadius* and *Honorius*: but afterwards when he became Religious, no word eſcaped him that might repreſent and tell of his former greatneſs. And it is obſervable concerning St. *Jerome*, that although he was of noble extraction, yet in all his own Writings there is not the ſmalleſt intimation of it. This I deſire to be underſtood onely to the ſenſe and purpoſes of Humility, and that we have no deſigns of vanity and fancy in ſpeaking learnedly, or recounting our exteriour advantages: but if either the profit of our brother or the glory of God, if either there be Piety or Charity in the deſign, it is lawfull to publiſh all thoſe excellencies with which God hath diſtinguiſhed us from others. The young Marquis of *Caſtilion* being to doe publick exerciſe in his courſe of Philoſophy, made it a caſe of Conſcience whether he were bound to diſpute his beſt, fearing leſt vanity might tranſport him in the midſt of thoſe praiſes which his Collegiates might give him. It was an excellent conſideration in the young Gentleman: But in actions civil and humane, ſince the danger is not ſo immediate, and a little complacency, becoming the inſtrument of vertue and encouragement of ſtudies, may with like care be referred to God as the giver, and celebrate his praiſes; he might with more ſafety have done his utmoſt: it being in ſome ſenſe a duty to encourage others, to give account of our Graces and our labours, and all the appendent vanity may quickly be ſuppreſſed. A good name may give us opportunity of perſuading others to their duty, eſpecially in an Age in which men chuſe their Doctrines by the men that preach them: and St. *Paul* uſed his liberty when he was zealous for his *Corinthian* Diſciples, but reſtrained himſelf when it began to make reflexions upon his own ſpirit. But although a good name be neceſſary, and in order to ſuch good ends whither it may ſerve it is lawfull to deſire it; yet a great name, and a pompous honour, and ſecular greatneſs, hath more danger in it to our ſelves, than ordinarily it can have of benefit to others. And although a man may uſe the greateſt honours to the greateſt purpoſes, yet ordinary perſons may not ſafely deſire them; becauſe it will be found very hard to have ſuch myſterious and abſtracted conſiderations, as to ſeparate all our proper intereſt from the publick end. To which I add this conſideration, That the contempt of Honour, and the inſtant purſuit of Humility, is more effective of the ghoſtly benefit of others, than Honours and great Dignities can be, unleſs it be rarely and very accidentally.

10. If we need any new incentives to the practice of this Grace, I can ſay no more, but that Humility is Truth, and Pride is a Lie; that the one glorifies God, the other diſhonours him; Humility makes men like Angels, Pride makes Angels to become Devils; that Pride is folly, Humility is the temper of a holy ſpirit and excellent Wiſedom; that Humility is the way to glory, Pride to ruine and confuſion. Humility makes Saints

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on earth, Pride undoes them: Humility beatifies the Saints in Heaven, and *the Elders throw their Crowns at the foot of the Throne*; Pride diſgraces a man among all the Societies of earth: God loves one, and Satan ſolicits the cauſe of the other, and promotes his own intereſt in it moſt of all. And there is no one Grace in which *Chriſt* propounded himſelf imitable ſo ſignally as in this of Meekneſs and Humility: for the enforcing of which he undertook the condition of a Servant, and a life of Poverty, and a death of Diſgrace; and waſhed the feet of his Diſciples, and even of *Judas* himſelf, that his action might be turned into a Sermon to preach this Duty, and to make it as eternal as his own Story.

The PRAYER.

O *Holy and Eternal* Jeſus, *who wert pleaſed to lay aſide the Glories and incomprehenſible Majeſty which cloathed thy Infinity from before the beginning of Creatures, and didſt put on a cloud upon thy Brightneſs, and wert inveſted with the impure and imperfect broken robe of Humane nature, and didſt abate thoſe Splendours which broke through the veil, commanding Devils not to publiſh thee, and men not to proclaim thy Excellencies, and the Apoſtles not to reveal thoſe Glories of thine which they diſcovered incircling thee upon mount* Tabor *in thy transfiguration, and didſt by perpetual Homilies and ſymbolical myſterious actions, as with deep characters, engrave Humility into the ſpirits of thy Diſciples and the Diſcipline of Chriſtianity; teach us to approach near to theſe thy Glories, which thou haſt ſo covered with a cloud that we might without amazement behold thy Excellencies; make us to imitate thy gracious Condeſcenſions; take from us all vanity and phantaſtick complacencies in our own perſons or actions; and when there ariſes a reputation conſequent to the performance of any part of our Duty, make us to reflect the glory upon thee, ſuffering nothing to adhere to our own ſpirits but ſhame at our own imperfection, and thankfulneſs to thee for all thy aſſiſtences. Let us never ſeek the praiſe of men from unhandſome actions, from flatteries and unworthy diſcourſes, nor entertain the praiſe with delight, though it proceed from better principles; but fear and tremble, leſt we deſerve puniſhment, or loſe a reward which thou haſt depoſited for all them that ſeek thy glory, and deſpiſe their own, that they may imitate the example of their Lord. Thou, O Lord, didſt triumph over Sin and Death; ſubdue alſo my proud Underſtanding and my prouder Affections, and bring me under thy yoke; that I may doe thy work, and obey my Superiours, and be a ſervant of all my brethren in their neceſſities, and eſteem my ſelf inferiour to all men by a deep ſenſe of my own unworthineſs, and in all things may obey thy Laws, and conform to thy precedents, and enter into thine inheritance, O Holy and Eternal* Jeſus. Amen.

DISCOURSE

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Cœnantibus eis accepit Iesus panem, et benedixit ac fregit, dedit q discipulis suis, et ait, accipite et comedite, hoc est &c

And as they did eat Iesus took the bread, and when he had blessed, he broke it and gaue it to the Disciples and said take eat this my body. Mat. 26.

Pater mi, si possibile est, transeat a me calix iste, veruntamen non sicut ego volo, sed sicut tu. Matthe
O my father: if it be possible let this cup passe from me: neuertheles not as I will but as thou wil

Vide ad Sect. 15. Page. 369.

DISCOURSE XIX.

Of the Inſtitution and Reception of the Holy Sacrament of the Lord's Supper.

1. AS the Sun among the Stars, and Man among the ſublunary Creatures, is the moſt eminent and noble, the Prince of the inferiours, and their meaſure, or their guide; ſo is this action among all the inſtances of Religion: it is the moſt perfect and conſummate; it is an union of Myſteries, and a conſolidation of Duties; it joyns God and Man, and confederates all the Societies of men in mutual complexions, and the entertainments of an excellent Charity; it actually performs all that could be neceſſary for Man, and it preſents to Man as great a thing as God could give; for it is impoſſible any thing ſhould be greater than himſelf. And when God gave his Son to the world, it could not be but he ſhould *give us all things elſe*. And therefore this Bleſſed Sacrament is a conſigning us to all Felicities, becauſe after a myſterious and ineffable manner we receive him who is Light and Life, the fountain of Grace, and the Sanctifier of our ſecular comforts, and the Authour of Holineſs and Glory. But as it was at firſt, ſo it hath been ever ſince: *Chriſt came into the world, and the world knew him not:* ſo *Chriſt* hath remained in the world by the communications of this Sacrament, and yet he is not rightly underſtood, and leſs truly valued. But *Chriſt* may ſay to us as once to the woman of *Samaria, Woman, if thou didſt know the gift of God, and who it is that ſpeaks to thee, thou wouldſt ask him:* So, if we were ſo wiſe, or ſo fortunate to know the excellency of this gift of the Lord, it would fill us full of wonder and adoration, joy and thankfulneſs, great hopes and actual felicities, making us heirs of glory by the great additions and preſent increment of Grace.

2. *After ſupper Jeſus took bread, and bleſſed it*, and made it to be a heavenly gift. He gave them *bread*, and told them it was *his Body*; that Body which was broken for the redemption of Man, for the Salvation of the World. St. *Paul* calls it [*Bread*] even after Conſecration; *The Bread which we break, is it not the communication of the Body of Chriſt?* So that by divine Faith we are taught to expreſs our belief of this Myſtery in theſe words; [the Bread, when it is conſecrated and made ſacramental, is the Body of our Lord; and the fraction and diſtribution of it is the communication of that Body which died for us upon the Croſs.] He that doubts of either of the parts of this Propoſition muſt either think, *Chriſt* was not able to verifie his word, and to make *bread* by his benediction to become to us to be *his Body*; or that St. *Paul* did not well interpret and underſtand this Myſtery, when he called it *bread*. *Chriſt* reconciles them both, calling himſelf *the bread of life:* and if we be offended at it, becauſe it is *alive*, and therefore leſs apt to become food, we are invited to it becauſe it is *bread*; and if the Sacrament to others ſeem leſs myſterious, becauſe it is *bread*, we are heightned in our Faith and reverence becauſe it is *life*. The Bread of the Sacrament is the life of our Soul, and the Body of our Lord is now conveyed to us by being the Bread of the Sacrament. And if we conſider how eaſie it is to Faith, and how impoſſible it ſeems to Curioſity, we ſhall be taught confidence, and modeſty; a reſigning our underſtanding to the voice of *Chriſt* and his Apoſtles, and yet expreſſing our own articles as *Chriſt* did, in indefinite ſignifications. And poſſibly it may not well conſiſt with our Duty, to be inquiſitive into the ſecrets of the Kingdom, which we ſee by plain event hath divided the Church almoſt as much as the Sacrament hath united it; and which can onely ſerve the purpoſes of the School and of evil men, to make Queſtions for that, and Factions for theſe, but not promote the ends of a holy life, Obedience, or Charity. 1 Cor. 10. 16.

3. Some ſo obſerve the litteral ſenſe of the words, that they underſtand them alſo in a natural: Some ſo alter them by metaphors and preternatural ſignifications, that they will not underſtand them at all in a proper. We ſee it, we feel it, we taſte it, and we ſmell it to be Bread; and by Philoſophy we are led into a belief of that ſubſtance whoſe accidents theſe are, as we are to believe that to be fire which burns and flames and ſhines: but *Chriſt* alſo affirmed concerning it, *This is my Body*; and if Faith can create an aſſent as ſtrong as its object is infallible, or can be as certain in its concluſion as ſenſe is certain in its apprehenſions, we muſt at no hand doubt but that it is *Chriſt*'s Body. Let the

the ſenſe of that be what it will, ſo that we believe thoſe words, and (whatſoever that ſenſe is which *Chriſt* intended) that we no more doubt in our Faith than we do in our Senſe; then our Faith is not reprovable. It is hard to doe ſo much violence to our Senſe, as not to think it *Bread*; but it is more unſafe to doe ſo much violence to our Faith, as not to believe it to be *Chriſt's Body*. But it would be conſidered, that no intereſt of Religion, no ſaying of *Chriſt*, no reverence of Opinion, no ſacredneſs of the Myſtery is diſavowed, if we believe both what we hear and what we ſee. He that believes it to be *Bread*, and yet verily to be *Chriſt's Body*, is onely tied alſo by implication to believe God's Omnipotence, that he who affirmed it can alſo verifie it. And they that are forward to believe the change of ſubſtance, can intend no more but that it be believed verily to be the Body of our Lord. And if they think it impoſſible to reconcile its being Bread with the verity of being *Chriſt's* Body, let them remember that themſelves are put to more difficulties, and to admit of more Miracles, and to contradict more Sciences, and to refuſe the teſtimony of Senſe, in affirming the ſpecial manner of Tranſubſtantiation. * And therefore it were ſafer to admit the words in their firſt ſenſe, in which we ſhall no more be at war with Reaſon, nor ſo much with Senſe, and not at all with Faith. And for perſons of the contradictory perſuaſion, who, to avoid the natural ſenſe, affirm it onely to be figurative, ſince their deſign is onely to make this Sacrament to be *Chriſt's* Body in the ſenſe of Faith, and not of Philoſophy, they may remember that its being really preſent does not hinder but that all that reality may be ſpiritual; and if it be *Chriſt's* Body, ſo it be not affirmed ſuch in a natural ſenſe and manner, it is ſtill onely the object of Faith and Spirit; and if it be affirmed onely to be ſpiritual, there is then no danger to Faith in admitting the words of *Chriſt's* inſtitution, *This is my Body*. I ſuppoſe it to be a miſtake, to think whatſoever is real muſt be natural; and it is no leſs to think ſpiritual to be onely figurative: that's too much, and this is too little. Philoſophy and Faith may well be reconciled; and whatſoever objection can invade this union may be cured by modeſty. And if we profeſs we underſtand not the manner of this Myſtery, we ſay no more but that it is a Myſtery: and if it had been neceſſary we ſhould have conſtrued it into the moſt latent ſenſe, *Chriſt* himſelf would have given a Clavis, and taught the Church to unlock ſo great a Secret. *Chriſt* ſaid, *This is my Body, this is my Bloud*: St. *Paul* ſaid, *The bread of bleſſing that we break is the communication of the body of Chriſt, and the Chalice which we bleſs is the communication of the bloud of Chriſt*; and, *We are all one body, becauſe we eat of one bread.* One propoſition as well as the other is the matter of Faith, and the latter of them is alſo of Senſe; one is as literal as the other: and he that diſtinguiſhes in his belief, as he may place the impropriety upon which part he pleaſe, and either ſay it is improperly called *Bread*, or improperly called *Chriſt's Body*; ſo he can have nothing to ſecure his propoſition from errour, or himſelf from boldneſs, in decreeing concerning Myſteries againſt the teſtimonies of Senſe, or beyond the modeſty and ſimplicity of Chriſtian Faith. Let us love and adore the abyſs of Divine Wiſedom and Goodneſs, and entertain the Sacrament with juſt and holy receptions; and then we ſhall receive all thoſe fruits of it which an earneſt diſputer, or a peremptory dogmatizer, whether he happen right or wrong, hath no warrant to expect upon the intereſt of his Opinion.

1 Cor. 10.16,17.

* *Acceptum Panem & diſtributum diſcipulis Corpus ſuum illum fecit, Hoc eſt Corpus meum, dicendo, id eſt, figura corporis mei. Figura a. non fuiſſet, niſi veritatis eſſet corpus.* Tertul. *lib. 4. contr. Marcion. cap. 40. Quod ſi quicquid ingreditur in os, in ventrem abit, & in ſeceſſum ejicitur, & ille cibus qui ſanctificatur per verbum Dei pérque obſecrationem, juxta id quod habet materiale in ventrem abit, & in ſeceſſum ejicitur, &c. & hæc quidem de typico ſymbolicóque corpore.* Origen. *in 15. cap. S.* Matt. Τὰ σύμβολα τὸ σῶμα & τὸ αἷμα & μὴ ἄλλο τι ὑπολάμβανε, καὶ ἕτερα γίνεται, ἀλλ' ἃ οἰκείας ἐξίσταται φύσεως· ὡφεῖ γὰρ δεῖ ἡ φορτικὴς ὑσίας, καὶ τὸ σῶμα & τὸ εἶδος, καὶ ὀφεῖ δεῖ, καὶ ἀπῆ, εἶα καὶ πρότερον ἦν. Theod. *Dial. 2. Idem diſputando contra Eutychianos, docentes Humanam Chriſti Naturam converſum iri in Divinam, eodem ſcil. modo quo panis in corpus Chriſti, ait, Certè eodem ſcil. modo, hoc eſt, nullo.* Ὁ δὲ Σωτὴρ ὁ ἡμέτερος, &c. Our Bleſſed Saviour, who hath called himſelf the living Bread and a Vine, hath alſo honoured the viſible Signs with the title and appellation of his Body and Bloud, not changing their Nature, but adding to Nature Grace. *See the Dialog. called* The Immovable. *Sacramenta quæ ſumimus Corporis & Sanguinis Chriſti divina res eſt. Propter quod per eadem Divinæ efficimur conſortes naturæ, & tamen non deſinit eſſe ſubſtantia vel natura panis & vini: & certè imago & ſimilitudo Corporis & Sanguinis Chriſti in actione myſteriorum celebrantur.* P. Gelaſius *libr. contr. Neſtorium & Eutychetem. Non quod propriè corpus ejus ſit panis, & poculum ſanguis; ſed quod myſterium corporis ejus ſanguiniſque contineant.* Facundus. *Si n. Sacramenta quandam ſimilitudinem non haberent earum rerum quarum ſunt ſacramenta, omnino ſacramenta non eſſent: ex hac a. ſimilitudine plerumque ipſarum rerum nomina accipiunt. S.* Aug. *epiſt. 23.* Idem *contr. Fauſtum Manich. lib. 10. c. 2. Quod ab omnibus appellatur Sacrificium, ſignum eſt veri ſacrificii, in quo caro Chriſti poſt aſſumptionem per ſacramentum memoriæ celebratur. Apud* Gratianum *de Conſecrat. diſt. 2. c. 48. citatur* Auguſtinus *in libro Sententiarum Proſperi in hæc verba: Sicut ergò cœleſtis panis, qui Chriſti caro eſt, ſuo modo vocatur Corpus Chriſti, cùm revera ſit Sacramentum corporis Chriſti, illius viz. quod viſibile, quod palpabile, mortale in cruce poſitum eſt; vocatúrque ipſa immolatio carnis quæ ſacerdotis manibus fit Chriſti Paſſio, Mors, Crucifixio, non rei veritate, ſed ſignificante myſterio: ſic Sacramentum Fidei quod Baptiſmus intelligitur, Fides eſt. Si ergò hæc vaſa ſanctificata ad privatos uſus transferre ſic periculoſum eſt, in quibus non eſt verum corpus Chriſti, ſed myſterium corporis ejus continetur; quantò magis vaſa corporis noſtri, &c? S.* Chryſoſt. *Opere imperf. in Matth.* Idem *in epiſt. ad Cæſarium, in* Biblioth. Pp. Colon 1618. *Sicut n. antequam ſanctificetur panis; Panem nominamus, divinâ autem illum ſanctificante gratiâ, mediante ſacerdote, liberatus quidem eſt ab appellatione Panis, dignus autem habitus eſt Dominici Corporis appellatione, etiamſi natura Panis in eo permanſit, &c.*

Chryſoſt. *notat Apoſtolum non dixiſſe Panem eſſe μετοχὴν, ſed κοινωνίαν τὸ σώματος Χριστῦ, ut indicaret ità participari corpus Domini, ut fiant unum participans & res participata, ſicut Verbum & Dei Caro.* ὁ μετέχων *partem aliquam ſibi vendicat,* ὁ κοινωνῶν *totius particeps eſt.*

4. In

4. In the Inſtitution of this Sacrament *Chriſt* manifeſted, firſt, his Almighty Power, ſecondly, his infinite Wiſedom, and thirdly, his unſpeakable Charity. Firſt, his *Power* is manifeſt in making the Symbols to be the inſtruments of conveying himſelf to the ſpirit of the Receiver. He nouriſhes the Soul with bread, and feeds the Body with a Sacrament: he makes the Body ſpiritual by his Graces there miniſtred, and makes the Spirit to be united to his Body by a participation of the Divine nature. In the Sacrament that Body which is reigning in Heaven is expoſed upon the Table of bleſſing; and his Body which was broken for us is now broken again, and yet remains impaſſible. Every conſecrated portion of bread and wine does exhibit *Chriſt* intirely to the faithfull Receiver; and yet *Chriſt* remains one, while he is wholly miniſtred in 10000 portions. So long as we call theſe myſterious, and make them intricate to exerciſe our Faith, and to repreſent the wonder of the Myſtery, and to encreaſe our Charity; our being inquiſitive into the abyſs can have no evil purpoſes. God hath inſtituted the Rite in viſible Symbols, to make the ſecret Grace as preſential and diſcernible as it might, that by an inſtrument of Senſe our ſpirits might be accommodated as with an exteriour object to produce an internal act. But it is the prodigy of a miraculous power, by inſtruments ſo eaſy to produce effects ſo glorious. This then is the object of Wonder and Adoration.

5. Secondly, And this effect of Power does alſo remark the Divine *Wiſedom*, who hath ordained ſuch Symbols, which not onely, like ſpittle and clay toward the curing blind eyes, proclaim an Almighty Power, but they are appoſite and proper to ſignifie a Duty, and become to us like the Word of life, and from Bread they turn into a Homily. For therefore our wiſeſt Maſter hath appointed Bread and Wine, that we may be corporally united to him; that as the Symbols becoming nutriment are turned into the ſubſtance of our bodies, ſo *Chriſt* being the food of our Souls ſhould aſſimilate us, making us partakers of the Divine Nature. It alſo tells us, that from hence we derive life and holy motion; *for in him we live, and move, and have our being.* He is the ſtaff of our life, and the light of our eyes, and the ſtrength of our ſpirit; He is the Viand for our journey, and the Antepaſt of Heaven. And becauſe this holy Myſtery was intended to be a Sacrament of Union, that Leſſon is morally repreſented in the Symbols; That as the ſalutary juice is expreſſed from many cluſters running into one Chalice, and the Bread is a maſs made of many grains of Wheat; ſo we alſo (as the Apoſtle infers from hence, himſelf obſerving the analogy) ſhould *be one bread and one body, becauſe we partake of that one bread.* And it were to be wiſhed that from hence alſo all Chriſtians would underſtand a ſignification of another Duty, and that they would often communicate, as remembring that the Soul may need a frequent miniſtration as well as the Body its daily proportion. This conſideration of the Divine Wiſedom is apt to produce Reverence, Humility and Submiſſion of our underſtanding to the immenſity of God's unſearchable abyſſes.

6. Thirdly, But the ſtory of the *Love* of our deareſt Lord is written in largeſt characters, who not onely was at that inſtant buſie in doing Man the greateſt good, even then when Man was contriving his death and his diſhonour, but contrived to repreſent his bitter Paſſion to us without any circumſtances of horrour, in ſymbols of pleaſure and delight; that *we may taſte and ſee how gratious our* LORD *is*, who would not tranſmit the record of his Paſſion to us in any thing that might trouble us. No Love can be greater than that which is ſo beatifical as to beſtow the greateſt good; and no Love can be better expreſſed than that which, although it is productive of the greateſt bleſſings, yet is curious alſo to obſerve the ſmalleſt circumſtances. And not onely both theſe, but many other circumſtances and arguments of Love concur in the Holy Sacrament. 1. It is a tenderneſs of affection that miniſters wholſome Phyſick with arts and inſtruments of pleaſure. And ſuch was the Charity of our Lord, who brings health to us in a golden Chalice; life, not in the bitter drugs of *Egypt*, but in ſpirits and quinteſſences; giving us apples of Paradiſe, at the ſame time yielding food and health and pleaſure. 2. Love deſires to doe all good to its beloved object, and that is the greateſt love which gives us the greateſt bleſſings. And the Sacrament therefore is the argument of his greateſt love; for in it we receive the honey and the honey-comb, the Paſchal Lamb with his bitter herbs, *Chriſt* with all his griefs, and his Paſſion with all the ſalutary effects of it. 3. Love deſires to be remembred, and to have his object in perpetual repreſentment. And this Sacrament *Chriſt* deſigned to that purpoſe, that he, who is not preſent to our eyes, might always be preſent to our ſpirits. 4. Love demands love again, and to deſire to be beloved is of it ſelf a great argument of love. And as God cannot give us a greater bleſſing than his Love, which is himſelf with an excellency of relation

to

to us ſuperadded; ſo what greater demonſtration of it can he make to us, than to deſire us to love him with as much earneſtneſs and vehemency of deſire, as if we were that to him which he is eſſentially to us, the authour of our being and our bleſſing? 5. And yet to conſummate this Love, and repreſent it to be the greateſt and moſt excellent, the Holy *Jeſus* hath in this Sacrament deſigned that we ſhould be united in our ſpirits with him, incorporated to his body, partake of his Divine nature, and communicate in all his Graces: and Love hath no expreſſion beyond this, that it deſires to be united unto its object. So that what *Moſes* ſaid to the men of *Iſrael*, *What nation is ſo great, who hath God ſo nigh unto them, as the* LORD *our God is in all things for which we call upon him?* we can enlarge in the meditation of this Holy Sacrament: for now the Lord our God calls upon us, not onely to be nigh unto him, but to be all one with him; not onely as he was in the Incarnation, fleſh of our fleſh and bone of our bone, but alſo to communicate in ſpirit, in grace, in nature, in Divinity it ſelf.

7. Upon the ſtrength of the premiſſes we may ſooner take an eſtimate of the Graces which are conveyed to us in the reception and celebration of this Holy Sacrament and Sacrifice. For as it is a Commemoration and repreſentment of *Chriſt*'s Death, ſo it is a commemorative Sacrifice; as we receive the ſymbols and the myſtery, ſo it is a Sacrament. In both capacities the benefit is next to infinite. Firſt, For whatſoever *Chriſt* did at the Inſtitution, the ſame he commanded the Church to doe in remembrance and repeated rites; and himſelf alſo does the ſame thing in Heaven for us, making perpetual Interceſſion for his Church, the body of his redeemed ones, by repreſenting to his Father his Death and Sacrifice: there he ſits a High-prieſt continually, and offers ſtill the ſame one perfect Sacrifice, that is, ſtill repreſents it as having been once finiſhed and conſummate in order to perpetual and never-failing events. And this alſo his Miniſters doe on earth, they offer up the ſame Sacrifice to God, the ſacrifice of the Croſs, by prayers, and a commemorating rite and repreſentment according to his holy Inſtitution. And as all the effects of Grace and the titles of glory were purchaſed for us on the Croſs, and the actual myſteries of Redemption perfected on earth, but are applied to us and made effectual to ſingle perſons and communities of men by *Chriſt*'s Interceſſion in Heaven: ſo alſo they are promoted by acts of Duty and Religion here on earth, that we may be *workers together with God*, (as St. *Paul* expreſſes it,) and in virtue of the eternal and all-ſufficient Sacrifice may offer up our prayers and our duty, and by repreſenting that ſacrifice may ſend up together with our prayers an inſtrument of their graciouſneſs and acceptation. The Funerals of a deceaſed friend are not onely performed at his firſt interring, but in the monthly minds and anniverſary commemorations, and our grief returns upon the ſight of a picture, or upon any inſtance which our dead friend deſired us to preſerve as his memorial: we *celebrate* and *exhibit the Lord's death* in ſacrament and ſymbol. And this is that great expreſs, which when the Church offers to God the Father, it obtains all thoſe bleſſings which that ſacrifice purchaſed. *Themiſtocles* ſnatch'd up the ſon of King *Admetus*, and held him between himſelf and death, to mitigate the rage of the King, and prevailed accordingly. Our very holding up the Son of God, and repreſenting him to his Father, is the doing an act of mediation and advantage to our ſelves in the virtue and efficacy of the Mediatour. As *Chriſt* is a Prieſt in Heaven for ever, and yet does not ſacrifice himſelf afreſh, nor yet without a ſacrifice could he be a Prieſt, but by a daily miniſtration and interceſſion repreſents his ſacrifice to God, and offers himſelf as ſacrificed: ſo he does upon earth by the miniſtery of his ſervants; he is offered to God, that is, he is by Prayers and the Sacrament repreſented or *offered up to God as ſacrificed*, which, in effect, is a celebration of his death, and the applying it to the preſent and future neceſſities of the Church, as we are capable, by a miniſtery like to his in Heaven. It follows then, that the celebration of this Sacrifice be in its proportion * an inſtrument of applying the proper Sacrifice to all the purpoſes which it firſt deſigned. It is miniſterially and by application an inſtrument propitiatory, it is Euchariſtical, it is an homage, and an act of adoration, and it is impetratory, and obtains for us and for the whole Church all the benefits of the ſacrifice, which is now celebrated and applied: that is, As this Rite is the remembrance and miniſterial celebration of *Chriſt*'s ſacrifice, ſo it is deſtined to doe honour to God, to expreſs the homage and duty of his ſervants, to acknowledge his ſupreme dominion, to give him thanks and worſhip, to beg pardon, bleſſings, and ſupply of all our needs. And its profit is enlarged not onely to the perſons celebrating, but to all to whom they deſign it, according to the nature of Sacrifices and Prayers, and all ſuch ſolemn actions of Religion.

2 Cor. 6. 1.

* *Iſte calix, benedictione ſolenni ſacratus, ad totius hominis vitam ſalutémque proficit; ſimul medicamentum & holocauſtum, ad ſanandas infirmitates & purgandas iniquitates, exſiſtens.* S. Cyp. *de cœna Dom.*

8. Secondly,

8. Secondly, If we conſider this, not as the act and miniſtry of Eccleſiaſtical perſons, but as the duty of the whole Church communicating, that is, as it is a Sacrament, ſo it is like the Springs of *Eden*, from whence iſſue many Rivers, or the Trees of celeſtial *Jeruſalem*, bearing various kinds of Fruit. For whatſoever was offered in the Sacrifice, is given in the Sacrament; and whatſoever the Teſtament bequeaths, the holy Myſteries diſpenſe. 1. *He that eateth my fleſh and drinketh my bloud abideth in me, and I in him*; *Chriſt* in his *Temple* and his reſting-place, and the worthy Communicant in *Sanctuary* and a place of protection: and every holy Soul having feaſted at his Table may ſay as S. *Paul*, * *I live, yet not I, but Chriſt liveth in me.* So that ‖ *to live is Chriſt*: † *Chriſt is our life*, and he dwells in the body and the ſpirit of every one that eats *Chriſt*'s fleſh and drinks his bloud. Happy is that man that ſits at the Table of Angels, that puts his hand into the diſh with the King of all the Creatures, and feeds upon the eternal Son of God, joyning things below with things above, Heaven with Earth, Life with Death, that *mortality might be ſwallowed up of life*, and Sin be deſtroyed by the inhabitation of its greateſt Conquerour. And now I need not enumerate any particulars, ſince the Spirit of God hath aſcertained us that *Chriſt* enters into our hearts, and takes poſſeſſion, and abides there; that we are made Temples and celeſtial manſions; that we are all one with our Judge, and with our Redeemer; that our Creatour is bound unto his Creature with bonds of charity which nothing can diſſolve, unleſs our own hands break them; that Man is united with God, and our weakneſs is fortified by his ſtrength, and our miſeries wrapped up in the golden leaves of glory.

John 6. 56.

* Gal. 2. 20.
‖ Phil. 1. 21.
† Col. 3. 4.

2. Hence it follows that the Sacrament is an inſtrument of reconciling us to God, and taking off the remanent guilt, and ſtain, and obligations of our ſins. *This is the bloud that was ſhed for you for the remiſſion of ſins. For there is no condemnation to them that are in Chriſt Jeſus.* And ſuch are all they who worthily eat the fleſh of *Chriſt*: by receiving him, they more and more receive remiſſion of ſins, redemption, ſanctification, wiſedom, and certain hopes of glory. For as the Soul touching and united to the fleſh of *Adam* contracts the ſtain of original miſery and imperfection; ſo much the rather ſhall the Soul united to the fleſh of *Chriſt* receive pardon and purity, and all thoſe bleſſed emanations from our union with the Second *Adam*. But this is not to be underſtood, as if the firſt beginnings of our pardon were in the holy Communion; for then a man might come with his impurities along with him, and lay them on the holy Table, to ſtain and pollute ſo bright a preſence. No; firſt Repentance muſt *prepare the ways of the Lord*: and in this holy Rite thoſe words of our Lord are verified, *He that is juſtified, let him be juſtified ſtill*; that is, here he may receive the increaſe of Grace; and as it grows, ſo ſin dies, and we are reconciled by nearer unions and approximations to God.

9. Thirdly, The holy Sacrament is the pledge of Glory, and the earneſt of Immortality. For when we have received him who hath *overcome Death, and henceforth dies no more*, he becomes to us like the Tree of life in Paradiſe: and the conſecrated Symbols are like the ſeeds of an eternal duration, ſpringing up in us to eternal life, nouriſhing our ſpirits with Grace, which is but the prologue and the infancy of Glory, and differs from it onely as a Child from a Man. But God firſt raiſed up his Son to life, and by giving him to us hath alſo conſigned us to the ſame ſtate; for *our life is hid with Chriſt in God*. "When we "lay down and caſt aſide the impurer robes of fleſh, they are then but preparing for "glory: and if by the onely touch of *Chriſt*, bodies were redintegrate and reſtored to na-"tural perfections, how ſhall not we live for ever who eat his fleſh and drink his bloud? It is the diſcourſe of S. *Cyril*. Whatſoever the Spirit can convey to the body of the Church, we may expect from this Sacrament: for as the Spirit is the inſtrument of life and action, ſo the Bloud of *Chriſt* is the conveyance of his Spirit. And let all the myſterious places of Holy Scripture concerning the effects *Chriſt* communicated in the bleſſed Sacrament be drawn together in one Scheme, we cannot but obſerve, that although they are ſo expreſſed as that their meaning may ſeem intricate and involved, yet they cannot be drawn to any meaning at all, but it is as glorious in its ſenſe as it is myſterious in the expreſſion; and the more intricate they are, the greater is their purpoſe; no words being apt and proportionate to ſignifie this ſpiritual ſecret, and excellent effects of the Spirit. A veil is drawn before all theſe teſtimonies, becauſe the people were not able to behold the glory which they cover with their curtain: and *Chriſt dwelling in us*, and *giving us his fleſh to eat and his bloud to drink*, and *the hiding of our life with God*, and *the communion of the body of Chriſt*, and *Chriſt being our life*, are ſuch ſecret glories, that as the fruition of them is the portion of the other world, ſo alſo is the

Ἀθανασίας φάρμακον *apud* S. Ignat. *epiſt. ad Epheſ. Spes reſurrectionis.* Optat. Milevit. *l.* 6. *contra Parmen. Et* S. Joan. 6. 54. *Qui manducat carnem meam, habet vitam æternam, & reſuſcitabo eum in noviſſimo die.*

Coloſ. 3. 3.

S. Cyril. Alex. *l.* 4. *in Joh. c.* 14. *Et* Iren. *l.* 4. *c.* 34.

Sic & corpora noſtra percipientia Euchariſtiam jam non ſunt corruptibilia, ſpem reſurrectionis habentia.

full perception and underſtanding of them. For therefore God appears to us in a cloud, and his glories in a veil, that we underſtanding more of it by its concealment than we can by its open face, which is too bright for our weak eyes, may with more piety alſo entertain the greatneſs by theſe indefinite and myſterious ſignifications, than we can by plain and direct intuitions, which like the Sun in a direct ray enlightens the object, but confounds the organ.

10. I ſhould but in other words deſcribe the ſame glories, if I ſhould add, That this Holy Sacrament does enlighten the ſpirit of Man, and clarifie it with ſpiritual diſcernings; and as he was to the two Diſciples at *Emmaus*, ſo alſo to other faithfull people, *Chriſt is known in the breaking of bread:* That it is a great * defence againſt the hoſtilities of our ghoſtly enemies, this Holy Bread, being like the Cake in *Gideon's* Camp, overturning the tents of *Midian:* That it is the relief of our ſorrows, the antidote and preſervative of Souls, the viand of our journey, the guard and paſsport of our death, the wine of Angels: That it is more healthfull than Rhubarb, more pleaſant than Caſſia: That the Betele and Lareca of the *Indians*, the ‖ Moly or Nepenthe of *Pliny*, the Lirinon of the *Perſians*, the Balſam of *Judæa*, the Manna of *Iſrael*, the Honey of *Jonathan*, are but weak expreſſions to tell us that this is excellent above Art and Nature, and that nothing is good enough in Philoſophy to become its embleme. All theſe muſt needs fall very ſhort of thoſe plain words of *Chriſt*, *This is my Body*. The other may become the ecſtaſies of Piety, the tranſportation of joy and wonder, and are like the diſcourſe of S. *Peter* upon mount *Tabor*, he was reſolved to ſay ſome great thing, but he knew not what: but when we remember that the Body of our Lord and his Bloud is communicated to us in the Bread and the Chalice of bleſſing, we muſt ſit down and reſt our ſelves; for this is *the mountain of the Lord*, and we can go no farther.

* *Tanquam leones ignem ſpirantes recedamus ex illa menſa, Dæmonibus factis terribiles.* S. Chryſ. *Poculum quo inebriatur affectus fidelium.* S. Ambroſ. *Ser.* 15. *in Pſal.* 118.

‖ Μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δὲ τ' ὀρύσσειν
Ἀνδράσι γε θνητοῖσι· θεοὶ δὲ τὰ πάντα δύνανται.
Homer.

11. In the next place it will concern our enquiry to conſider how we are to prepare our ſelves. For at the gate of life a man may meet with death: and although this holy Sacrament be like Manna, in which the obedient find the reliſhes of Obedience, the chaſt of Purity, the meek perſons of Content and Humility; yet vicious and corrupted palates find alſo the guſt of death and Coloquintida. The *Syberites* invited their women to their ſolemn ſacrifices a full year before the ſolemnity, that they might by previous diſpoſitions and a long foreſight attend with gravity and fairer order the celebration of the rites. And it was a reaſonable anſwer of *Pericles*, to one that ask'd him why he, being a Philoſophical and ſevere perſon, came to a wedding trimmed and adorned like a Paranymph; *I come adorned to an adorned perſon*, trimmed, to a Bridegroom. And we alſo, if we come to the marriage of the Son with the Soul (which marriage is celebrated in this ſacred Myſtery,) and have not on a wedding-garment, ſhall be caſt into outer darkneſs, the portion of undreſſed and unprepared ſouls.

Plutarch. *Sympoſ.*

12. For from this Sacrament are excluded all unbaptized perſons, and ſuch who lie in a known ſin, of which they have not purged themſelves by the apt and proper inſtruments of Repentance. For if the Paſchal Lamb was not to be eaten but by perſons pure and clean according to the ſanctifications of the Law; the Son of God can leſs endure the impurities of the Spirit, than God could ſuffer the uncleanneſſes of the Law. S. *Paul* hath given us inſtruction in this: *Firſt, let a man examine himſelf, and ſo let him eat. For he that eats and drinks unworthily, eats and drinks damnation to himſelf, not diſcerning the Lord's Body.* That is, although in the Church of *Corinth*, by reaſon of the preſent Schiſm, the publick Diſcipline of the Church was neglected, and every man permitted to himſelf: yet even then no man was diſobliged from his duty of private Repentance, and holy preparations to the perception of ſo great a myſtery; that *the Lord's body* may be *diſcerned* from common nutriment. Now nothing can ſo unhallow and deſecrate the rite as the remanent affection to a ſin, or a crime unrepented of. And Self-examination is preſcribed, not for it ſelf, but in order to abolition of ſin and death: for it ſelf is a relative term and an imperfect duty, whoſe very nature is in order to ſomething beyond it. And this was in the Primitive Church underſtood to ſo much ſeverity, that if a man had relapſed after one publick Repentance into a foul crime, he was never again re-admitted to the holy Communion. And the Fathers of the Council of *Eliberis* call it [a mocking and jeſting at the Communion of our Lord, to give it once again after a Repentance and a relapſe, and a ſecond or third poſtulation.] And indeed we uſe to make a ſport of the greateſt inſtruments of Religion, when we come to them after an habitual vice, whoſe face we have, it may be, wetted with a tear, and breathed upon

1 Cor. 11. 28, 29.

Concil. Eliber. *cap.* 3.

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it with a ſigh, and abſtained from the worſt of crimes for two or three days, and come to the Sacrament to be purged, and to take our riſe by going a little back from our ſin, that afterwards we may leap into it with more violence, and enter into its utmoſt angle. This is diſhonouring the Body of our Lord, and deceiving our ſelves. *Chriſt* and *Belial* cannot cohabit. But if we have left all our ſins, and have no fondneſs of affection towards them, if we hate them, (which then we ſhall beſt know when we leave them, and with complacency entertain their contraries,) then *Chriſt* hath waſhed our feet, and then he invites us to his holy Supper. Hands dipt in bloud, or polluted with unlawfull gains, or ſtained with the ſpots of fleſh, are moſt unfit to handle the holy Body of our Lord, and miniſter nouriſhment to the Soul. *Chriſt* loves not to enter into the mouth full of curſings, oaths, blaſphemies, revilings, or evil-ſpeakings; and a heart full of vain and vicious thoughts ſtinks like the lake of *Sodom*: he finds no reſt there; and when he enters, he is vexed with the unclean converſation of the impure inhabitants, and flies from thence with the wings of a Dove, that he may retire to pure and whiter habitations. S. *Juſtin Martyr*, reckoning the prediſpoſitions required of every faithfull ſoul for the entertainment of his Lord, ſays that "it is not lawfull for any to eat the Eu-"chariſt, but him that is waſhed in the laver of regeneration "for the remiſſion of ſins, that believes *Chriſt*'s Doctrine to be "true, and that lives according to the Diſcipline of the Holy "*Jeſus*. And therefore S. *Ambroſe* refuſed to miniſter the holy Communion to the Emperour *Theodoſius*, till by publick Repentance he had reconciled himſelf to God and the ſociety of faithfull people, after the furious and cholerick rage and ſlaughter committed at *Theſſalonica*. And as this act was like to cancellating and a circumvallation of the holy myſteries, and in that ſenſe and ſo far was a proper duty for a Prelate, to whoſe diſpenſation the rites are committed: ſo it was an act of duty to the Emperour, of paternal and tender care; not of proper authority or juriſdiction, which he could not have over his Prince, but yet had a care and the ſupraviſion of a Teacher over him; whoſe Soul S. *Ambroſe* had betrayed, unleſs he had repreſented his indiſpoſition to communicate in expreſſions of Magiſterial or Doctoral authority and truth. For this holy Sacrament is a nouriſhment of ſpiritual life, and therefore cannot with effect be miniſtred to them who are in the ſtate of ſpiritual death: it is giving a Cordial to a dead man: and although the outward rite be miniſtred, yet the Grace of the Sacrament is not communicated; and therefore it were well that they alſo abſtained from the rite it ſelf. For a *fly can boaſt of as much privilege as a wicked perſon can receive from this holy Feaſt; and oftentimes pays his life for his acceſs to forbidden delicacies, as certainly as they.

S. Baſil. *l.* 2. *de Bapt. c.* 3. *Legatur totum caput.* *S.* Ambroſ. *l.* 6. *c.* 37. *in Luc.* 9.

Ubique myſterii ordo ſervatur, ut priùs per remiſſionem peccatorum vulneribus medicina tribuatur, poſtea alimonia menſæ cœleſtis exuberet. Paulin. *in vita S.* Ambroſ.

Si Dux quiſpiam, ſi Conſul ipſe, ſi qui Diademate ornatur indignè adeat, cohibe & coërce. Quòd ſi ipſe pellere non audes, mihi dicas, non permittam iſta fieri: animam patiùs tradam meam, quàm Dominicum alicui corpus indigné. *S.* Chryſoſt. *hom.* 83. *in Matth.*

* *Exta præguſto Deûm, moror inter aras, templa perluſtro omnia; In capite Regis ſedeo cùm viſum eſt mihi, Et matronarum caſta delibo oſcula.* Phædr. Jab. 80.

13. It is more generally thought by the Doctours of the Church, that our Bleſſed Lord adminiſtred the Sacrament to *Judas*, although he knew he ſold him to the *Jews*. * Some others deny it, and ſuppoſe *Judas* departed preſently after the ſop given him, before he communicated. However it was, *Chriſt*, who was Lord of the Sacraments, might diſpenſe it as he pleaſed: but we muſt miniſter and receive it according to the rules he hath ſince deſcribed. But it becomes a precedent to the Church in all ſucceeding Ages; although it might alſo have ſomething in it extraordinary and apter to the firſt inſtitution. For becauſe the fact of *Judas* was ſecret, not yet made notorious, *Chriſt* choſe rather to admit him into the rites of external Communion, than to ſeparate him with an open ſhame for a fault not yet made open. For our Bleſſed Lord did not reveal the man and his crime till the very time of miniſtration, if *Judas* did communicate. But if *Judas* did not communicate, and that our Bleſſed Lord gave him the ſop at the Paſchal Supper, or at the intervall between it and the inſtitution of his own, it is certain that *Judas* went out as ſoon as he was diſcovered, and left this part of Diſcipline upon record, That when a crime is made publick and notorious, the Governours of the Church, according to their power, are to deny to give the bleſſed Sacrament, till by Repentance ſuch perſons be reſtored. * In private ſins, or ſins not known by ſolemnities of Law, or evidence of fact, good and bad are entertained in publick communion: and it is not to be accounted

* *Negatur à* Clemente Rom. *l.* 3. *Conſt. c.* 16. *ab* Hilario *c.* 30. *in Matth.* Innocentio *l.* 3. *de Myſter. c.* 13. *à* Ruperto, Hildebrand. Cenoman. *& paucis aliis.*

* *Nec à communione prohiberé quenquam poſſumus, niſi aut ſponte confeſſum, aut in aliquo ſive ſeculari ſive Eccleſiaſtico Judicio nominatum atque convictum.* *S.* Aug. *l.* 50. *Homil. hom.* 50. *S.* Thomas 3. *p. q.* 81. *a.* 2.

a crime in them that miniſter it, becauſe they cannot avoid it, or have not competent authority to ſeparate perſons, whom the publick act of the Church hath not ſeparated. But if once a publick ſeparation be made, or that the fact is notorious, and the ſentence of Law is in ſuch caſes already declared, they that come, and he that rejects them not, both pollute the bloud of the everlaſting Covenant. And here it is applicable what
* Jer. 15. 19. God ſpake by the Prophet, * *If thou wilt ſeparate the pretious thing from the vile, thou ſhalt be as my mouth.*

But this is wholly a matter of Diſcipline, arbitrary, and in the power of the Church; nothing in it of Divine commandment, but what belongs to the Communicants themſelves. For S. *Paul* reproves them that receive diſorderly, but gives no orders to the *Corinthian* Presbyters to reject any that preſent themſelves. Neither did our Bleſſed Lord leave any Commandment concerning it, nor hath the Holy Scripture given rules or meaſures concerning its actual reduction to practice; neither who are to be ſeparated, nor for what offences, nor by what authority, nor who is to be the Judge. And indeed it is a judgment that can onely belong to God, who knows the ſecrets of hearts, the degrees of every ſin, the beginnings and portions of Repentance, the ſincerity of purpoſes, by what thoughts and deſigns men begin to be accepted, who are hypocrites, and who are true men. But when many and common men come to judge, they are angry upon trifling miſtakes and weak diſputes: they call that Sin that angers their Party, or grieves their Intereſt; they turn Charity into Pride, and Admonition into Tyranny; they ſet up a Tribunal that themſelves may ſit higher, not that their Brethren may walk more ſecurely. And then concerning Sins, in moſt caſes, they are moſt incompetent Judges: they do not know all their kinds; they miſcall many; they are ignorant of the ingredient and conſtituent parts and circumſtances; they themſelves make falſe meaſures, and give out according to them, when they pleaſe; and when they liſt not, they can change the balance. When the matter is publick, evident and notorious, the man is to be admoniſhed of his danger by the Miniſter, but not by him to be forced from it. For the power of the Miniſter of holy things is but the power of a Preacher and a Counſellour, of a Phyſician and a Guide: it hath in it no coercion or violence, but what is indulged to it by humane laws and by conſent, which may vary as its principle.

Add to this, that the Grace of God can begin the work of Repentance in an inſtant, and in what period or degree of Repentance the holy Communion is to be adminiſtred no Law of God declares; which therefore plainly allows it to every period, and leaves no difference, except where the Diſcipline of the Church and the authority of the Supreme power doth intervene. For ſince we do not find in Scripture that the Apoſtles did drive from the communion of holy things even thoſe whom they delivered over to Satan or other Cenſures; we are left to conſider, that, in the nature of the thing, thoſe who are in the ſtate of weakneſs and infirmity have more need of the ſolemn Prayers of the Church, and therefore, by preſenting themſelves to the holy Sacrament, approach towards that Miniſtery which is the moſt effectual cure; eſpecially ſince the very preſenting themſelves is an act of Religion, and therefore ſuppoſes an act of Repentance and Faith, and other little introductions to its fair reception. And if they may be prayed for, and prayed with, why they may not alſo be communicated, which is the ſolemnity of the greateſt Prayer, is not yet clearly revealed.

This diſcourſe relates onely to private Miniſtery. For when I affirm that there is no command from *Chriſt* to all his Miniſters to refuſe whom they are pleaſed to call *ſcandalous* or *ſinners*, I intend to defend good people from the tyranny and arbitrary power of thoſe great companies of Miniſters, who in ſo many hundred places would have a Judicature ſupreme in Spirituals, which would be more intolerable than if they had in one Province 20000 Judges of life and death. But when the power of ſeparation and interdiction is onely in ſome more eminent and authorized perſons, who take publick cognizance of cauſes by ſolemnities of Law, and exerciſe their power but in ſome rare inſtances, and then alſo for the publick intereſt, in which although they may be deceived, yet they are the moſt competent and likely Judges; much of the inconvenience, which might otherwiſe follow, is avoided. And then it onely remains that they conſider, in what caſes it can be a competent and a proper infliction upon ſinners, to take from them that which is the means and miniſtery of grace and recovery; whether they have any warrant from *Chriſt*, or precedent in the Apoſtles practice, and how far. As for the forms and uſages of the Primitive Church, they were hugely different, ſometimes for one cauſe, ſometimes for another. Sometimes whole Churches have been excommunicated; ſometimes the criminal and all his houſhold for his offence,

as

as it happened in the Excommunication of *Andronicus* and *Thoas* in *Syneſius*, in the year 411. Sometimes they were abſolved and reſtored by Lay-Confeſſours, ſometimes by Emperours; as it happened to *Euſebius* of *Nicomedia* and *Theognis* of *Nice*, who were abſolved by *Conſtantine* from the ſentence of Excommunication inflicted by the *Nicene* Fathers: and a Monk did excommunicate *Theodoſius* the younger. So that in this there can be no certainty to make a meaſure and a rule. The ſureſt way, moſt agreeable to the precedents of Scripture and the Analogy of the Goſpel, is, that *by the word of their proper miniſtery* all ſinners ſhould be ſeparate from the holy Communion; that is, threatned by the words of God with damnation, and fearfull temporal dangers, if themſelves, knowing an unrepented ſin, and a remanent affection to ſin to be within them, ſhall dare to profane that Body and Bloud of our Lord by ſo impure an addreſs. The evil is to themſelves; and if the Miniſters declare this powerfully, they are acquitted. But concerning other judgments or ſeparations: The Supreme power can forbid all aſſembling, and therefore can permit them to all, and therefore can deny them or grant them to ſingle perſons; and therefore when he by Laws makes ſeparations in order to publick benefit, they are to be obeyed. But it is not to be endured that ſingle Presbyters ſhould upon vain pretences erect ſo high a tribunal and tyranny over Conſciences.

Syneſ. *ep.* 79.

Theod. *hiſt. l.* 5. 36. Baron. *tom.* 5. *A. D.* 425. *Sect.* 16.

14. The duty of Preparation that I here diſcourſe of, is ſuch a Preparation as is a diſpoſition to life. It is not a matter of convenience or advantage, to repent of our ſins before the Communion, but it is of abſolute neceſſity, we periſh if we neglect it; for we *eat damnation*, and Satan enters into us, not *Chriſt*. And this Preparation is not the act of a day or a week; but it is a new ſtate of life: no man that is an habitual ſinner muſt come to this Feaſt, till he hath wholly changed his courſe of life. And then, according as the actions of infirmity have made leſs or greater invaſion upon his peace and health, ſo are the acts of Repentance to be proportioned: in which the greatneſs of the prevarications, their neighbourhood to death, or their frequent repetition, and the conduct of a Spiritual man, are to give us counſel and determination. When a ravening and hungry Wolf is deſtitute of prey, he eats the turf, and loads his ſtomach with the glebe he treads on: but as ſoon as he finds better food, he vomits up his firſt load. Our ſecular and ſenſual affections are loads of earth upon the Conſcience, and when we approach to the Table of the Lord to eat the bread of the elect, and to drink the wine of Angels, we muſt reject ſuch impure adheſions, that holy perſons, being nouriſhed with holy Symbols, may be ſanctified, and receive the eternal reward of Holineſs.

15. But as none muſt come hither but they that are in the ſtate of Grace, or Charity, and the love of God and their Neighbours, and that the abolition of the ſtate of ſin is the neceſſary Preparation, and is the action of years, and was not accepted as ſufficient till the expiration of divers years by the Primitive Diſcipline, and in ſome caſes not till the approach of Death: ſo there is another Preparation which is of leſs neceſſity, which ſuppoſes the ſtate of Grace, and that oil is burning in our lamps; but yet it is a preparation of ornament, a trimming up the Soul, a dreſſing the ſpirit with degrees and inſtances of Piety and progreſſes of perfection. And it conſiſts in ſetting apart ſome portion of our time before the Communion, that it be ſpent in Prayer, in Meditations, in renewing the vows of holy Obedience, in Examining our Conſciences, in Mortifying our leſſer irregularities, in Devotions and actions of preciſe Religion, in acts of Faith, of Hope, of Charity, of Zeal and holy deſires, in acts of Euchariſt or Thankſgiving, of Joy at the approach of ſo bleſſed opportunity, and all the acts of Vertue whatſoever, which have indefinite relation to this and to other myſteries; but yet are ſpecially to be exerciſed upon this occaſion, becauſe this is the moſt perfect of external rites, and the moſt myſterious inſtrument of ſanctification and perfection. There is no time or degree to be determined in this Preparation; but they *to whom much is forgiven will love much*: and they who underſtand the excellence and holineſs of the Myſtery, the glory of the Gueſt that comes to inhabit, and the undecency of the cloſet of their Hearts by reaſon of the adherences of impurity, the infinite benefit then deſigned, and the increaſe of degrees by the excellence of theſe previous acts of Holineſs, will not be too inquiſitive into the neceſſity of circumſtances and meaſures, but doe it heartily, and devoutly, and reverently, and as much as they can, ever eſteeming it neceſſary, that the actions of ſo great ſolemnity ſhould by ſome actions of Piety, attending like handmaids, be diſtinguiſhed from common emploiments, and remarked for the principal and moſt ſolemn of religious actions. The Primitive

Church gave the holy Sacrament to Infants * immediately after Baptiſm, and by that act tranſmitted this propoſition, That nothing was of abſolute neceſſity ‖ but Innocency and purity from ſin, and a being in the ſtate of Grace. Other actions of Religion are excellent addition to the dignity of the perſon and honour of the myſtery, but they were ſuch of which Infants were not capable. The ſum is this; After the greateſt conſociation of religious duties for Preparation, no man can be ſufficiently worthy to communicate: let us take care that we be not *unworthy*, by bringing a guilt with us, or the remanent affection to a ſin.

* Clem. Rom. *l.* 8. *Conſtit. c.* 20. Concil. Tolet. 1. *c.* 11. *S.* Aug. *ep.* 23. *ad Bonif. & ep.* 107. *& lib.* 4. *de Trin. c.* 10.

‖ *Habentem adhuc voluntatem peccandi gravari magis dico Euchariſtiæ perceptione quàm purificari: ſed hoc de iis dico quos capitalia & mortalia non gravant.* Gennad. *l.* 3. *de Eccl. dogmat. c.* 53.

Eſt glorioſus ſanè convictus Dei;
Sed illi qui invitatur, non qui inviſus eſt.

16. When the happy hour is come in which the Lord vouchſafes to enter into us, and dwell with us, and be united with his ſervants, we muſt then doe the ſame acts over again with greater earneſtneſs and intenſion; confeſs the glories of God and thy own unworthineſs, praiſe his mercy with ecſtaſie of thankſgiving and joy, make oblation of thy ſelf, of all thy faculties and capacities, pray, and reade, and meditate, and worſhip. And that thou mayſt more opportunely doe all this, riſe early to meet the Bridegroom, pray for ſpecial aſſiſtence, enter into the aſſembly of faithfull people chearfully, attend there diligently, demean thy ſelf reverently, and before any other meat or drink receive the Body of thy Saviour with pure hands, with holy intention, with a heart full of joy, and faith, and hope, and wonder, and Euchariſt. Theſe things I therefore ſet down irregularly and without method, becauſe in theſe actions no rule can be given to all perſons; and onely ſuch a Love and ſuch a Religion in general is to be recommended, which will over-run the banks, and not eaſily ſtand confined within the margin of rules and artificial preſcriptions. Love and Religion are boundleſs, and all acts of grace relating to the preſent Myſtery are fit and proportioned entertainments of our Lord. This onely remember, that we are by the myſtery of *one bread* confederated into one body, and the communion of Saints, and that the Sacrifice which we then commemorate was deſigned by our Lord for the benefit of all his Church: Let us be ſure to draw all faithfull people into the ſociety of the preſent Bleſſing, joyning with the holy Man that miniſters in prayers and offerings of that Myſtery for the benefit of all ſorts of men, of *Chriſt*'s Catholick Church. And it were alſo an excellent act of Chriſtian communion, and agreeable to the practice of the Church in all Ages, to make an Oblation to God for the poor; that as we are fed by *Chriſt*'s body, ſo we alſo ſhould feed *Chriſt*'s body, making ſuch returns as we can, a grain of Frankincenſe in exchange for a Province, an act of duty and Chriſtian Charity as Euchariſtical for the preſent Grace, that all the body may rejoice and glory in the Salvation of the Lord.

17. After thou haſt received that pledge of immortality and antepaſt of glory, even the Lord's Body in a myſtery, leave not thy Saviour there alone, but attend him with holy thoughts and colloquies of Prayer and Euchariſt. It was ſometime counted infamous for a woman to entertain a ſecond love, till the body of her dead Husband was diſſolved into aſhes, and diſappeared in the form of a body. And it were well, that ſo long as the conſecrated Symbols remain within us according to common eſtimate, we ſhould keep the flame bright, and the perfume of an actual Devotion burning, that our Communion be not a tranſient act, but a permanent and laſting intercourſe with our Lord. But in this every man beſt knows his own opportunities and neceſſities of diverſion. I onely commend earneſtly to practice, that every Receiver ſhould make a recollection of himſelf, and the actions of the day; that he improve it to the beſt advantage; that he ſhew unto our Lord all the defects of his houſe, all his poverty and weakneſſes: and this let every man doe by ſuch actions and Devotions which he can beſt attend, and himſelf by the advice of a Spiritual man finds of beſt advantage. I would not make the practice of Religion, eſpecially in ſuch irregular inſtances, to be an art, or a burthen, or a ſnare to ſcrupulous perſons. What *S. Paul* ſaid in the caſe of Charity, I ſay alſo in this; *He that ſows plentifully ſhall reap plentifully, and he that ſows ſparingly ſhall gather* at the ſame rate: *let every man doe as himſelf purpoſeth in his heart.* Onely it were well in this Sacrament of Love we had ſome correſpondency, and proportionable returns of Charity and religious affections.

Malè olim actum eſt, cùm ſacrificia computationibus finierant.

Ἀποτάτω γέ φασι τὸ μεδύειν ὠνομάδας, ὅτι μὴ τὸ δύειν ἔδοξε τοῖς προτέροις εἶναι. Philo.

18. Some religious perſons have moved a Queſtion, Whether it were better to communicate often, or ſeldom: ſome thinking it more reverence to thoſe holy Myſteries to come but ſeldom; while others ſay, it is greater Religion or Charity to come frequently.

frequently. But I ſuppoſe this Queſtion does not differ much from a diſpute, Whether is better, to pray often, or to pray ſeldom. For whatſoever is commonly pretended againſt a frequent Communion, may in its proportion object againſt a ſolemn Prayer; remanent affection to a ſin, enmity with neighbours, ſecular avocations to the height of care and trouble: for theſe either are great undeceneies in order to a holy Prayer; or elſe are direct irregularities, and unhallow the Prayer. And the celebration of the holy Sacrament is in it ſelf and its own formality a ſacred, ſolemn and ritual Prayer, in which we invocate God by the Merits of *Chriſt*, expreſſing that adjuration not onely in words, but in actual repreſentment and commemoration of his Paſſion. And if the neceſſities of the Church were well conſidered, we ſhould find that a daily Sacrifice of Prayer and a daily Prayer of Sacrifice were no more but what her condition requires. And I would to God the Governours of Churches would take care, that the neceſſities of Kings and Kingdoms, of Churches and States, were repreſented to God by the moſt ſolemn and efficacious interceſſions: and *Chriſt* hath taught us none greater than the praying in the virtue and celebration of his Sacrifice. And this is the counſel that the Church received from *Ignatius*; *Haſten frequently to approach the Euchariſt, the glory of God. For when this is daily celebrated, we break the powers of Satan, who turns all his actions into hoſtilities and darts of fire.* But this concerns the Miniſters of Religion, who living in Communities and Colleges muſt make Religion the buſineſs of their lives, and ſupport Kingdoms, and ſerve the intereſt of Kings by the prayer of a daily ſacrifice. And yet in this miniſtery the Clergy may ſerve their own neceſſary affairs, if the miniſtration be divided into courſes, as it was by the œconomy and wiſedom of *Solomon* for the Temple.

19. But concerning the Communion of Secular and Lay perſons, the conſideration is ſomething different. * S. *Auſtin* gave this anſwer to it: *To receive the Sacrament every day I neither praiſe nor reprove: at leaſt let them receive it every Lord's day.* And this he ſpake to Husbandmen and Merchants. At the firſt commencement of Chriſtianity, while the fervours Apoſtolical and the calentures of infant Chriſtendom did laſt, the whole aſſembly of faithfull people communicated every day: and this laſted in *Rome* and *Spain* untill the time of S. *Jerome:* concerning which diligence he gives the ſame cenſure which I now recited from S. *Auſtin*; for it ſuffered inconvenience by reaſon of a declining Piety, and the intervening of ſecular intereſts. But then it came to once a week; and yet that was not every where ſtrictly obſerved. But that it be received once every fortnight, S. *Hierome* counſels very ſtrongly to *Euſtochium* a holy Virgin; *Let the Virgins confeſs their ſins twice every month, or oftner, and being fortified with the Communion of the Lord's Body, let them manfully fight againſt the Devil's forces and attempts.* A while after it came to once a month, then once a year, then it fell from that too; till all the Chriſtians in the Weſt were commanded to communicate every Eaſter by the Decree of a * great Council above 500 years ſince. But the Church of *England*, finding that too little, hath commanded all her Children to receive thrice every year at leaſt, intending that they ſhould come oftner; but of this ſhe demands an account. For it hath fared with this Sacrament as with other actions of Religion, which have deſcended from flames to ſtill fires, from fires to ſparks, from ſparks to embers, from embers to ſmoke, from ſmoke to nothing. And although the publick declenſion of Piety is ſuch, that in this preſent conjuncture of things it is impoſſible men ſhould be reduced to a daily Communion: yet that they are to communicate frequently is ſo a Duty, that as no excuſe but impoſſibility can make the omiſſion innocent, ſo the loſs and conſequent want is infinite and invaluable.

* Gennadius, c. 54. *de Eccleſ. dogmat.*

Epiſt. 80. *ad Lucinum.*

Itaque ſicut nobis licet vel jejunare ſemper, vel ſemper orare, & diem Dominicum, accepto corpore Domini, indeſinenter celebrare gaudentibus, &c. Idem.

* Concil. Lat.

20. For the holy Communion being a remembrance and ſacramental repetition of *Chriſt*'s Paſſion, and the application of his Sacrifice to us and the whole Catholick Church; as they who ſeldom communicate delight not to remember the Paſſion of our Lord, and ſin againſt his very purpoſe, and one of the deſigns of inſtitution; ſo he cares not to receive the benefits of the Sacrifice whoſo neglects their application, and reducing them to actual profit and reception. "Whence came the ſanctimony of the primitive Chriſtians? whence came their ſtrict obſervation of the Divine Commandments? whence was it that they perſevered in holy actions with hope and an unweary diligence? from whence did their deſpiſing worldly things come, and living with common poſſeſſion, and the diſtributions of an univerſal Charity? Whence came theſe and many other excellencies, but from a conſtant Prayer, and a daily Euchariſt? They who every day repreſented the death of *Chriſt*, every day were ready to die for *Chriſt*. It was the diſcourſe of an ancient and excellent perſon. And if we conſider this Sacrament is intended to unite the ſpirits and affections of the world, and

that

that it is diffuſive and powerfull to this purpoſe, [*for we are one body*, (ſaith *S. Paul*) *becauſe we partake of one bread*;] poſſibly we may have reaſon to ſay, that the wars of Kingdoms, the animoſity of Families, the infinite multitude of Law-ſuits, the perſonal hatreds, and the univerſal want of Charity, which hath made the world miſerable and wicked, may in a great degree be attributed to the neglect of this great ſymbol and inſtrument of Charity. The Chalice of the Sacrament is called by *S. Paul*, *The cup of bleſſing*: and if Children need every day to beg bleſſing of their Parents, if we alſo thirſt not after this Cup of bleſſing, bleſſing may be far from us. It is called, *The communication of the bloud of Chriſt*: and it is not imaginable that man ſhould love Heaven, or felicity, or his Lord, that deſires not perpetually to bathe in that ſalutary ſtream, the Bloud of the Holy *Jeſus*, the immaculate Lamb of God.

21. But I find that the religious fears of men are pretended a colour to excuſe this Irreligion. Men are wicked, and not prepared, and buſie, and full of cares and affairs of the world, and cannot come with due Preparation; and therefore better not come at all. Nay, men are not aſhamed to ſay, they are at enmity with certain perſons, and therefore cannot come. 1. Concerning thoſe perſons who are unprepared becauſe they are in a ſtate of ſin or uncharitableneſs; It is true, they muſt not come: but this is ſo far from excuſing their not coming, that they increaſe their ſin, and ſecure miſery to themſelves, becauſe they do not *lay aſide every weight, and the ſin that doth ſo eaſily beſet them*, that they may come to the Marriage-ſupper. It is as if we ſhould excuſe our ſelves from the duties of Charity, by ſaying we are uncharitable; from giving Alms, by ſaying we are covetous; from Chaſtity, by ſaying we are laſcivious. To ſuch men it is juſt that they graze with the Goats, becauſe they refuſe to waſh their hand, that they may come to the Supper of the Lamb. 2. Concerning thoſe that pretend cares and incumbrances of the world; If their affairs make ſin and impure affections to ſtick upon them, they are in the firſt conſideration: but if their office be neceſſary, juſt, or charitable, they imitate *Martha*, and chuſe the leſs perfect part, when they neglect the offices of Religion for duties œconomical. 3. But the other ſort have more pretence and fairer vertue in their outſide. They ſuppoſe, like the *Perſian* Princes, the ſeldomer ſuch myſterious rites are ſeen, the more reverence we ſhall have, and they the more majeſty: and they are fearfull leſt the frequent attrectation of them ſhould make us leſs to value the great earneſts of our Redemption and Immortality. It is a pious conſideration, but not becoming them. For it cannot be that the Sacrament be undervalued by frequent reception, without the great unworthineſs of the perſons, ſo turning God's grace into lightneſs, and loathing Manna: nay, it cannot be without an unworthy communication. For he that receives worthily increaſes in the love of God and Religion, and the fires of the Altar are apt to kindle our ſparks into a flame. And when *Chriſt* our Lord enters into us, and we grow weary of him; or leſs fond of his frequent entrance and perpetual cohabitation, it is an infallible ſign we have let his enemy in, or are preparing for it. For this is the difference between ſecular and ſpiritual objects: Nothing in this world hath any pleaſure in it long beyond the hope of it; for the poſſeſſion and enjoyment is found ſo empty, that we grow weary of it: but whatſoever is ſpiritual, and in order to God, is leſs before we have it, but in the fruition it ſwells our deſires, and enlarges the appetite, and makes us more receptive and forward in the entertainment. And therefore thoſe acts of Religion that ſet us forward in time, and backward in affection, do declare that we have not well done our duty, but have communicated unworthily. So that the mending of our fault will anſwer the objection. Communicate with more devotion, and repent with greater contrition, and walk with more caution, and pray more earneſtly, and meditate diligently, and receive with reverence and godly fear; and we ſhall find our affections increaſe together with the ſpiritual emolument: ever remembring that pious and wiſe advice of *S. Ambroſe*, *Receive every day, that which may profit thee every day. But he that is not diſpoſed to receive it every day, is not fit to receive it every year.*

De Sacram. l. 5. c. 4.

22. And if after all diligence it be ſtill feared that a man is not well prepared, I muſt ſay that it is a ſcruple, that is, a trouble beyond a doubt and without reaſon, next to Superſtition and the dreams of Religion: and it is nouriſhed by imagining that no duty is accepted, if it be leſs than perfection; and that God is buſied in Heaven, not onely to deſtroy the wicked, and to daſh in pieces veſſels of diſhonour, but to *break a bruiſed reed* in pieces, and to caſt the *ſmoaking flax* into the flames of hell. In oppoſition to which we muſt know, that nothing makes us unprepared but an evil Conſcience, a ſtate of ſin, or a deadly act: but the leſſer infirmities of our life, againſt which we daily ſtrive, and for which we never have any kindneſs or affections, are not *ſpots in* theſe

Tempeſtivum acceſſum ſola Conſcientiæ integritas facit. S. Chryſ.

Feaſts

Feaſts of Charity, but inſtruments of Humility, and ſtronger invitations to come to thoſe Rites which are ordained for corroboratives againſt infirmities of the Soul, and for the growth of the ſpirit in the ſtrengths of God. For thoſe other acts of Preparation which precede and accompany the duty, the better and more religiouſly they are done, they are indeed of more advantage, and honorary to the Sacrament: yet he that comes in the ſtate of Grace, though he takes the opportunity upon a ſudden offer, ſins not. And in ſuch indefinite duties, whoſe degrees are not deſcribed, it is good counſel to doe our beſt: but it is ill to make them inſtruments of ſcruple, as if it were eſſentially neceſſary to doe that in the greateſt height, which is onely intended for advantage and the fairer accommodation of the myſtery. But theſe very acts, if they be eſteemed neceſſary preparations to the Sacrament, are the greateſt arguments in the world that it is beſt to communicate often: becauſe the doing of that which muſt ſuppoſe the exerciſe of ſo many Graces, muſt needs promote the intereſt of Religion, and diſpoſe ſtrongly to habitual Graces by our frequent and ſolemn repetition of the acts. It is neceſſary that every Communicant be firſt examined concerning the ſtate of his Soul, by himſelf or his Superiour: and that very Scrutiny is in admirable order towards the reformation of ſuch irregularities which time and temptation, negligence and incurioufneſs, infirmity or malice, have brought into the ſecret regions of our Will and Underſtanding. Now although this Examination be therefore enjoyned, that no man ſhould approach to the holy Table in the ſtate of ruine and reprobation; and that therefore it is an act not of direct Preparation, but an enquiry whether we be prepared or no: yet this very Examination will find ſo many little irregularities, and ſo many great imperfections, that it will appear the more neceſſary, to repair the breaches and leſſer ruines by ſuch acts of Piety and Religion; becauſe every Communication is intended to be a nearer approach to God, a farther ſtep in Grace, a progreſs towards glory, and an inſtrument of perfection; and therefore upon the ſtock of our ſpiritual intereſts, for the purchaſe of a greater hope, and the advantages of a growing Charity, ought to be frequently performed. I end with the words of a pious and learned perſon: *It is a vain fear and an imprudent reverence, that procraſtinates and defers going to the Lord that calls them:* they deny to go to the fire, pretending they are cold; and refuſe Phyſick, becauſe they need it. Joan. Gerſon *in Magnificat.*

The PRAYER.

O *Bleſſed and Eternal* Jeſus, *who gaveſt thy ſelf a Sacrifice for our ſins, thy Body for our ſpiritual food, thy Bloud to nouriſh our ſpirits, and to quench the flames of Hell and Luſt, who didſt ſo love us, who were thine enemies, that thou deſiredſt to reconcile us to thee, and becameſt all one with us, that we may live the ſame life, think the ſame thoughts, love the ſame love, and be partakers of thy Reſurrection and Immortality; open every window of my Soul, that I may be full of light, and may ſee the excellency of thy Love, the merits of thy Sacrifice, the bitterneſs of thy Paſſion, the glories and vertues of the myſterious Sacrament. Lord, let me ever hunger and thirſt after this inſtrument of Righteouſneſs; let me have no guſt or reliſh of the unſatisfying delights of things below, but let my Soul dwell in thee: let me for ever receive thee ſpiritually, and very frequently communicate with thee ſacramentally, and imitate thy Vertues piouſly and ſtrictly, and dwell in the pleaſures of thy houſe eternally.* Lord, thou haſt prepared a table for me, againſt them that trouble me: *let that holy Sacrament of the Euchariſt be to me a defence and ſhield, a nouriſhment and medicine, life and health, a means of ſanctification and ſpiritual growth: that I, receiving the Body of my deareſt Lord, may be one with his myſtical Body, and of the ſame ſpirit, united with indiſſoluble bands of a ſtrong Faith, and a holy Hope, and a never-failing Charity; that from this veil I may paſs into the viſions of eternal clarity, from eating thy Body to beholding thy Face in the glories of thy everlaſting Kingdom, O Bleſſed and Eternal* Jeſus. Amen.

Conſide-

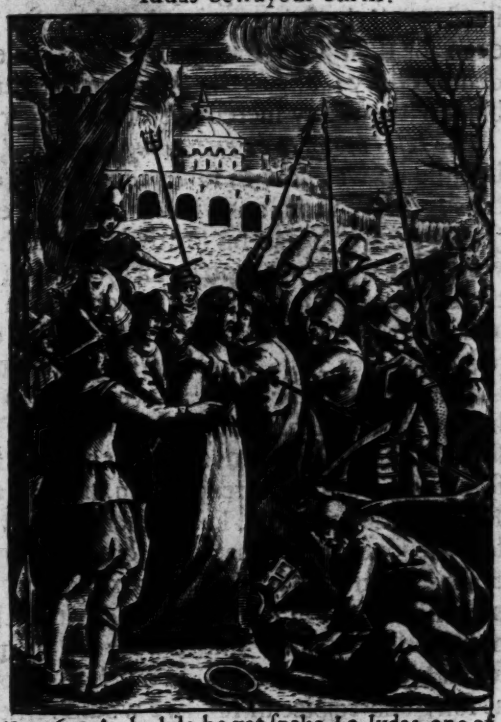
The Prayer.

Conſiderations upon the Accidents happening on the Veſpers of the Paſſion.

The Prayer in the Garden.

Luk. 22. 41. And he was withdrawn from them about a ſtones caſt, & kneeled down & prayed. 42 Saying, Father, if thou be willing, remove this Cup from me: nevertheleſs not my will but thine be done. 43 And there appeared an Angel from heaven, ſtrengthening him.

Iudas betrayeth Chriſt:



Mat. 26. 47. And while he yet ſpake, Lo, Iudas one of the twelue came, and with him a great multitude with ſwords and ſtaves from the chief Preiſts & Elders of the people. 48. Now he that betrayed him, gave them a ſign, ſaying whomſoever I ſhall kiſs, that ſame is he, hold him faſt. 49. And forthwith he came to Ieſus and ſaid, Haile Maſter, and kiſsed him.

1. WHen *Jeſus* had ſupped, and ſang a Hymn, and prayed, and exhorted and comforted his Diſciples with a Farewell-Sermon, in which he repeated ſuch of his former Precepts which were now appoſite to the preſent condition, and re-inforced them with proper and pertinent arguments, he went over the brook *Cedron*, and entred into a Garden, and into the prologue of his Paſſion; chuſing that place for his Agony and ſatisfactory pains, in which the firſt ſcene of humane miſery was repreſented, and where he might beſt attend the offices of Devotion preparatory to his Death. Beſides this, he therefore departed from the houſe, that he might give opportunity to his Enemies ſurpriſe, and yet not incommodate the good man by whoſe hoſpitality they had eaten the Paſchal Lamb. So that he went *like a Lamb to the ſlaughter*, to the Garden as to a priſon; as if by an agreement with his perſecutours he had expected their arreſt, and ſtayed there to prevent their farther enquiry. For ſo great was his deſire to pay our Ranſome, that himſelf did aſſiſt by a forward patience and active opportunity towards the perſecution: teaching us that by an active zeal and a ready ſpirit we aſſiſt the deſigns of God's glory, though in our own ſufferings and ſecular infelicities.

Etenim in horto tanquam in carcere. S. Cyryl. *Ut laborem minuat Judæis ſe quærentibus.* Theophyl.

2. When he entred the Garden, he left his Diſciples at the entrance of it, calling with him onely *Peter*, *James* and *John*: *he withdrew himſelf from* the reſt *about a ſtone's caſt*, and *began to be exceeding heavy*. He was not ſad till he had called them, (for his ſorrow began when he pleaſed:) which ſorrow he alſo choſe to repreſent to thoſe three who had ſeen his Transfiguration, the earneſt of his future Glory, that they might ſee of how great glory for our ſakes he diſrobed himſelf; and that they alſo might, by the confronting thoſe contradictory accidents, obſerve, that God uſes to diſpenſe his comforts, the irradiations and emiſſions of his glory, to be preparatives to thoſe ſorrows with which our life muſt be allayed and ſeaſoned; that none ſhould refuſe to partake

of

of the ſufferings of *Chriſt*, if either they have already felt his comforts, or hope hereafter to wear his crown. And it is not ill obſerved, that S. *Peter*, being the chief of the Apoſtles, and Doctour of the Circumciſion, S. *John*, being a Virgin, and S. *James*, the firſt of the Apoſtles that was martyred, were admitted to *Chriſt*'s greateſt retirements and myſterious ſecrecies, as being perſons of ſo ſingular and eminent diſpoſitions, to whom, according to the pious opinion of the Church, eſpecial Coronets are prepared in Heaven, beſides the great *Crown of righteouſneſs*, which in common ſhall beautifie the heads of all the Saints: meaning this, that Doctours, Virgins and Martyrs ſhall receive, even for their very ſtate of life and accidental Graces, more eminent degrees of accidental Glory; like as the Sun, reflecting upon a limpid fountain, receives its rays doubled, without any increment of its proper and natural light.

3. *Jeſus began to be exceeding ſorrowfull*, to be *ſore amazed*, and *ſad even to death*. And becauſe he was now to ſuffer the pains of our ſins, there began his Paſſion whence our Sins ſpring. From an evil *heart* and a prevaricating *ſpirit* all our ſins ariſe: and in the *ſpirit* of *Chriſt* began his ſorrow; where he truly felt the full value and demerit of Sin, which we think not worthy of a tear or a hearty ſigh, but he groaned and fell under the burthen. But therefore he took upon him this ſadneſs, that our imperfect ſorrow and contrition might be heightned in his example, and accepted in its union and confederacy with his. And *Jeſus* ſtill deſigned a farther mercy for us: for he ſanctified the paſſion of Fear, and hallowed natural ſadneſſes, that we might not think the infelicities of our nature and the calamities of our temporal condition to become criminal, ſo long as they make us not omit a duty, nor diſpoſe us to the election of a crime, nor force us to ſwallow a temptation, nor yet to exceed the value of their impulſive cauſe. He that grieves for the loſs of friends, and yet had rather loſe all the friends he hath than loſe the love of God, hath the ſorrow of our Lord for his precedent. And he that fears death, and trembles at its approximation, and yet had rather die again than ſin once, hath not ſinned in his fear; *Chriſt* hath hallowed it, and the neceſſitous condition of his nature is his excuſe. But it were highly to be wiſhed, that in the midſt of our careſſes and levities of ſociety, in our feſtivities and triumphal merriments, when we laugh at folly and rejoice in ſin, we would remember, that for thoſe very merriments our Bleſſed Lord felt a bitter ſorrow; and not one vain and ſinfull laughter, but coſt the Holy *Jeſus* a ſharp pang and throe of Paſſion.

4. Now that the Holy *Jeſus* began to taſte the bitter Cup, he betook him to his great Antidote, which himſelf, the great Phyſician of our Souls, preſcribed to all the world to cure their calamities, and to make them paſs from miſeries into vertue, that ſo they may arrive at glory. He prays to his heavenly Father, he kneels down, and not onely ſo, but *falls flat upon the earth*, and would in humility and fervent adoration have deſcended low as the centre: he prays with an intention great as his ſorrow, and yet with a dereliction ſo great, and a conformity to the Divine will ſo ready, as if it had been the moſt indifferent thing in the world, for him to be delivered to death, or from it. For though his nature did decline death, as that which hath a natural horrour and contradiction to the preſent intereſt of its preſervation: yet when he looked upon it as his heavenly Father had put it into the order of Redemption of the world, it was that *Baptiſm* which he was *ſtraitned till he had accompliſhed*. And now there is not in the world any condition of Prayer which is eſſential to the duty, or any circumſtances of advantage to its performance, but were concentred in this one inſtance; Humility of ſpirit, lowlineſs of deportment, importunity of deſire, a fervent ſpirit, a lawfull matter, reſignation to the will of God, great love, the love of a Son to his Father, (which appellative was the form of his addreſs,) perſeverance, (he went thrice, and prayed the ſame prayer.) It was not long, and it was ſo retired as to have the advantages of a ſufficient ſolitude and opportune recollection; for he was withdrawn from the moſt of his Diſciples: and yet not ſo alone as to loſe the benefit of communion; for *Peter* and the two *Boanerges* were near him. *Chriſt* in this prayer, which was the moſt fervent that he ever made on earth, intending to tranſmit to all the world a precedent of Devotion to be tranſcribed and imitated; that we ſhould caſt all our cares and empty them in the boſome of God, being content to receive ſuch a portion of our trouble back again, which he aſſigns us for our ſpiritual emolument.

5. The Holy *Jeſus* having in a few words poured out torrents of innocent deſires, was pleaſed ſtill to interrupt his Prayer, that he might viſit his charge, that *little flock* which was preſently after to be *ſcattered*: he was carefull of them in the midſt of his Agonies; they in his ſufferings were faſt aſleep. He awakens them, gives them command to *watch and pray*, that is, to be vigilant in the cuſtody of their ſenſes, and obſer-

vant of all accidents, and to pray that they may be strengthened against all incursions of enemies and temptations; and then returns to prayer; and so a third time: his Devotion still encreasing with his sorrow. And when his Prayer was full, and his sorrow come to a great measure, after the third, God sent his *Angel to comfort him*: and by that act of grace then onely expressed, hath taught us to continue our Devotions so long as our needs last. It may be God will not send a Comforter till the third time, that is, after a long expectation, and a patient sufferance, and a lasting hope: in the interim God supports us with a secret hand, and in his own time will refresh the spirit with the visitations of his Angels, with the emissions of comfort from the Spirit, the Comforter. And know this also, that the holy Angel, and the Lord of all the Angels, stands by every holy person when he prays: and although he draws before his glories the curtain of a cloud, yet in every instant he takes care we shall not perish, and in a just season dissolves the cloud, and makes it to distill in holy dew, and drops sweet as Manna, pleasant as Nard, and wholsome as the breath of Heaven. And such was the consolation which the Holy *Jesus* received by the ministery of the Angel, representing to *Christ* the Lord of the Angels, how necessary it was that he should die for the glory of God; that in his Passion his Justice, Wisedom, Goodness, Power and Mercy should shine; that unless he died all the World should perish, but his bloud should obtain their pardon; and that it should open the gates of Heaven, repair the ruine of Angels, establish a holy Church, be productive of innumerable adoptive children to his Father, whom himself should make heirs of glory; and that his Passion should soon pass away, his Father hearing and granting his Prayer, that the *Cup* should pass speedily, though indeed it should pass through him; that it should be attended and followed with a glorious Resurrection, with eternal rest and glory of his Humanity, with the exaltation of his Name, with a supreme dominion over all the world, and that his Father should make him King of Kings, and Prince of the Catholick Church. These, or whatsoever other comforts the Angel ministred, were such considerations which the Holy *Jesus* knew, and the Angel knew not but by communication from that God to whose assumed Humanity the Angel spake: yet he was pleased to receive comfort from his servant, just as God receives glory from his creatures, and as he rejoyces in his own works, even because he is good and gratious, and is pleased so to doe; and because himself had caused a voluntary sadness to be interposed between the habitual knowledge and the actual consideration of these discourses. And we feel a pleasure when a friendly hand lays upon our wound the plaister which our selves have made, and applies such instruments and considerations of comfort which we have in notion and an ineffective habit, but cannot reduce them to act, because no man is so apt to be his own comforter: which God hath therefore permitted, that our needs should be the occasion of a mutual Charity.

Καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο, Luke 22. 44. Extensiùs orabat, *sic Latinus Interpres reddit: Alii plures reddunt per* [intensiùs.]

Confortatus est; sed tali confortatione quæ dolorem non minuit, sed magis auxit: confortatus enim est ex fructûs magnitudine, non subtractâ doloris amaritudine. Beda *in Luc.* 22.

Cùm tristaris, solamen tristium;
Te solantur cives cœlestium.
Res miranda! solus dans gaudium
Rex à cive sumit solatium.
Hondemius *Anglus.*

6. It was a great season for the Angel's coming, because it was a great necessity which was incumbent upon our Lord: for his sadness and his Agony was so great, mingled and compounded of sorrow and zeal, fear and desire, innocent nature and perfect grace, that he *sweat drops* as great as if the *bloud* had started through little undiscerned fontinels, and outrun the streams and rivers of his Cross. * *Euthymius* and || *Theophylact* say, that the Evangelists use this as a tragical expression of the greatest Agony, and an unusual sweat, it being usual to call the tears of the greatest sorrow *tears of bloud*. But from the beginning of the Church it hath been more generally apprehended literally, and that some bloud mingled with the serous substance issued from his veins in so great abundance, that they moistened the ground, and bedecked his garment, which stood like a new firmament studded with stars, portending an approaching storm. Now *he came from Bozrah with his garments red and bloudy*. And this Agony verified concerning the Holy *Jesus* those words of *David*, *I am poured out like water, my bones are dispersed, my heart in the midst of my body is like melting wax*, saith *Justin Martyr*. * Venerable *Bede* saith, that the descending of these drops of bloud upon the earth, besides the general purpose, had also a particular relation to the present infirmities of the Apostles; that our Blessed Lord obtained of his Father, by the merits of those holy drops, mercies and special support for them; and that effusion redeemed them from the present participation of death. And St. *Austin* meditates, that the Body of our Lord all overspread with drops of bloudy sweat did prefigure the future state of Martyrs, and that his Body mystical should be clad in a red garment variegated with the symbols of labour and passion, sweat and bloud;

* *In cap.* 24. *Matt.*
|| *In* 22. *Luc.*

Justin. Mart. *Dial. Tryph.* Athanas. *l.* 6. *de Beat. filii Dei.* Aug. *l.* 6. *c.* 5. *de Consecr. Evang.* Hier. *l. de Trad. Heb.* Iren. *l.* 4. *c.* 31. *contra hæres. Idem aiunt* Dionys. Alex. Aymonius, Epiphan. *& alii.*
* *Lib.* 6. *in Luc.*

bloud; by which himself was pleased to purifie his Church, and present her to God holy and spotless. What collateral designs and tacit significations might be designed by this mysterious sweat, I know not: certainly it was a sad beginning of a most dolorous Passion. And such griefs, which have so violent, permanent and sudden effects upon the body, which is not of a nature symbolical to interiour and immaterial causes, are proclaimed by such marks to be high and violent. We have read of some persons, that the grief and fear of one night hath put a cover of snow upon their heads, as if the labours of thirty years had been extracted, and the quintessence drank off in the passion of that night. But if Nature had been capable of a greater or more prodigious impress of passion than a bloudy sweat, it must needs have happened in this Agony of the Holy *Jesus*, in which he undertook a grief great enough to make up the imperfect Contrition of all the Saints, and to satisfie for the Impenitencies of all the world.

7. By this time the Traitour *Judas* was arrived at *Gethsemani*; and being in the vicinage of the Garden, *Jesus* rises from his prayers, and first calls his Disciples from their sleep, and by an Irony seems to give them leave to *sleep on*, but reproves their drouzinesse, when danger is so near, and bids them *henceforth take their rest*; meaning, if they could for danger, which now was indeed come to the Garden-doors. But the Holy *Jesus*, that it might appear he undertook the Passion with choice and a free election, not onely refused to flie, but called his Apostles to rise, that they might meet his Murtherers, who came to him *with swords and staves*, as if they were to surprise a Prince of armed Out-laws, whom without force they could not reduce. So also might Butchers doe well to go armed, when they are pleased to be afraid of Lambs, by calling them Lions. *Judas* onely discovered his Master's retirements, and betrayed him to the opportunities of an armed band: for he could not accuse his Master of any word or private action, that might render him obnoxious to suspicion or the Law. For such are the rewards of innocence and prudence, that the one secures against sin, the other against suspicion and appearances.

8. The Holy *Jesus* had accustomed to receive every of his Disciples after absence with entertainment of a Kiss, which was the endearment of persons, and the expression of the oriental civility: and *Judas* was confident that his Lord would not reject him, whose feet he had washed at the time when he foretold this event, and therefore had agreed to signifie him by this * sign; and did so, beginning war with a *Kiss*, and breaking the peace of his Lord by the symbol of kindnes. Which because *Jesus* entertained with much evenness and charitable expressions, calling him || *Friend*, he gave evidence, that if he retained civilities to his greatest enemies in the very acts of hostility, he hath banquets and crowns and sceptres for his friends, that adore him with the kisses of Charity, and love him with the sincerity of an affectionate spirit. But our Blessed Lord, besides his essential sweetness and serenity of spirit, understood well how great benefits himself and all the World were to receive by occasion of that act of *Judas*: and our greatest enemy does by accident to holy persons the offices of their deerest friends; telling us our faults without a cloak to cover their deformities, but out of malice laying open the circumstances of aggravation, doing us affronts, from whence we have an instrument of our Patience, and restraining us from scandalous crimes, lest we *become a scorn and reproof to them that hate us*. And it is none of God's least mercies, that he permits enmities amongst men, that animosities and peevishness may reprove more sharply, and correct with more severity and simplicity, than the gentle hand of friends, who are apter to bind our wounds up, than to discover them and make them smart. But they are to us an excellent probation how friends may best doe the offices of friends, if they would take the plainness of enemies in accusing, and still mingle it with the tenderness and good affections of friends. But our Blessed Lord called *Judas Friend*, as being the instrument of bringing him to glory, and all the world to pardon, if they would.

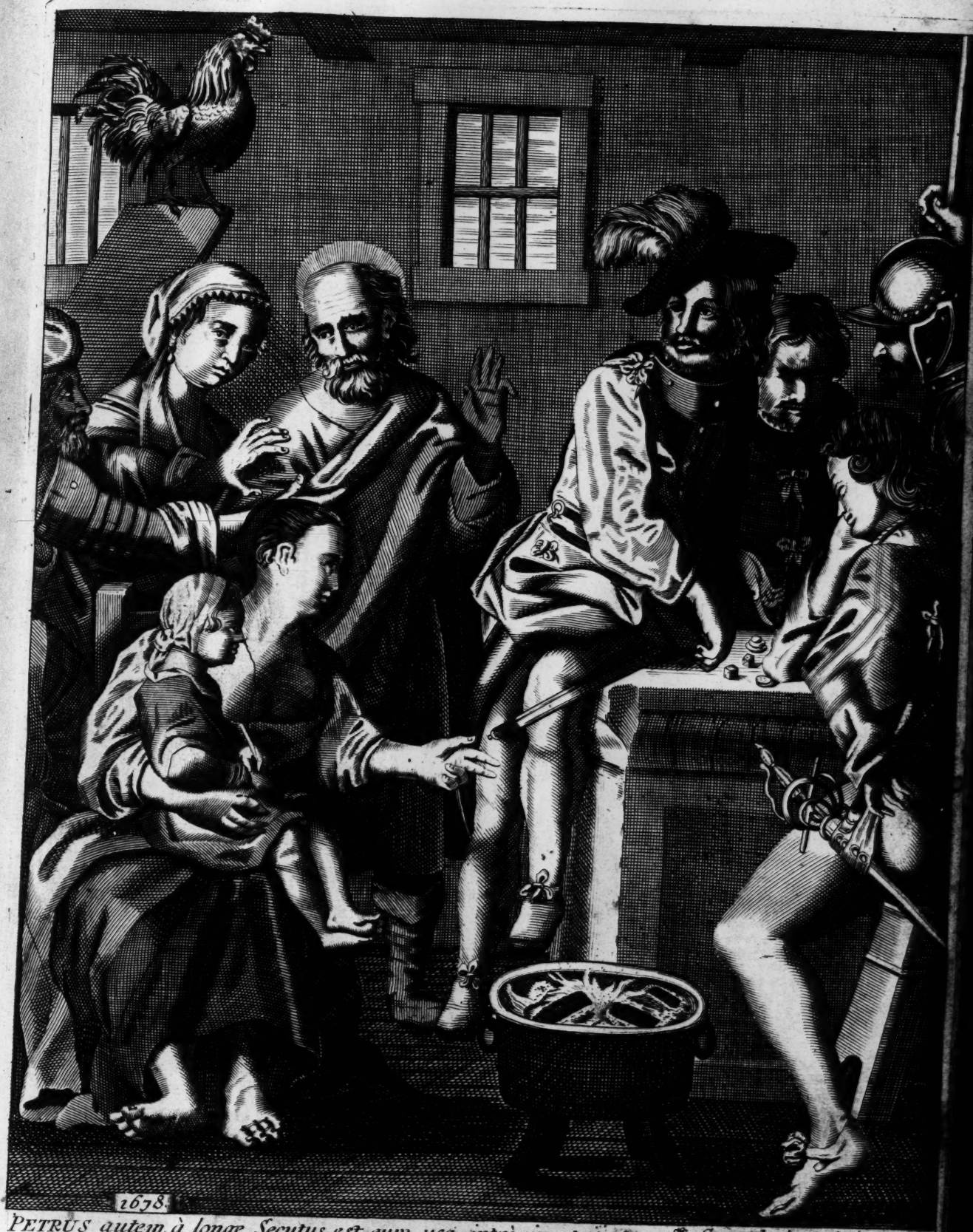
* *O signum sacrilegum! O placitum fugiendum! ubi ab osculo incipitur bellum, & per pacis indicium pacis rumpitur Sacramentum.* Aug. *Serm.* 12.

|| *Si honoras, ô dulcis Domine,*
Inimicum Amici nomine,
Quales erunt amoris carmine
Qui te canunt & modulamine?
Hondem. *de Passione.*

9. *Jesus* himself begins the enquiry, and leads them into their errand, and tells them he was *JESUS* of *Nazareth* whom they sought. But this also, which was an answer so gentle, had in it a strength greater than the Eastern wind or the voice of thunder: for God was in that *still voice*, and it * struck them down to the ground. And yet they, and so do we still persist to persecute our Lord, and to provoke the eternal God, who

* Πάντες ἐπ' ἀλλήλοισι μαχήμενες ἀσπιδόωσι
Αὐτίκα πὰρ πίπτουσι ὑπὸ ῥινὸν πολύν,
Πρήνεες, οἰηπόδιοι ἀτάλῃσι λαίλαπι φωνῆς.
Nonn.

Qui autem tradidit eum, dedit illis signum, dicens, Quemcunq; osculatus fuero, ipse est, tenete eum Et confestim accedens Iesu
dixit Ave Rabbi. Matth. 26
Now he that betrayed him, had given them a token, saying, whomsoever I shall kisse that is he lay hold on him.
ad Sect. 15 Page 386



PETRUS autem à longe Secutus est eum usq; intrò in atrium sumi Sacerdotis &c. et St. MARK 14
And PETER followed him afar off, even into ye Palace of ye high Priest: And he sat wth ye Servants, and
warmed himselfe at ye fire. And there cometh one of ye maids of ye high Priest & wch she saw Peter warm
ing himselfe, she said thou also wast wth IESUS of NAZARETH. and ye Cock Crew. *Vide ad Sect. 15. Page 387.*

who can with the breath of his mouth, with a word, or a ſign, or a thought, reduce us into nothing, or into a worſe condition, even an eternal duration of torments, and cohabitation with a never-ending miſery. And if we cannot bear a ſoft anſwer of the mercifull God, how ſhall we dare to provoke the wrath of the Almighty Judge? But in this inſtance there was a rare mixture of effects, as there was in *Chriſt* of Natures; the voice of a Man, and the power of God. For it is obſerved by the Doctours of the Primitive Ages, that from the Nativity of our Lord to the day of his Death, the Divinity and Humanity did ſo communicate in effects, that no great action paſſed, but it was like the Sun ſhining through a cloud, or a beauty with a thin veil drawn over it, they gave illuſtration and teſtimony to each other. The Holy *Jeſus* was born a tender and a crying Infant; but is adored by the *Magi* as a King, by the Angels as their GOD. He is circumciſed as a Man; but a name is given him to ſignifie him to be the SAVIOUR of the World. He flies into *Egypt* like a diſtreſſed Child under the conduct of his helpleſs Parents; but as ſoon as he enters the Country, the Idols fall down and confeſs his true Divinity. He is preſented in the Temple as the Son of man; but by *Simeon* and *Anna* he is celebrated with divine praiſes for the MESSIAS, the SON OF GOD. He is baptized in *Jordan* as a Sinner; but the Holy Ghoſt deſcending upon him proclaimed him to be the well-beloved of God. He is hungry in the Deſart as a Man; but ſuſtained his body without meat and drink for forty days together by the power of his Divinity. There he is tempted of Satan as a weak Man; and the Angels of light miniſter unto him as their ſupreme Lord. And now a little before his death, when he was to take upon him all the affronts, miſeries and exinanitions of the moſt miſerable, he receives teſtimonies from above, which are moſt wonderfull. For he was transfigured upon mount *Tabor*, entred triumphantly into *Jeruſalem*, had the acclamations of the people: when he was dying, he darkned the Sun; when he was dead, he opened the ſepulchres; when he was faſt nailed to the Croſs, he made the earth to tremble; now when he ſuffers himſelf to be apprehended by a guard of Souldiers, he ſtrikes them all to the ground onely by replying to their anſwer, that the words of the Prophet might be verified, *Therefore my people ſhall know my Name; therefore they ſhall know in that day, that I am he that doth ſpeak, behold it is I.*

S. Cyril. *S.* Athanaſ. *S.* Leo, *&c.*

Iſai. 52. 6.

10. The Souldiers and ſervants of the *Jews* having recovered from their fall, and riſen by the permiſſion of *Jeſus*, ſtill perſiſted in their enquiry after him, who was preſent, ready, and deſirous to be ſacrificed. He therefore permitted himſelf to be taken, but not his Diſciples: for he it was that ſet them their bounds; and he ſecured his Apoſtles to be witneſſes of his ſuffering and his glories; and this work was the Redemption of the world, * in which no man could have an active ſhare, he alone was to tread the wine-preſs; and time enough they ſhould be called to a fellowſhip of ſufferings. But *Jeſus* went to them, and they bound him with cords: and ſo began our liberty and redemption from ſlavery, and ſin, and curſings, and death. But he was bound faſter by bands of his own; his Father's Will, and Mercy, Pity of the world, Prophecies, and || Myſteries, and *Love* held him faſt: and theſe cords were as *ſtrong as death*; and the cords which the Souldiers malice put upon his holy hands were but ſymbols and figures, his own compaſſion and affection were the morals. But yet he undertook this ſhort reſtraint and condition of a priſoner, that all ſorts of perſecution and exteriour calamities might be hallowed by his ſuſception, and theſe pungent ſorrows ſhould like Bees ſting him, and leave their ſting behind, that all the ſweetneſs ſhould remain for us. Some melancholick Devotions have from uncertain ſtories added ſad circumſtances of the firſt violence done to our Lord; That they bound him with three cords, and that with ſo much violence, that they cauſed bloud to ſtart from his tender hands; That they ſpate then alſo upon him with a violence and incivility like that which their Fathers had uſed towards *Hur* the brother of *Aaron*, whom they choaked with impure ſpittings into his throat, becauſe he refuſed to conſent to the making a golden Calf. Theſe particulars are not tranſmitted by certain Records. Certain it is, they wanted no malice, and now no power; for the Lord had given himſelf into their hands.

* *Semovit à periculo Diſcipulos, non ignorans ad ſe ſolum certamen illud & opus ſalutis noſtræ pertinere. Regnantis enim, & non ſervientis, naturæ opus eſt.* *S.* Cyril.

|| *Dominum omnium myſteria, non arma, tenuerunt.* *S.* Amb. *in Lucam.*

11. St. *Peter* ſeeing his Maſter thus ill uſed asked, *Maſter, ſhall we ſtrike with the ſword?* and, before he had his anſwer, cut off the ear of *Malchus*. Two ſwords there were in *Chriſt*'s family, and St. *Peter* bore one: either becauſe he was to kill the Paſchal Lamb; or, according to the cuſtome of the Country, to ſecure them againſt beaſts of prey, which in that region were frequent, and dangerous in the night. But now he uſed it in an unlawfull war: he had no competent authority; it was againſt the Miniſters

of his lawfull Prince; and againſt our Prince we muſt not draw a ſword for *Chriſt* himſelf, himſelf having forbidden us. As his *kingdom is not of this world*, ſo neither were his defences ſecular. He could have called for many Legions of Angels for his guard, if he had ſo pleaſed: and we reade that one Angel ſlew 185000 armed men in one night: and therefore it was a vaſt power which was at the command of our Lord; and he needs not ſuch low auxiliaries as an army of Rebels, or a navy of Pirates, to defend his cauſe. He firſt lays the foundation of our happineſs in his ſufferings, and hath ever ſince ſupported Religion by patience and ſuffering, and in poverty, and in all the circumſtances and conjunctures of improbable cauſes. Fighting for Religion is certain to deſtroy Charity, but not certain to ſupport Faith. St. *Peter* therefore may uſe his keys, but he is commanded to put up his ſword; and he did ſo: and preſently he and all his fellows fairly ran away. And yet that courſe was much the more Chriſtian: for though it had in it much infirmity, yet it had no malice. In the mean time the Lord was pleaſed to touch the ear of *Malchus*, and he cured it; adding to the firſt inſtance of power, in throwing them to the ground, an act of miraculous mercy, curing the wounds of an enemy made by a friend. But neither did this pierce their callous and obdurate ſpirits; but they led him in uncouth ways, and through the brook *Cedron*, in which it is ſaid the ruder ſouldiers plunged him, and paſſed upon him all the affronts and rudeneſſes which an inſolent and cruel multitude could think of, to ſignifie their contempt and their rage. And ſuch is the nature of evil men, who, when they are not ſoftned by the inſtruments and arguments of Grace, are much hardned by them: ſuch being the purpoſe of God, that either Grace ſhall cure ſin, or accidentally increaſe it; that it ſhall either pardon it, or bring it to greater puniſhment. For ſo I have ſeen healthfull medicines abuſed by the incapacities of a healthleſs body become fewel to a fever, and increaſe the diſtemperature from indiſpoſition to a ſharp diſeaſe, and from thence to the margin of the grave. But it was otherwiſe in *Saul*, whom *Jeſus* threw to the ground with a more angry ſound than theſe perſecutours: but *Saul* roſe a Saint, and they perſiſted Devils, and the grace of God diſtinguiſhed the events.

De torrente in via bibet. Pſal. 110. *ult.*

The PRAYER.

I.

O *Holy* Jeſus, *make me by thy example to conform to the Will of that Eternal God who is our Father, mercifull and gracious; that I may chuſe all thoſe accidents which his Providence hath actually diſpoſed to me; that I may know no deſires but his commands, and his will; and that in all afflictions I may fly thither for mercy, pardon and ſupport, and may wait for deliverance in ſuch times and manners which the Father hath reſerved in his own power, and graciouſly diſpenſes according to his infinite wiſedom and compaſſion. Holy* Jeſus, *give me the gift and ſpirit of Prayer; and do thou by thy gracious interceſſion ſupply my ignorances and paſſionate deſires and imperfect choices, procuring and giving to me ſuch returns of favour which may ſupport my needs, and ſerve the ends of Religion and the Spirit, which thy wiſedom chuſes, and thy Paſſion hath purchaſed, and thy grace loves to beſtow upon all thy Saint and ſervants.* Amen.

II.

E*Ternal God, ſweeteſt* Jeſu, *who didſt receive* Judas *with the affection of a Saviour, and ſufferedſt him to kiſs thy cheek; with the ſerenity and tranquillity of God, and didſt permit the ſouldiers to bind thee; with Patience exemplary to all Ages of Martyrs, and didſt cure the wound of thy enemy with the Charity of a Parent, and the tenderneſs of an infinite pity; O kiſs me with the kiſſes of thy mouth, embrace me with the entertainments of a gratious Lord, and let my Soul dwell and feaſt in thee, who art the repoſitory of eternal ſweetneſs and refreſhments. Bind me, O Lord, with thoſe hands which tied thee faſt, the chains of Love; that ſuch holy union may diſſolve the cords of vanity, and confine the bold pretenſions of uſurping Paſſions, and impriſon all extravagancies of an impertinent ſpirit, and lead Sin captive to the dominion of Grace and ſanctified Reaſon: that I alſo may imitate all the parts of thy holy Paſſion, and may by thy Bands get my Liberty, by thy Kiſs enkindle Charity, by the touch of thy hand and the breath of thy mouth have all my Wounds cured and reſtored to the integrity of a holy Penitent, and the purities of Innocence; that I may love thee, and pleaſe thee, and live with thee for ever, O Holy and ſweeteſt* Jeſu. Amen.

Conſide-

Conſiderations upon the Scourging and other Accidents happening from the Apprehenſion till the Crucifixion of JESUS.

Chriſt brought before the Highpreiſt.

Iohn. 18: 12. Then the Band and the Captain and the Officers of the Iews took Ieſus and bound him 13. And lead him away to Annas firſt for he was Father-indaw to Cajaphas, which was Highpreiſt that ſame yeare.

Chriſt arraigned before Herod.

Luk. 23. 7. 8. 11. And aſſoone as he knew that he belonged to Herods juriſdiction, he ſent him to Herod. 8. And when Herod ſaw Ieſus, he was exceeding glad. 11. And Herod with his men of War ſet him at nought and mocked him, and arrayed him in a gorgeous robe, and ſent him againe to Pilate.

1. THE houſe of *Annas* ſtood in the mount *Sion*, and in the way to the houſe of *Caiaphas*; and thither he was led as to the firſt ſtage of their triumph for their ſurpriſe of a perſon ſo feared and deſired; and there a naughty perſon ſmote the Holy *Jeſus* upon the face, for ſaying to *Annas* that he had made his Doctrine publick, and that all the people were able to give account of it: to whom the Lamb of God ſhewed as much meekneſs and patience in his anſwer, as in his anſwer to *Annas* he had ſhewed prudence and modeſty. For now that they had taken *Jeſus*, they wanted a crime to object againſt him, and therefore were deſirous to ſnatch occaſion from his diſcourſes, to which they reſolved to tempt him by queſtions and affronts: but his anſwer was general and indefinite, ſafe and true, enough to acquit his Doctrine from ſuſpicions of ſecret deſigns, and yet ſecure againſt their preſent ſnares; for now himſelf, who always had the *innocence of Doves*, was to joyn with it the *prudence* and warineſs of *Serpents*; not to prevent death, (for that he was reſolved to ſuffer) but that they might be deſtitute of all apparence of a juſt cauſe on his part. Here it was that *Judas* received his money; and here that holy Face which was deſigned to be that object in the beholding of which much of the celeſtial glory doth conſiſt, that Face which the Angels ſtare upon with wonder, like infants at a bright Sun-beam, was ſmitten extrajudicially by an incompetent perſon, with circumſtances of deſpight, in the preſence of a Judge, in a full aſſembly, and none reproved the inſolency and the cruelty of the affront: for they reſolved to uſe him as they uſe Wolves and Tigres, with all things that may be de-

ſtructive, violent and impious: and in this the injury was heightned, becauſe the blow was ſaid to be given by *Malchus* an *Idumæan* ſlave, and therefore a contemptible perſon; but far more unworthy by his ingratitude, for ſo he repayed the Holy *Jeſus* for working a Miracle and healing his ear. But ſo the Scripture was fulfilled; *He ſhall give his body to the ſmiters, and his cheeks to the nippers*, ſaith the Prophet *Iſay*; and, *They ſhall ſmite the cheek of the Judge of Iſrael*, ſaith *Micah*. And this very circumſtance of the Paſſion *Lactantius* * affirms to have been foretold by the *Erythræan Sibyll*. But no meekneſs or indifferency could ingage our Lord not to proteſt his innocency: and though following his ſteps we muſt walk in the regions of patience, and tranquillity, and admirable toleration of injuries; yet we may repreſent ſuch defences of our ſelves, which by not reſiſting the ſentence may teſtifie that our ſuffering is undeſerved: and if our Innocency will not preſerve our lives, it will advance our title to a better; and every good cauſe ill judged ſhall be brought to another tribunal to receive a juſt and unerring ſentence.

Malchus Idumæis miſſus captivus ab oris. Vida, *Epiſc. Cremon. l. 2. Chriſteidos.*

Iſa. 50. 6.

Micah 5. 1.

* *Lib. 4. Inſtit. cap. 18.*

Εἰς ἀνόμων χεῖρας ἀπίστων ὕστερον ἤξει. Δώσουσίν τε δικῶ ῥαπίσματα χερσὶν ἀναγνοις.

2. *Annas* having ſuffered this unworthy uſage towards a perſon ſo excellent, ſent him away to *Caiaphas*, who had formerly in a full council reſolved he ſhould die; yet now palliating the deſign with the ſcheme of a tribunal, they ſeek out for witneſſes, and the witneſſes are to ſeek for allegations; and when they find them, they are to ſeek for proof, and thoſe proofs were to ſeek for unity and conſent, and nothing was ready for their purpoſes; but they were forced to uſe the ſemblance of a judicial proceſs, that, becauſe they were to make uſe of *Pilate*'s authority to put him to death, they might perſuade *Pilate* to accept of their examination and conviction without farther enquiry. But ſuch had been the excellency and exemplar piety and prudence of the life of *Jeſus*, that if they pretended againſt him queſtions of their Law, they were not capital in a *Roman* Court: if they affirmed that he had moved the people to ſedition and affected the Kingdom, they ſaw that all the world would convince them of falſe teſtimony. At laſt, after many attempts, they accuſed him for a figurative ſpeech, a trope which they could not underſtand; which if it had been ſpoken in a literal ſenſe, and had been acted too according to the letter, had been ſo far from a fault, that it would have been a prodigy of power; and it had been eaſier to raiſe the Temple of *Jeruſalem*, than to raiſe the temple of his Body. In the mean time, the Lamb of God left his cauſe to defend it ſelf under the protection of his heavenly Father; not onely becauſe himſelf was determined to die, but becauſe if he had not, thoſe premiſſes could never have inferred it. But this Silence of the Holy *Jeſus* fulfilled a Prophecy, it made his enemies full of murmur and amazement, it made them to ſee that he deſpiſed the accuſations as certain and apparent calumnies; but that himſelf was fearleſs of the iſſue, and in the ſenſe of morality and myſteries taught us not to be too apt to excuſe our ſelves, when the ſemblance of a fault lies upon us, unleſs by ſome other duty we are obliged to our defences; ſince he who was moſt innocent, was moſt ſilent: and it was expedient, that as the firſt *Adam* increaſed his ſin by a vain apology, the ſilence and ſufferance of the ſecond *Adam* ſhould expiate and reconcile it.

Victor *in S. Mart.*

Taciturnitas Chriſti apologiam Adæ abſolvit. S. Hieron. *in Marc.*

3. But *Caiaphas* had a reſerve, which he knew ſhould doe the buſineſs in that aſſembly; he adjured him by God to tell him if he *were the CHRIST*. The Holy *Jeſus*, being adjured by ſo ſacred a Name, would not now refuſe an anſwer, leſt it might not conſiſt with that honour which is due to it, and which he always payed, and that he might neither deſpiſe the authority of the High-prieſt, nor upon ſo ſolemn occaſion be wanting to that great truth which he came down to earth to perſuade to the world. And when three ſuch circumſtances concur, it is enough to open our mouths, though we let in death. And ſo did our Lord, confeſſed himſelf to be *the CHRIST, the Son of the living God*. And this the High-prieſt was pleaſed, as the deſign was laid, to call *Blaſphemy*; and there they voted him to die. Then it was *the High-prieſt rent his cloaths*; the veil of the Temple was rent when the Paſſion was finiſhed, the cloaths of the Prieſts at the beginning of it: and as that ſignified the departing of the Synagogue, and laying Religion open; ſo did the rending the garments of *Caiaphas* prophetically ſignifie that the Prieſthood ſhould be rent from him, and from the Nation. And thus the perſonated and theatrical admiration at *Jeſus* became the type of his own puniſhment, and conſigned the Nation to delition: and uſually God ſo diſpenſes his Judgments, that when men perſonate the tragedies of others, they really act their own.

Conſcidit veſtimenta ſua, oſtendens turpitudinem ſuam, & nuditatem animæ, & myſterium manifeſtans, conſcindendum eſſe ſacerdotium vetus. Origen. *Idem ait* S. Hier.

4. Whilſt theſe things were acting concerning the Lord, a ſad accident happened to his ſervant *Peter*: for being engaged in ſtrange and evil company in the midſt of danger,

danger, ſurpriſed with a queſtion without time to deliberate an anſwer, to find ſubterfuges, or to fortifie himſelf, he denied his Lord ſhamefully, with ſome boldneſs at firſt, and this grew to a licencious confidence, and then to impudence, and denying with perjury, that he knew not his Lord, who yet was known to him as his own heart, and was dearer than his eyes, and for whom he profeſſed but a little before he would die; but did not do ſo till many years after. But thus he became to us a ſad example of humane infirmity; and if the Prince of the Apoſtles fell ſo foully, it is full of pity, but not to be upbraided, if we ſee the fall of leſſer ſtars. And yet that we may prevent ſo great a ruine, we muſt not mingle with ſuch company who will provoke or ſcorn us into ſin; and if we do, yet we muſt ſtand upon our guard that a ſudden motion do not ſurpriſe us: or if we be arreſted, yet let us not enter farther into our ſin, like wild beaſts intricating themſelves by their impatience. For there are ſome who, being aſhamed and impatient to have been engaged, take ſanctuary in boldneſs and a ſhameleſs abetting it, ſo running into the darkneſs of Hell to hide their nakedneſs. But he alſo by returning, and riſing inſtantly, became to us a rare example of Penitence; and his not lying long in the crime did facilitate this reſtitution. For the ſpirit of God being extinguiſhed by our works of darkneſs, is like a taper, which if, as ſoon as the flame is blown out, it be brought to the fire, it ſucks light, and without trouble is re-enkindled; but if it cools into death and ſtiffneſs, it requires a longer ſtay and trouble. The Holy *Jeſus* in the midſt of his own ſufferings forgat not his ſervant's danger, but was pleaſed to look upon him when the Cock crew; and the Cock was the Preacher, and the Look of *Jeſus* was the Grace that made the Sermon effectual: and becauſe he was but newly fallen, and his habitual love of his Maſter, though interrupted, yet had ſuffered no natural abatement, he returned with the ſwiftneſs of an Eagle to the embraces and primitive affections of his Lord.

Οὐ τεθπον αἱ σκιαὶ πῖς σώμασιν ἵπνθ, ὅπως αἱ ἁμαρτίαι τ ψυχαῖς ἀκολθῶσιν. Agapet. *Diac. Capit. admonit.* 69. Leo *Serm.* 9. *de paſſ. Dom.* & Euthym. *in hunc locum.*

5. By this time ſuppoſe Sentence given, *Caiaphas* prejudging all the Sanhedrim; for he firſt declared *Jeſus* to have ſpoken Blaſphemy, and the fact to be notorious, and then asked their votes; which whoſo then ſhould have denied, muſt have conteſted the judgment of the High-prieſt, who by the favour of the *Romans* was advanced, (*Valerius Gratus*, who was Preſident of *Judæa*, having been his Patron) and his Faction potent, and his malice great, and his heart ſet upon this buſineſs: all which inconveniences none of them durſt have ſuffered, unleſs he had had the confidence greater than of an Apoſtle at that time. But this Sentence was but like ſtrong diſpoſitions to an enraged fever; he was onely declared apt and worthy for death, they had no power at that time to inflict it; but yet they let looſe all the fury of mad-men and inſolency of wounded ſmarting Souldiers: and although from the time of his being in the houſe of *Annas* till the Council met, they had uſed him with ſtudied indignities; yet now they renewed and doubled the unmercifulneſs, and their injuſtice, to ſo great a height, that their injuries muſt needs have been greater than his Patience, if his Patience had been leſs than infinite. For thus Man's Redemption grows up as the load ſwells which the Holy *Jeſus* bare for us; for theſe were our portion, and we, having turned the flowers of Paradiſe into thiſtles, ſhould for ever have felt their infelicity, had not *Jeſus* paid the debt. But he bearing them upon his tender body with an even and excellent and diſpaſſionate ſpirit, offered up theſe beginnings of ſufferings to his Father, to obtain pardon even for them that injured him, and for all the World.

6. *Judas* now ſeeing that this matter went farther than he intended it, repented of his fact. For although evil perſons are in the progreſs of their iniquity invited on by new arguments, and ſupported by confidence and a careleſs ſpirit: yet when iniquity is come to the height, or ſo great a proportion that it is apt to produce Deſpair or an intolerable condition, then the Devil ſuffers the Conſcience to thaw and grow tender; but it is the tenderneſs of a Bile, it is ſoreneſs rather and a new diſeaſe; and either it comes when the time of Repentance is paſt, or leads to ſome act which ſhall make the pardon to be impoſſible: and ſo it happened here. For *Judas*, either impatient of the ſhame or of the ſting, was thruſt on to deſpair of pardon, with a violence as haſty and as great as were his needs. And deſpair is very often uſed like the bolts and bars of Hell-gates, it ſeiſes upon them that had entred into the ſuburbs of eternal death by an habitual ſin, and it ſecures them againſt all retreat. And the Devil is forward enough to bring a man to Repentance, provided it be too late; and *Eſau* wept bitterly and repented him, and the five fooliſh Virgins lift up their voice aloud when the gates were ſhut, and in Hell men ſhall repent to all eternity. But I conſider the very great folly

and

and infelicity of *Judas*: it was at midnight he received his money in the house of *Annas*, betimes in that morning he repented his bargain; he threw the money back again, but his sin stuck close, and it is thought to a sad eternity. Such is the purchace of Treason and the reward of Covetousness; it is cheap in its offers, momentany in its possession, unsatisfying in the fruition, uncertain in the stay, sudden in its departure, horrid in the remembrance, and a ruine, a certain and miserable ruine is in the event. When *Judas* came in that sad condition, and told his miserable story to them that set him on work, they let him go away unpitied; he had served their ends in betraying his Lord, and those that hire such servants use to leave them in the disaster, to shame and to sorrow: and so did the Priests, but took the money, and refused to put it into the treasury, because it was *the price of bloud*; but they made no scruple to take it from the treasury to buy that bloud. Any thing seems lawfull that serves the ends of ambitious and bloudy persons, and then they are scrupulous in their cases of Conscience when nothing of Interest does intervene: for evil men make Religion the servant of Interest; and sometimes weak men think that it is the fault of the Religion, and suspect that all of it is a design, because many great Politicks make it so. The end of the Tragedy was, that *Judas* died with an ignoble death, marked with the circumstances of a horrid Judgment, and perished by the most infamous hands in the world, that is, by his own. Which if it be confronted against the excellent spirit of St. *Peter*, who did an act as contradictory to his honour and the grace of God as could be easily imagined; yet taking sanctuary in the arms of his Lord, he lodged in his heart for ever, and became an example to all the world of the excellency of the Divine Mercy, and the efficacy of a holy Hope, and a hearty, timely and an operative Repentance.

Indè sacerdotes, pretium quod sanguinis esset,
Illicitum fantes adytis jam condere templi,
Quod dare tum licitum, dum sanguis distraheretur,
Credebant ——————
Juvencus *l.* 4. *hist. Evang.*

Non potuit Judas pejore manu perire, & quamvis sceleratum occiderit, non debuit tamen. S. August. *de civit. Dei l.* 1. *c.* 17.

7. But now all things were ready for the purpose, the High-priest and all his Council go along with the Holy *Jesus* to the house of *Pilate*, hoping he would verifie their Sentence, and bring it to execution, that they might once be rid of their fears, and enjoy their sin and their reputation quietly. St. *Basil* affirms, that the High-priest caused the Holy *Jesus* to be led with a cord about his neck, and, in memory of that, the Priests for many Ages wore a stole about theirs. But the *Jews* did it according to the custome of the Nation, to signify he was condemned to death: they desired *Pilate* that he would crucifie him, they having found him worthy. And when *Pilate* enquired into the particulars, they gave him a general and indefinite answer; *If he were not guilty, we would not have brought him unto thee*: they intended not to make *Pilate* Judge of the cause, but Executour of their cruelty. But *Pilate* had not learned to be guided by an implicite faith of such persons, which he knew to be malitious and violent; and therefore still called for instances and arguments of their Accusation. And that all the world might see with how great unworthiness they prosecuted the *Messias*, they chiefly there accused him of such crimes upon which themselves condemned him not, and which they knew to be false, but yet likely to move *Pilate*, if he had been passionate or inconsiderate in his sentences; [*He offered to make himself a King.*] This discourse happened at the entry of the Prætorium; for the *Jews*, who had no conscience of killing the King of Heaven, made a conscience of the external customs and ceremonies of their Law, which had in them no interiour sanctity, which were apt to separate them from the Nations, and remark them with characters of Religion and abstraction: it would defile them to go to a *Roman* Forum, where a capital action was to be judged; and yet the effusion of the best bloud in the world was not esteemed against their Religion: so violent and blind is the spirit of malice, which turns humanity into cruelty, wisedom into craft, diligence into subornation, and Religion into Superstition.

In Mystagog. Eccles. *Author. Com. in Marc. apud S.* Hieron.

8. Two other articles they alledged against him: but the first concerned not *Pilate*, and the second was involved in the third, and therefore he chose to examine him upon this onely of his being *a King*. To which the Holy *Jesus* answered, that it is true, he was a King indeed, but *not of this world*; his Throne is Heaven, the Angels are his Courtiers, and the whole Creation are his Subjects: His Regiment is spiritual, his Judicatories are the Courts of Conscience and Church-tribunals, and at Dooms-day the Clouds: The Tribute which he demands are conformity to his Laws, Faith, Hope and Charity; no other Gabels but the duties of a holy Spirit, and the expresses of a religious Worship, and obedient Will, and a consenting Understanding. And in all this *Pilate* thought the interest of *Cæsar* was not invaded. For certain it is, the

Discipline

IESUS is ſcourged by the Souldiers

Mar: 15: 14 Then Pilate ſaid unto them why what evill hath he done and they cried the more exceedingly Crucify him.
15 And ſo Pilate willing to content the People releaſed Barabbas unto them and delivered Ieſus when he had ſcourged him to be Crucified.

They Crown him with Thornes.

Mat: 27. 28 And they ſtripped him and put on him a Scarlet robe.
29 And when they had platted a crown of Thornes, they put it upon his head and a reed in his right hand, and they bowed the knee before him & mocked him, ſaying, Hayle King of the Iews.

Diſcipline of *Jeſus* confirmed it much, and ſupported it by the ſtrongeſt pillars. And here *Pilate* ſaw how impertinent and malitious their accuſation was. And we, who declaim againſt the unjuſt proceedings of the *Jews* againſt our deareſt Lord, ſhould doe well to take care that we, in accuſing any of our Brethren either with malitious purpoſe, or with an uncharitable circumſtance, do not commit the ſame fault which in them we ſo hate and accuſe. Let no man ſpeak any thing of his neighbour but what is true. And yet if the truth be heightned by the biting Rhetorick of a ſatyrical ſpirit, extended and drawn forth in circumſtances and arts of aggravation, the truth becomes a load to the guilty perſon, is a prejudice to the ſentence of the Judge, and hath not ſo much as the excuſe of Zeal, much leſs the Charity of Chriſtianity. Sufficient to every man is the plain ſtory of his crime: and to excuſe as much of it as we can, would better become us, who periſh unleſs we be excuſed for infinite irregularities. But if we add this alſo, that we accuſe our Brethren before them that may amend them and reform their errour, if we pity their perſons, and do not hate them, if we ſeek nothing of their diſgrace, and make not their ſhame publick, but when the publick is neceſſarily concerned, or the ſtate of the man's ſin requires it; then our accuſations are charitable: but if they be not, all ſuch accuſations are accepted by *Chriſt* with as much diſpleaſure, in proportion to the degree of the malice and the proper effect, as was this Accuſation of his own perſon.

9. But *Pilate* having pronounced *Jeſus* innocent, and perceiving he was a *Galilæan*, ſent him to *Herod*, as being a more competent perſon to determine concerning one of his own juriſdiction. *Herod* was glad at the honour done to him, and the perſon brought him, being now deſirous to ſee ſome miracle done before him. But the Holy *Jeſus* ſpake not one word there, nor did any ſign: ſo to reprove the ſottiſh careleſneſs of *Herod*, who, living in the place of *Jeſus*'s abode, never had ſeen his perſon or heard his Sermons. And if we neglect the opportunities of Grace, and refuſe to hear the voice of *Chriſt* in the time of mercy and divine appointment, we may arrive at that ſtate of miſery in which *Chriſt* will refuſe to ſpeak one word of comfort to us; and the Homilies

lies of the Gospel shall be dead letters, and the spirit not at all refreshed, nor the Understanding instructed, nor the Affections moved, nor the Will determined; but because we have during all our time stopt our ears, in his time God will stop his mouth, and shut up the springs of Grace, that we shall receive no refreshment, or instruction, or pardon, or felicity. *Jesus* suffered not himself to be moved at the pertinacious accusations of the *Jews*, nor the desires of the Tyrant, but persevered in silence, till *Herod* and his servants despised him and dismissed him. For so it became our High-priest, who was to sanctifie all our sufferings, to consecrate affronts and scorn, that we may learn to endure contempt, and to suffer our selves in a religious cause to be despised; and when it happens in any other, to remember that we have our dearest Lord for a precedent of bearing it with admirable simplicity and equanimity of deportment. And it is a mighty stock of Self-love that dwells in our spirits, which makes us of all afflictions most impatient of this. But *Jesus* endured this despite, and suffered this to be added, that he was exposed in scorn to the boys of the streets. For *Herod* caused him to be arrayed in white, sent him out to be scorned by the people, and hooted at by idle persons, and so remitted him to *Pilate*. And since that Accident to our Lord, the Church hath not undecently chose to cloath her Priests with Albs or white garments; and it is a symbolical intimation and representment of that part of the Passion and affront which *Herod* passed upon the Holy *Jesus*. And this is so far from deserving a reproof, that it were to be wished all the children of the Church would imitate all those Graces which *Christ* exercised when he wore that garment, which she hath taken up in ceremony and thankfull memory; that is, in all their actions and sufferings be so estranged from secular arts and mixtures of the world, so intent upon Religion, and active in all its interests, so indifferent to all acts of Providence, so equal in all chances, so patient of every accident, so charitable to enemies, and so undetermined by exteriour events, that nothing may draw us forth from the severities of our Religion, or entice us from the retirements of a recollected and sober and patient spirit, or make us to depart from the courtesies of Piety, though for such adhesion and pursuit we be esteemed fools, or ignorant, or contemptible.

Θεὸν ἔχω νῦν λαὸν ἁγίων ὧν, Μὴ λαμπρὸς ὢν ἔχλαμύδην, ὡς τὴν ἐορδὴν. Menand.

10. When *Pilate* had received the Holy *Jesus*, and found that *Horod* had sent him back uncondemned, he attempted to rescue him from their malice, by making him a donative and a freed man at the petition of the people. But they preferred a Murtherer and a Rebel, *Barabbas*, before him: for themselves being Rebels against the King of Heaven, loved to acquit persons criminal in the same kind of sin, rather than their Lord, against whom they took up all the arms that they could receive from violence and perfect malice; *desiring to have him crucified who raised the dead, and to have the other released who destroyed the living.* And when *Pilate* saw they were set upon it, he consented, and *delivered him* first *to be scourged.* Which the souldiers executed with violence and unrelenting hands, opening his virginal body to nakedness, and tearing his tender flesh, till the pavement was purpled with a shower of holy bloud. It is reported in the Ecclesiastical story, that when St. *Agnes* and St. *Barbara*, holy Virgins and Martyrs, were stripp'd naked to execution, God, pitying their great shame and trouble to have their nakedness discovered, made for them a veil of light, and sent them to a modest and desired death. But the Holy *Jesus*, who chose all sorts of shame and confusion, that by a fulness of suffering he might expiate his Father's anger, and that he might consecrate to our sufferance all kind of affront and passion, endured even the shame of nakedness at the time of his scourging, suffering himself to be devested of his robes, that we might be cloathed with that stole he put off. For therefore he took on him the state of sinning *Adam*, and became naked, that we might first be cloathed with Righteousness, and then with Immortality.

S. Aug. tract. 15. in Joann.

Vinctus in his Dominus stetit aedibus, atque columnis
Annexus tergum dedit ut servile flagellis:
Perstat adhuc templumque gerit veneranda columna.
Nosque decet cunctis immunes vivere flagris.
Prudent.

Cernitur in toto corpore sculptus amor.
Naz. in Chr. patient.

11. After they had scourged him without remorse, they *cloathed him with purple, and crowned him with thorns*, and *put a cane in his hand for a sceptre*, and *bowed their knees before him*, and *saluted him* with mockery, with a [*Hail King of the Jews,*] and they *beat him*, and *spate upon him*: and then *Pilate* brought him forth, and shewed this sad spectacle to the people, hoping this might move them to compassion, who never loved to see a man prosperous, and are always troubled to see the same man in misery. But the Earth, which was cursed for *Adam*'s sake, and was sowed with thorns and thistles, produced the full harvest of them; and the Second *Adam* gathered them all, and made garlands of them as ensigns of his Victory which he was now in pursuit of against Sin, the Grave, and Hell. And we also may make our thorns, which are in themselves pungent

Pilate by waſhing his hands ſhews Chriſts Innocence

Mat:27: 19. His Wife ſent unto him ſaying haue thou nothing to do with that Iuſt man for I haue ſuffered many things this day in a dream becauſe of him When Pilate ſaw that he could preuaile nothing he took water and waſhed his hands before the multitude.

Pilate preſenteth Ieſus as Innocent to ỹ People.

Ioh: 19. 4. 5. Pilate ſaith, Behold I bring him forth to you, that you may know I find no fault in him. 5. Then came Ieſus forth wearing ỹ crown of thornes and ỹ purple robe & Pilate ſaith unto them, Behold the Man.

gent and dolorous, to be a Crown, if we bear them patiently, and unite them to *Chriſt*'s Paſſion, and offer them to his honour, and bear them in his cauſe, and rejoyce in them for his ſake. And indeed, after ſuch a grove of thorns growing upon the head of our Lord, to ſee one of *Chriſt*'s members ſoft, delicate and effeminate, is a great indecency, next to this of ſeeing the *Jews* uſe the King of glory with the greateſt reproach and infamy.

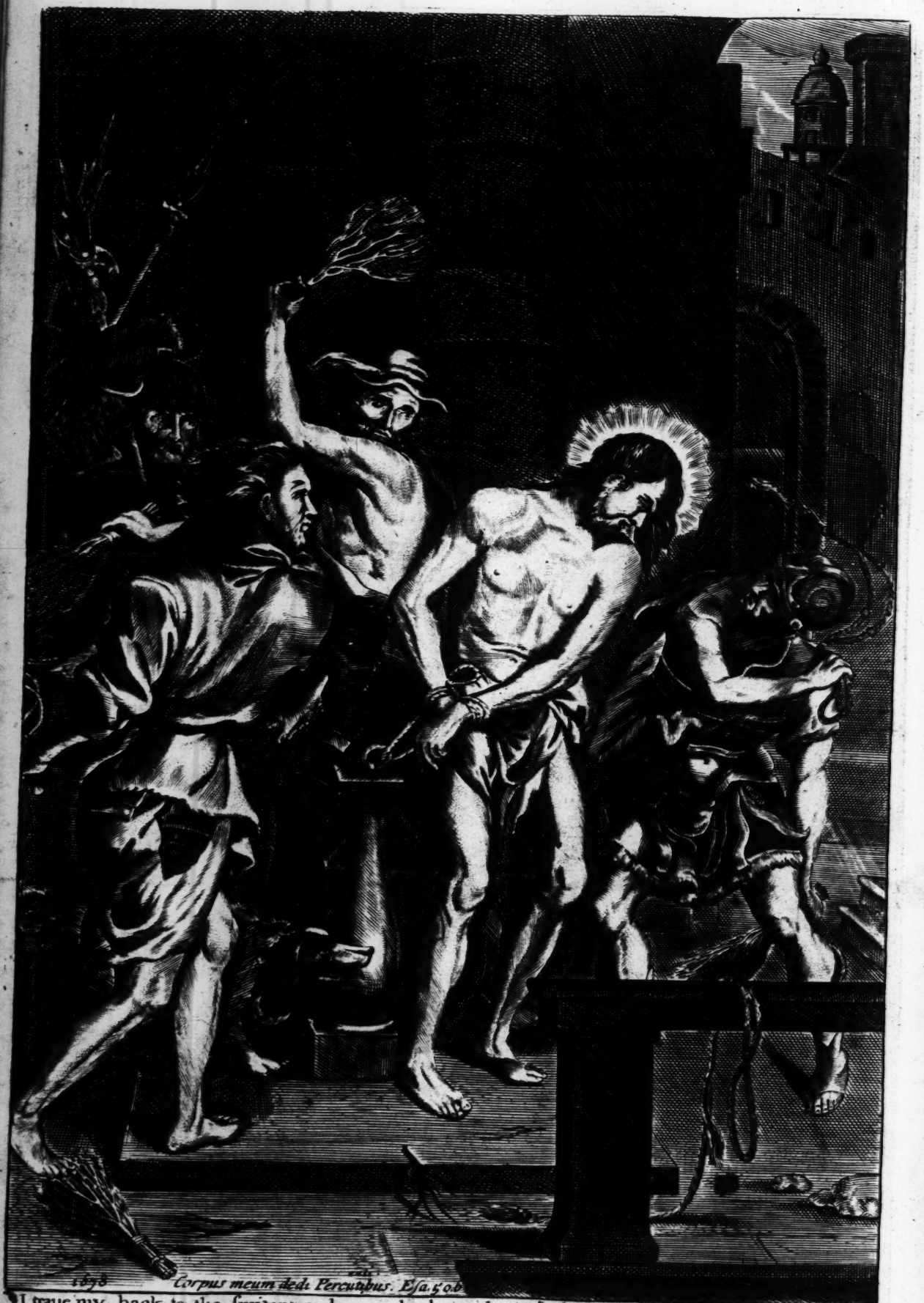
12. But nothing prevailing, nor the Innocence of *Jeſus*, nor his immunity from the ſentence of *Herod*, nor the induſtry and diligence of *Pilate*, nor the miſery nor the ſight of the afflicted Lamb of God, at laſt (for ſo God decreed to permit it, and *Chriſt* to ſuffer it) *Pilate* gave ſentence of death upon him, having firſt waſhed his hands. Of which God ſerved his end, to declare the Innocence of his Son, of which in this whole proceſs he was moſt curious, and ſuffered not the leaſt probability to adhere to him: yet *Pilate* ſerved no end of his, nor preſerved any thing of his innocence. He that rails upon a Prince, and cries, Saving your Honour, you are a Tyrant; and he that ſtrikes a man upon the face, and cries him mercy, and undoes him, and ſays it was in jeſt; does juſt like that perſon that ſins againſt God, and thinks to be excuſed by ſaying it was againſt his Conſcience: that is waſhing our hands when they are ſtained in bloud; as if a ceremony of purification were enough to cleanſe a ſoul from the ſtains of a ſpiritual impurity. So ſome refuſe not to take any Oath in times of Perſecution, and ſay it obliges not, becauſe it was forced, and done againſt their will; as if the doing of it were waſhed off by proteſting againſt it: whereas the proteſting againſt it declares me criminal, if I rather chuſe not death than that which I profeſs to be a ſin. But all the perſons which co-operated in this death were in this life conſigned to a fearfull judgment after it. The *Jews* took the *bloud* (which *Pilate* ſeemed to waſh off) *upon themſelves and their children*; and the bloud of this Paſchal Lamb ſtuck upon their forehead, and marked them, not to eſcape, but to fall under the ſword of the deſtroying Angel; and they periſhed either by a more haſty death, or ſhortly after in the extirpation and miſerable ruine of their Nation. And *Pilate*, who had a leſs ſhare in the crime, yet had a black character of a ſecular Judgment: for not long after he was by *Vitellius*, the Preſident of *Syria*, ſent to *Rome* to anſwer to the crimes objected againſt him by the *Jews*, whom

whom to please he had done so much violence to his Conscience; and by *Cæsar's* sentence he was banished to *Vienna*, deprived of all his honours, where he lived ingloriously, till by impatience of his calamity he killed himself with his own hand. And thus the bloud of *Jesus*, shed for the Salvation of the world, became to them a Curse; and that which purifies the Saints, stuck to them that shed it, and mingled it not with the tears of Repentance, to be a leprosie loathsome and incurable. So Manna turns to worms, and the wine of Angels to Vinegar and Lees, when it is received into impure vessels, or tasted by wanton palates; and the Sun himself produces Rats and Serpents, when it reflects upon the dirt of *Nilus*.

The PRAYER.

O Holy and immaculate Lamb of God, who wert pleased to suffer shame and sorrow, to be brought before tribunals, to be accused malitiously, betrayed treacherously, condemned unjustly, and scourged most rudely, suffering the most severe and most unhandsome inflictions which could be procured by potent, subtle and extremest malice; and didst chuse this out of love greater than the love of Mothers, more affectionate than the tears of joy and pity dropt from the eyes of most passionate women, by these fontinels of bloud issuing forth life and health and pardon upon all thine enemies; teach me to apprehend the baseness of Sin, in proportion to the greatest of those calamities which my sin made it necessary for thee to suffer, that I may hate the cause of thy sufferings, and adore thy mercy, and imitate thy charity, and copy out thy patience and humility, and love thy person to the uttermost extent and degrees of my affections. Lord, what am I, that the Eternal Son of God should suffer one stripe for me? But thy Love is infinite. And how great a misery is it to provoke by sin so great a mercy, and despise so miraculous a goodness, and to doe fresh despite to the Son of God? But our sins are innumerable, and our infirmities are mighty. Dearest Jesu, *pity me, for I am accused by my own Conscience, and am found guilty; I am stripped naked of my Innocence, and bound fast by Lust, and tormented with stripes and wounds of enraged Appetites. But let thy Innocence excuse me, the robes of thy Righteousness cloath me, thy Bondage set me free, and thy Stripes heal me: that thou being my Advocate, my Physician, my Patron, and my Lord, I may be adopted into the union of thy Merits, and partake of the efficacy of thy sufferings, and be crowned as thou art; having my sins changed to vertues, and my thorns to rays of glory under thee our Head, in the participations of Eternity, O Holy and immaculate Lamb of God.* Amen.

DISCOURSE



I gaue my back to the smiters, and my cheeks to them ỹ plucked of ỹ hair. Ad Sect. 15. Page 394.

Et coronam de spinis impoſuerunt capiti ejus. Matt: 15. 1698.

And they clothed him with purple & platted a crown of thorns & put it about his head. *ad Sect: 15. l. 195.*

DISCOURSE XX.

Of Death, and the due manner of Preparation to it.

1. THE Holy Spirit of God hath in Scripture revealed to us but one way of preparing to Death, and that is, by a Holy Life: and there is nothing in all the Book of Life concerning this exerciſe of addreſs to Death, but ſuch advices which ſuppoſe the dying perſon in a ſtate of Grace. S. *James* indeed counſels, that in ſickneſs we ſhould *ſend for the* Miniſters Eccleſiaſtical, and that *they pray over us*, and that we *confeſs our ſins*, and *they ſhall be forgiven*: that is, thoſe prayers are of great efficacy for the removing the ſickneſs, and taking off that puniſhment of ſin, and healing them in a certain degree, according to the efficacy of the miniſtery, and the diſpoſitions or capacities of the ſick perſon. But we muſt know that oftentimes univerſal effects are attributed to partial cauſes: becauſe by the analogy of Scripture we are taught, that all the body of holy actions and miniſteries are to unite in production of the event, and that without that adunation one thing alone cannot operate: but becauſe no one alone does the work, but by an united power, therefore indefinitely the effect is aſcribed ſometimes to one, ſometimes to another, meaning, that one as much as the other, that is, all together, are to work the Pardon and the Grace. But the doctrine of Preparation to Death we are cleareſt taught in the *Parable of the ten Virgins. Thoſe who were wiſe ſtood waiting for the coming of the Bridegroom, their Lamps burning; onely when the Lord was at hand, at the notice of his coming publiſhed, they trimmed their Lamps; and they, ſo diſpoſed, went forth, and met him, and entered with him into his interiour and eternal joys. They whoſe Lamps did not ſtand ready beforehand, expecting the uncertain hour, were ſhut forth, and bound in darkneſs. [*Watch therefore*, (ſo our Lord applies and expounds the Parable,) *for ye know not the day nor the hour of the coming of the Son of man.*] Whenever the arreſt of Death ſeiſes us, unleſs before that notice we had Oil in our Veſſels, that is, Grace in our Hearts, habitual Grace, (for nothing elſe can reſide or dwell there, an act cannot inhabit

James 5. 14, &c.

* Matt. 25. Ἀλλ' ἐυτλαβῆ τὸ καταβαῖνον ἀδὲς Ceyx. Æſchyl. Agam.

Matt. 25. 13.

or be in a veſſel,) it is too late to make preparation. But they who have it, may and muſt prepare; that is, they muſt ſtir the fire, trim the veſſel, make it more actual in its exerciſe and productions, full of ornament, advantages and degrees. And that is all we know from Scripture concerning Preparation.

2. And indeed ſince all our life we are dying, and this minute in which I now write death divides with me, and hath got the ſurer part and more certain poſſeſſion, it is but reaſonable that we ſhould always be doing the Offices of Preparation. If to day we were not dying and paſſing on to our grave, then we might with more ſafety defer our work till the morrow. But as fewel in a furnace in every degree of its heat and reception of the flame is converting into fire and aſhes, and the diſpoſing it to the laſt mutation is the ſame work with the laſt inſtance of its change: ſo is the age of every day a beginning of death, and the night compoſing us to ſleep bids us go to our leſſer reſt; becauſe that night, which is the end of the preceding day, is but a leſſer death: and whereas now we have died ſo many days, the laſt day of our life is but the dying ſo many more; and when that laſt day of dying will come we know not. There is nothing then added but the circumſtance of Sickneſs, which alſo happens many times before: onely men are pleaſed to call that *Death* which is the end of dying, when we ceaſe to die any more. And therefore to put off our Preparation till that which we call Death, is to put off the work of all our life, till the time comes in which it is to ceaſe and determine.

——feſtinat decurrere velox
Floſculus anguſtæ, miſeræque breviſſima vitæ
Portio——

——Τίς δ' ἄλλως θεῶν
Ἀταῦ' ἀπήμων ἢ δι' αἰῶνος χέρα;
Τὸ μέρσιμον γὰρ τὸν τ' ἐλεύθερον ἰδεῖν,
Καὶ τὸν πρὸς ἄλλης δυσποτμώτερον χερός.
Æſchyl. *Agam.*

Cras hoc fiet, idem cras fiet. Quid quaſi magnum
Nempe diem donas? Sed cum lux altera venit,
Jam cras heſternum conſumpſimus; ecce aliud cras
Egerit hos annos, & ſemper paulum erit ultrà.
Perſ. *Sat.* 5.

3. But to accelerate our early endeavour, (beſides what hath been formerly conſidered upon the proper grounds of Repentance,) I here re-inforce the conſideration of Death in ſuch circumſtances which are apt to engage us upon an early induſtry. Firſt, I conſider, that no man is ſure that he ſhall not die ſuddenly: and therefore if Heaven be worth ſecuring, it were fit that we ſhould reckon every day the Veſpers of death; and therefore that, according to the uſual rites of Religion, it be begun and ſpent with religious offices. And let us conſider, that thoſe many perſons who are remarked in hiſtory to have died ſuddenly, either were happy by an early Piety, or miſerable by a ſudden death. And if uncertainty of condition be an abatement of felicity, and ſpoils the good we poſſeſs, no man can be happy but he that hath lived well, that is, who hath ſecured his condition by an habitual and living Piety. For ſince God hath not told us we ſhall not die ſuddenly, is it not certain he intended we ſhould prepare for ſudden death, as well as againſt death cloathed in any other circumſtances? *Fabius* furnamed *Pictor* was choaked with a Hair in a meſs of Milk, *Anacreon* with a Raiſin, Cardinal *Colonna* with Figs cruſted with Ice, *Adrian* the fourth with a Flie, *Druſius Pompeius* with a Pear, *Domitius Afer*, *Quintilian*'s Tutour, with a full Cup, * *Caſimire* the Second, King of *Polonia*, with a little Draught of Wine, *Amurath* with a full Goblet, *Tarquinius Priſcus* with a Fiſh-bone. For as ſoon as a man is born, that which in nature onely remains to him is to die: and if we differ in the way or time of our abode, or the manner of our Exit, yet we are even at laſt. And ſince it is not determined by a natural cauſe which way we ſhall go, or at what age, a wiſe man will ſuppoſe himſelf always upon his Deathbed: and ſuch ſuppoſition is like making of his Will; he is not the nearer Death for doing it, but he is the readier for it when it comes.

Quid quiſque vitet, nunquam homini ſatis
Cautum eſt in horas. Navita Boſporum
Pœnus perhorreſcit, neque ultrà
Cæca timet aliunde fata:
Miles ſagittas & celerem fugam
Parthi; catenas Parthus & Italum
Robur. Sed improviſa lethi
Vis rapuit, rapiétque gentes.
Hor. *l.* 2. *Od.* 13.

Cicero *in Brut.*

* Mart. Crom. *l.* 6. Volaterran. *l.* 4. *c.* 22.

Cui naſci contigit, mori reſtat: intervallis diſtinguimur, exitu æquamur. Quintil.

Divéſne, priſco natus ab Inacho,
Nil intereſt, an pauper & infima
De gente, ſub dio moreris,
Victima nil miſerantis Orci.
Omnes eòdem cogimur——
Hor. *l.* 2. *Od.* 3.

Βίοτος μὲν γὰρ χείρων δὲ βεβηκὼς· κύματα δ' ἄνω
γῆς καὶ ὑπὸ γῆς πάντα χείρονα.

4. Saint *Jerome* ſaid well, *He deſerves not the name of a Chriſtian, who will live in that ſtate of life in which he will not die.* And indeed it is a great venture to be in an evil ſtate of life, becauſe every minute of it hath a danger: and therefore a ſucceſſion of actions, in every one of which he may as well periſh as eſcape, is a boldneſs that hath no mixture of wiſedom or probable venture. How many perſons have died in the midſt of an act of ſport, or at a merry meeting? *Grimoaldus*, a *Lombard* King, died with ſhooting of a Pidgeon; *Thales* the *Mileſian* in the Theatre. *Lucia*, the Siſter of *Aurelius* the Emperour, playing with her little ſon, was wounded in her breaſt with a Needle, and died. *Benno*, Biſhop of *Adelburg*, with great ceremony and joy conſecrating S. *Michael's* Church, was crouded to death by the people; ſo was the Duke of *Saxony* at the Inauguration of *Albert* I. The great Lawyer *Baldus*, playing with a little

Crantzius, *l.* 3. *c.* 51. Matthiol. *in Dioſcor.*

little Dog, was bitten upon the lip, inſtantly grew mad and periſhed. *Charles* the Eighth of *France*, ſeeing certain Gentlemen playing at Tenniſcourt, ſwooned, and recovered not. *Henry* II. was killed running at Tilt; *Ludovicus Borgia* with riding the great Horſe: and the old *Syracuſan*, *Archimedes*, was ſlain by a rude Souldier as he was making Diagrams in the ſand, which was his greateſt pleaſure. How many men have died laughing, or in the ecſtaſies of a great joy? (*a*) *Philippides* the Comedian, and *Dionyſius* the Tyrant of *Sicily*, died with joy at the news of a victory. (*b*) *Diagoras* of *Rhodes*, and *Chilo* the Philoſopher, expired in the embraces of their ſons crowned with an Olympick Laurel. (*c*) *Polycrita Naxia*, being ſaluted the Savioureſs of her Countrey; *Marcus Juventius*, when the Senate decreed him honours; the Emperour (*d*) *Conrade* the Second, when he triumphed after the conqueſt of *Italy*, had a joy bigger than their heart, and their fancy ſwelled it, till they burſt and died. Death can enter in at any door. *Philiſtion* of *Nice* died with exceſſive laughter; ſo did the Poet *Philemon*, being provoked to it onely by ſeeing an Aſs eat figs. And the number of perſons who have been found ſuddenly dead in their beads is ſo great, that as it engages many to a more certain and regular devotion for their Compline, ſo it were well it were purſued to the utmoſt intention of God; that is, that all the parts of Religion ſhould with zeal and aſſiduity be entertained and finiſhed, that, as it becomes wiſe men, we never be ſurprized with that we are ſure will ſometime or other happen. A great General in *Italy* at the ſudden Death of *Alfonſus* of *Ferrara*, and *Lodovico Corbinelli* at the ſight of the ſad accident upon *Henry* II. of *France* now mentioned, turned religious, and they did what God intended in thoſe deaths. It concerns us to be curious of ſingle actions, becauſe even in thoſe ſhorter periods we may expire and find our Graves. But if the ſtate of life be contradictory to our hopes of Heaven, it is like affronting of a Cannon before a beleaguer'd Town a month together; it is a contempt of ſafety, and a rendring all Reaſon uſeleſs and unprofitable. But he onely is wiſe, who, having made Death familiar to him by expectation and daily apprehenſion, does at all inſtants go forth to meet it. The wiſe Virgins *went forth to meet the Bridegroom*, for they *were ready*. Excellent therefore is the counſel of the Son of *Sirach*; *Uſe Phyſick or ever thou be ſick. Before Judgment examine thy ſelf, and in the day of viſitation thou ſhalt find mercy. Humble thy ſelf before thou be ſick, and in the time of ſins ſhew Repentance. Let nothing hinder thee to pay thy vows in due time, and defer not untill death to be juſtified.*

(*a*) Plin. *l.* 7. *c.* 53.
(*b*) Cicer. 1. *Tuſc.*
(*c*) Plut. & Gel. *de Illuſt. mulier.*
(*d*) Cuſpin.
Lætus nobiſcum eſt, hilaris cœnavit, & idem Inventus manè eſt mortuus Andragoras. Mart. *l.* 6.
Ecclus 18. 19, &c.

5. Secondly, I conſider, that it often happens that in thoſe few days of our laſt viſitation, which many men deſign for their Preparation and Repentance, God hath expreſſed by an exteriour accident, that thoſe perſons have deceived themſelves, and neglected their own Salvation. *S. Gregory* reports of *Cryſaurius*, a Gentleman in the Province of *Valeria*, rich, vicious and witty, laſcivious, covetous and proud, that being caſt upon his Death-bed he fanſied he ſaw evil ſpirits coming to arreſt him and drag him to Hell. He fell into great agony and trouble, ſhrieked out, called for his ſon, who was a very religious perſon, flattered him, as willing to have been reſcued by any thing: but perceiving his danger increaſe, and grown deſperate, he called loud with repeated clamours, *Give me reſpite but till the morrow*, and with thoſe words he died; there being *no place left for his Repentance, though he ſought it carefully with tears* and groans. The ſame was the caſe of a drunken Monk, whom Venerable *Bede* mentions. Upon his Death-bed he ſeemed to ſee Hell opened, and a place aſſigned him near to *Caiaphas* and thoſe who crucified our deareſt Lord. The religious perſons that ſtood about his bed called on him to repent of his ſins, to implore the mercies of God, and to truſt in *Chriſt*. But he anſwered with reaſon enough, *This is no time to change my life, the ſentence is paſſed upon me, and it is too late.* And it is very conſiderable and ſad *which *Petrus Damianus* tells of *Gunizo*, a factious and ambitious perſon, to whom, it is ſaid, the Tempter gave notice of his approaching death: but when any man preached Repentance to him out of a ſtrange incurioufneſs, or the ſpirit of reprobation, he ſeemed like a dead and unconcerned perſon; in all other diſcourſes he was awake and apt to anſwer. For God had ſhut up the gates of Mercy, that no ſtreams ſhould iſſue forth to quench the flames of Hell; or elſe had ſhut up the gates of reception and entertainment, that it ſhould not enter. Either God denies to give them pardon when they call, or denies to them a power to call; they either cannot pray, or God will not anſwer. Now ſince theſe ſtories are related by men learned, pious and eminent in their generations, and becauſe they ſerved no deſign but the ends of Piety, and have in them nothing diſſonant from revelation, or the frequent events of Providence, we may upon their ſtock conſider, that God's Judgments and viſible marks being ſet upon a ſtate of life, although they happen but ſeldom in the inſtances, yet they are of univerſal purpoſe and ſignifica-

L. 5. *c.* 13. *hiſt. gent. Anglor.*
* Biblioth. *Sſ. Pp. tom.* 3.

tion. Upon all Murtherers God hath not thrown a thunder-bolt, nor broke all Sacrilegious perſons upon the wheel of an inconſtant and ebbing eſtate, nor ſpoken to every Oppreſſour from Heaven in a voice of thunder, nor cut off all Rebels in the firſt attempts of Inſurrection: But becauſe he hath done ſo to ſome, we are to look upon thoſe Judgments as Divine accents, and voices of God, threatning all the ſame crimes with the like events, and with the ruines of eternity. For though God does not always make the ſame prologues to death, yet by theſe few accidents happening to ſingle perſons we are to underſtand his purpoſes concerning all in the ſame condition: it was not the perſon ſo much as the ſtate which God then remarked with ſo viſible characters of his diſpleaſure.

6. And it ſeems to me a wonder, that ſince from all the records of Scripture urging the uncertainty of the day of death, the horrour of the day of Judgment, the ſeverity of God, the diſſolution of the world, the certainty of our account, ſtill from all theſe premiſſes the Spirit of God makes no other inference, but that we *watch*, and *ſtand in a readineſs*, that we *live in all holy converſation and godlineſs*, and that there is no one word concerning any other manner of an eſſentially-neceſſary Preparation, none but this; yet that there are Doctrines commenced, and Rules preſcribed, and Offices ſet down, and Suppletories invented by Curates of Souls, how to prepare a vicious perſon, and upon his Death-bead to reconcile him to the hopes and promiſes of Heaven. Concerning which I deſire that every perſon would but enquire, where any one promiſe is recorded in Scripture concerning ſuch addreſſes, and what Articles *Chriſt* hath drawn up between his Father and us concerning a Preparation begun upon our Death-bed: and if he ſhall find none, (as moſt certainly from *Geneſis* to the *Revelation* there is not a word concerning it, but very much againſt it,) let him firſt build his hopes upon this propoſition, that *A holy life is the onely preparation to a happy death*, and then we can without danger proceed to ſome other Conſiderations.

Matt. 25. 13. & 24. 42. Mark 13. 33. 2 Pet. 3. 11.

—*tecum prius ergò voluta Hæc animo antè tubas: galeatum ſerò duelli Pœnitet*— Juven. *Sat.* 1.

7. When a good man, or a perſon concerning whom it is not certain he hath lived in habitual Vices, comes to die, there are but two general ways of intercourſe with him: the one, to keep him from new ſins; the other, to make ſome emendations of the old: the one, to fortifie him againſt ſpecial weakneſſes and proper temptations of that eſtate; and the other, to trim his lamp, that by excellent actions he may adorn his ſpirit, making up the omiſſions of his life, and ſupplying the imperfections of his eſtate, that his Soul may return into the hands of its Creatour as pure as it can; every degree of perfection being an advantage ſo great, as that the loſs of every the leaſt portion of it cannot be recompenſed with all the good of this World. Concerning the firſt; The Temptations proper to this eſtate are either Weakneſs in Faith, Deſpair, or Preſumption. For whatſoever is beſides theſe, as it is the common infelicitie of all the ſeveral ſtates of life, ſo they are oftentimes arguments of an ill condition, of immortification of vicious habits, and that he comes not to this combate well prepared; ſuch as are Covetouſneſs, unwillingneſs to make Reſtitution, remanent affections to his former Vices, an unreſigned ſpirit, and the like.

8. In the Eccleſiaſtical ſtory we find many dying perſons mentioned, who have been very much afflicted with ſome doubts concerning an Article of Faith. S. *Gregory*, in an Epiſtle he writ to S. *Auſtin*, inſtances in the temptation which *Euſebius* ſuffered upon his Death-bed. And although ſometimes the Devil chuſes an Article that is not proper to that ſtate, knowing that every ſuch doubt is well enough for his purpoſe, becauſe of the incapacity of the perſon to ſuffer long diſputes, and of the jealouſie and ſuſpicion of a dying and weak man, fearing leſt every thing ſhould couzen him: yet it is commonly inſtanced in the Article of the Reſurrection, or the ſtate of Separation or Re-union. And it ſeems to ſome perſons incredible, that from a bed of ſickneſs, a ſtate of miſery, a cloud of ignorance, a load of paſſions, a man ſhould enter into the condition of a perfect underſtanding, great joy, and an intellectual life, a converſation with Angels, a fruition of God; the change is greater than his Reaſon: and his Faith being in concluſion tottering like the Ark, and ready to fall, ſeems a Pillar as unſafe and unable to rely on, as a bank of turf in an Earthquake. Againſt this a general remedy is preſcribed by Spiritual perſons; That the ſick man ſhould apprehend all changes of perſuaſion which happened to him in his ſickneſs, contradictory to thoſe aſſents which in his cleareſt uſe of Reaſon he had, to be temptations and arts of the Devil. And he hath reaſon ſo to think, when he remembers how many comforts of the Spirit of God, what joys of Religion, what ſupport, what aſſiſtences, what ſtrengths he had in the whole courſe of his former life upon the ſtock of Faith, and intereſt of the Doctrine of Chriſtianity.

De præconio S. Hieron.

And

And ſince the disbelieving the Promiſes Evangelical at that time can have no end of advantage, and that all wiſe men tell him it may have an end to make him loſe the title to them, and doe him infinite diſadvantage; upon the ſtock of intereſt and prudence he muſt reject ſuch fears which cannot help him, but may ruine him. For all the works of Grace which he did upon the hopes of God, and the ſtock of the Divine revelations, (if he faiks in his hold upon them,) are all rendred unprofitable. And it is certain, * if there be no ſuch thing as Immortality and Reſurrection, he ſhall loſe nothing for believing there is; but if there be, they are loſt to him for not believing it.

* *In hunc ferè modum moribundus diſſerit* Socrates, *apud* Platonem *in Phædone ſuo*; Εἰ μὲ τυγχάνει ἀληθὲς ὂν τὰ ὑπ' ἐμοῦ λεγόμενα, καλῶς ἂν ἔχοι τὸ πεπιστεῦσθαι· εἰ δ' μηδὲν ἔστι πλημμύρησαι, ἀλλ' ὥσπερ γε ἐν τῷ παρόντι ἀηδὴς ἔσομαι ὀλοφυρόμενος· οὐ δ' ἄγνοια μοι αὕτη ξυμπαρομένη κακὸν γίγνοιτ) ἀλλ' ὀλίγον ὕστερον τοῦτο ἔσται). *Non absire ergò erit ut moribundus, ſi non de articulis Fidei diſſerat & ſentiat de fiducia compertæ veritatis, at ſaltem* (*quod de Socrate dixit* Tertullianus) de induſtria conſultæ æquanimitatis.

9. But this is alſo to be cured by proper arguments. And there is no Chriſtian man but hath within him, and carries about him, demonſtrations of the poſſibility, and great inſtances of the credibility of thoſe great changes, which theſe tempted perſons have no reaſon to diſtruſt, but becauſe they think them too great and too good to be true. And here, not onely the conſideration of the Divine Power and his eternal Goodneſs is a proper Antidote, but alſo the obſervation of what we have already received from God. To be raiſed from nothing to ſomething is a mutation not leſs than infinite; and from that which we were in our firſt conception to paſs into ſo perfect and curious bodies, and to become diſcurſive, ſenſible, paſſionate and reaſonable, and next to Angels, is a greater change, than from this ſtate to paſs into that excellency and perfection of it which we expect as the melioration and improvement of the preſent. For this is but a mutation of degrees, that of ſubſtance: this is more ſenſible, becauſe we have perception in both ſtates; that is of greater diſtance, becauſe in the firſt term we were ſo far diſtant from what we are, that we could not perceive what then we were, much leſs deſire to be what we now perceive: and yet God did that for us unasked, without any obligation on his part, or merit on ours; much rather then may we be confident of this alteration of accidents and degrees, becauſe God hath obliged himſelf by promiſe; he hath diſpoſed us to it by qualities, actions and habits, which are to the ſtate of Glory as infancy is to manhood, as elements are to excellent diſcourſes, as bloſſoms are to ripe fruits. And he that hath wrought miracles for us, preſerved us in dangers, done ſtrange acts of Providence, ſent his Son to take our Nature, made a Virgin to bear a Son, and GOD to become Man, and two Natures to be one individual Perſon, and all in order to this End of which we doubt, hath given ſo many arguments of credibility, that if he had done any more, it would not have been left in our choice to believe or not believe; and then much of the excellency of our Faith would have been loſt. Add to this, that we are not tempted to disbelieve the *Roman* ſtory, or that *Virgil's Æneids* were writ by him, or that we our ſelves are deſcended of ſuch Parents; becauſe theſe things are not onely tranſmitted to us by ſuch teſtimony which we have no reaſon to diſtruſt, but becauſe the Tempter cannot ſerve any end upon us by producing ſuch doubts in us: and therefore ſince we have greater teſtimony for every Article of Faith, and to believe it is of ſo much concernment to us, we may well ſuſpect it to be an artifice of the Devil to rob us of our reward; this proceeding of his being of the ſame nature with all his other Temptations, which in our life-time like fiery darts he threw into our face, to deſpoil us of our glory, and blot out the Image of God imprinted on us.

10. Secondly, If the Devil tempts the ſick perſon to Deſpair, he who is by God appointed to miniſter a word of comfort muſt fortifie his ſpirit with conſideration and repreſentment of the Divine Goodneſs, manifeſt in all the expreſſes of Nature and Grace, of Providence and Revelation; that God never *extinguiſhes the ſmoaking flax, nor breaks the bruiſed Reed;* that a conſtant and a hearty endeavour is the Sacrifice which God delights in; that in the firmament of Heaven there are little Stars, and they are moſt in number, and there are but few of the greateſt magnitude; that there are *children* and *babes in Chriſt* as well as ſtrong men, and amongſt theſe there are great difference; that the interruptions of the ſtate of Grace by intervening crimes, if they were reſcinded by Repentance, they were great danger in the intervall, but ſerved as increment of the Divine Glory, and arguments of care and diligence to us at the reſtitution. Theſe and many more are then to be urged when the ſick perſon is in danger of being ſwallowed up with over-much ſorrow; and therefore to be inſiſted on in all like caſes as the Phyſician gives him Cordials, that we may doe charity to him and miniſter comfort, not becauſe they are always neceſſary, even in the midſt of great ſadneſſes and diſcomforts. For we are to ſecure his love to God, that he acknowledge the Divine Mercy,

Θαρρεῖν χρὴ, εἰ λεβὴς βάπτε, τὸν χρυσὸν ἀεὶ μένον. Ἐλπὶς ἐν ζωοῖσι, ἀνέλπιστοι δ' ἀποθνῄσκουσι. Theocr.

Ἐν ἐλπίσι χρὴ πάντ' ἔχειν βίον. Ἀνθρώπους ἀπυχῶν οὐδὲν ἀπολλύει ἐλπίς. Menand.

that he believe the Article of Remiſſion of ſins, that he be thankfull to God for the bleſſings which already he hath received, and that he lay all the load of his diſcomfort upon himſelf, and his own incapacities of mercy: and then the ſadneſs may be very great, and his tears clamorous, and his heart broken all in pieces, and his Humility lower than the earth, and his Hope indiſcernible; and yet no danger to his final condition. Deſpair reflects upon God, and diſhonours the infinity of his Mercy. And if the ſick perſon do but confeſs that God is not at all wanting in his Promiſes, but ever abounding in his Mercies, and that it is want of the condition on his own part that makes the miſery, and that if he had done his duty God would ſave him; let him be aſſiſted with perpetual prayers, with examples of lapſed and returning ſinners, whom the Church celebrates for Saints, ſuch as *Mary Magdalen*, *Mary* of *Egypt*, *Afra*, *Thaſis*, *Pelagia*; let it be often inculcated to him, that as God's Mercy is of it ſelf infinite, ſo its demonſtration to us is not determined to any certain period, but hath ſuch latitudes in it and reſervations, which as they are apt to reſtrain too great boldneſs, ſo alſo to become ſanctuaries to diſconſolate perſons; let him be invited to throw himſelf upon God upon theſe grounds, that he who is our Judge is alſo our Advocate and Redeemer, that he knows and pities our infirmities, and that our very hoping in him does indear him, and he will deliver us the rather for our confidence, when it is balanced with reverence and humility: and then all theſe ſupernumerary fears are advantageous to more neceſſary Graces, and do more ſecure his final condition than they can diſturb it.

11. When Saint *Arſenius* was near his death, he was obſerved to be very tremulous, ſad, weeping and diſconſolate. The ſtanders by asked the reaſon of his fears, wondring that he, having lived in great Sanctity for many years, ſhould not now rejoyce at the going forth of his priſon. The good man confeſſed the fear, and withall ſaid it was no other than he had always born about with him in the days of his pilgrimage; and what he then thought a duty, they had no reaſon now to call either a fault or a miſery. Great ſorrows, fears and diſtruſtings of a man's own condition, are oftentimes but abatements of confidence, or a remiſſion of joys and gayeties of ſpirit; they are but like ſalutary clouds dark and fruitfull: and if the tempted perſon be ſtrengthned in a love of God, though he go not farther in his hopes than to believe a poſſibility of being ſaved, than to ſay, *God can ſave him, if he pleaſe*, and to pray that he will ſave him, his condition is a ſtate of Grace: it is like a root in the ground, trod upon, humble and ſafe, not ſo fine as the ſtate of flowers; yet that which will ſpring up in as glorious a Reſurrection as that which looks fairer, and pleaſes the ſenſe, and is indeed a bleſſing, but not a duty.

22. But there is a ſtate of Death-bed which ſeems to have in it more Queſtion, and to be of nicer conſideration, A ſick perſon after a vicious and baſe life. And if upon whatſoever he can doe, you give him hopes of a Pardon, where is your promiſe to warrant it? if you do not give him hopes, do you not drive him to Deſpair, and aſcertain his ruine, to verifie your Propoſition? To this I anſwer, that Deſpair is oppoſed to Hope, and Hope relies upon the Divine Promiſes; and where there is no Promiſe, there the Deſpair is not a ſin, but a mere impoſſibility. The accurſed ſpirits which are ſealed up to the Judgment of the laſt Day cannot hope; and he that repents not cannot hope for pardon. And therefore if all which the ſtate of Death-bed can produce be not the duty of Repentance, which is required of neceſſity to Pardon, it is not in ſuch a perſon properly to be called *Deſpair*, any more than it is Blindneſs in a ſtone that it cannot ſee: Such a man is not within the capacities of Pardon. And therefore all thoſe acts of exteriour Repentance, and all his ſorrow and reſolution and tears of emendation, and other preparatives to interiour Repentance, are like oil poured into mortal wounds; they are the care of the Phyſician, and theſe are the cautions of the Church, and they are at no hand to be neglected. For if they do not alter the ſtate, they may leſſen the judgment, or procure a temporal bleſſing: and if the perſon recover, they are excellent beginnings of the ſtate of Grace; and if they be purſued in a happy opportunity, will grow up into Glory.

13. But if it be demanded, whether in ſuch caſes the Curate be bound to give Abſolution; I can give no other anſwer but this, that if he lie under the Cenſure of the Church, the Laws of the Church are to determine the particular: and I know no Church in the World but uſes to abſolve Death-bed Penitents upon the inſtances of thoſe actions of which their preſent condition is capable; though in the Primitive Ages in ſome caſes they denied it. But if the ſick perſon be under no poſitive Cenſure, and is bound onely by the guilt of habitual vice, if he deſires the Prayers of the Church, ſhe is bound in charity to grant them, to pray for Pardon to him, and all other Graces in order to Salvation:

Salvation: and if ſhe abſolves the Penitent, towards God it hath no other efficacy but of a ſolemn Prayer. And therefore it were better that all the Charity of the Office were done, and the ſolemnity omitted: becauſe in the earneſt Prayer ſhe co-operates to his Salvation as much as ſhe can; and by omitting the ſolemnity diſtinguiſhes evil livers from holy perſons, and walks ſecurely, whilſt ſhe refuſes to declare him pardoned whom God hath not declared to be ſo. And poſſibly that form of Abſolution which the Churches of the Weſt now uſe, being indicative and declaratory of a preſent Pardon, is for the very form ſake not to be uſed to Death-bed Penitents after a vicious life, Becauſe if any thing more be intended in the form than a Prayer, the truth of the affirmation may be queſtioned; and an Eccleſiaſtical perſon hath no authority to ſay to ſuch a man, *I abſolve thee:* but if no more be intended but a Prayer, it is better to uſe a mere Prayer and common form of addreſs, than ſuch words which may countenance unſecure confidences, evil purpoſes and worſe lives.

Pœnitentia quæ ab infirmo petitur, infirma eſt: pœnitentia quæ à moriente tantùm petitur, timeo nè & ipſa moriatur. S. Aug. Serm. de temp. Vide eund. l. 50. homil. 41.

14. Thirdly, If the Devil tempts a ſick perſon, who hath lived well, to Preſumption, and that he ſeems full of Confidence and without trouble; the care that is then to be taken is to conſider the Diſeaſe, and to ſtate the Queſtion right. For at ſome inſtants and periods God viſits the ſpirit of a man, and ſends the immiſſion of a bright ray into him; and ſome good men have been ſo uſed to apprehenſions of the Divine mercy, that they have an habitual chearfulneſs of ſpirit and hopes of Salvation. Saint *Hierome* reports that *Hilarion* in a Death-bed agony felt ſome tremblings of heart, till, reflecting upon his courſe of life, he found comforts ſpringing from thence by a proper emanation, and departed chearfully: and *Hezekiah* repreſented to God in prayer the integrity of his life, and made it the inſtrument of his hope. And nothing of this is to be called Preſumption, provided it be in perſons of eminent Sanctity and great experience, old Diſciples and the more perfect Chriſtians. But becauſe ſuch perſons are but ſeldom and rare, if the ſame Confidence be obſerved in perſons of common imperfection and an ordinary life, it is to be corrected and allayed with conſideration of the Divine Severity and Juſtice, and with the ſtrict requiſites of a holy life, with the deceit of a man's own heart, with conſideration and general remembrances of ſecret ſins, and that the moſt perfect ſtate of life hath very great needs of mercy, and *if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?* And the ſpirit of the man is to be promoted and helped in the increaſe of Contrition, as being the proper deletery to cure the extravagancies of a forward and intemperate ſpirit.

Egredere, anima, quid times? ſeptuaginta propè annis ſerviiſti Chriſto, & jam mori times? S. Hier. in vitâ Hilar.

Væ vitæ etiam laudabili, ſi ſine miſericordia diſcutias eam. S. Aug. l. 9. Confeſſ.

15. But there is a Preſumption commenced upon opinion, relying either upon a perſuaſion of ſingle Predeſtination, or elſe (which is worſe) upon imaginary ſecurities, that Heaven is to be purchaſed upon conditions eaſier than a day's labour, and that an evil life may be reconciled to Heaven by the intervening of little or ſingle acts of Piety or Repentance. If either of them both have actually produced ill life, to which they are apt, or apt to be abuſed, the perſons are miſerable in their condition, and cannot be abſolutely remedied by going about to cure the Preſumption: that was the cauſe of all, but now it is the leaſt thing to be conſidered. His whole ſtate is corrupted, and men will not by any diſcourſes or ſpiritual arts uſed on their Death-beds be put into a ſtate of Grace: becauſe then is no time to change the ſtate, and there is no mutation then but by ſingle actions. From good to better a dying man may proceed, but not from the ſtate of Reprobation to the life of Grace. And yet it is good charity to unlooſe the bonds of Satan, whereby the man is bound and led captive at his will, to take off the Preſumption by deſtroying the cauſe: and then let the work of Grace be ſet as forward as it can, and leave the event to God; for nothing elſe is left poſſible to be done. But if the ſick man be of a good life, and yet have a degree of Confidence beyond his Vertue upon the fancie of Predeſtination, it is not then a time to reſcind his opinion by a direct oppoſition, but let him be drawn off from the conſideration of it by ſuch diſcourſes as are apt to make him humble and penitent; for they are the moſt apt inſtruments to ſecure the condition of the man, and attemper his ſpirit. Theſe are the great Temptations incident to the laſt ſcene of our lives; and are therefore more particularly ſuggeſted by the Tempter, becauſe they have in them ſomething contrary to the univerſal effect of a holy life, and are deſigns to interpoſe between the end of the journey and the reception of the crown. And therefore it concerns every man who is in a capacity of *receiving the end of his Faith, the Salvation of his Soul*, to lay up in the courſe of his life ſomething againſt this great day of expence, that he may be better fortified with the armour of the Spirit againſt theſe laſt aſſaults of the Devil, that he may not ſhipwreck in the haven.

16. *Eſchewing evil* is but the one half of our work, we muſt alſo *doe good.* And now

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in the few remanent days or hours of our life there are certain exerciſes of Religion which have a ſpecial relation to this ſtate, and are therefore of great concernment to be done, that we may make our condition as certain as we can, and our portion of Glory greater, and our Pardon ſurer, and our Love to increaſe, and that our former omiſſions and breaches be repaired with a condition in ſome meaſure proportionable to thoſe great hopes which we then are going to poſſeſs. And firſt, Let the ſick perſon, in the beginning of his ſickneſs, and in every change and great accident of it, make acts of Reſignation to God, and intirely ſubmit himſelf to the Divine will: remembring, that Sickneſs may, to men properly diſpoſed, doe the work of God, and produce the effect of the Spirit, and promote the intereſt of his Soul, as well as Health, and oftentimes better; as being in it ſelf and by the grace of God apt to make us confeſs our own impotency and dependencies, and to underſtand our needs of mercy, and the continual influences and ſupports of Heaven; to withdraw our appetites from things below, to correct the vanities and inſolencies of an impertinent ſpirit, to abate the extravagancies of the fleſh, to put our carnal luſts into fetters and diſability, to remember us of our ſtate of pilgrimage, that this is our *Way*, and our ſtage of trouble and baniſhment, and that Heaven is our *Countrey*: for ſo Sickneſs is the trial of our Patience, a fire to purge us, an inſtructer to teach us, a bridle to reſtrain us, and a ſtate inferring great neceſſities of union and adheſions unto God. And as upon theſe grounds we have the ſame reaſon to accept ſickneſs at the hands of God, as to receive Phyſick from a Phyſician: ſo it is argument of excellent Grace to give God hearty thanks in our Diſeaſe, and to accept it chearfully, and with ſpiritual joy.

17. Some perſons create to themſelves excuſes of diſcontent, and quarrel not with the pain, but the ill conſequents of Sickneſs, It makes them troubleſome to their friends; and conſider not that their friends are bound to accept the trouble, as themſelves to accept the ſickneſs; that to tend the ſick is at that time allotted for the portion of their work, and that Charity receives it as a duty, and makes that duty to be a pleaſure. And however, if our friends account us a burthen, let us alſo accept that circumſtance of affliction to our ſelves with the ſame reſignation and indifferency as we entertain its occaſion, the Sickneſs it ſelf; and pray to God to enkindle a flame of Charity in their breaſts, and to make them compenſation for the charge and trouble we put them to: and then the care is at an end. But others excuſe their diſcontent with a more religious colour, and call the diſeaſe their trouble and affliction, becauſe it impedes their other parts of Duty; they cannot preach, or ſtudy, or doe exteriour aſſiſtences of Charity and Alms, or acts of Repentance and Mortification. But it were well if we could let God proportion out our work, and ſet our task; let him chuſe what vertues we ſhall ſpecially exerciſe: and when the will of God determines us, it is more excellent to endure afflictions with patience, equanimity and thankfulneſs, than to doe actions of the moſt pompous Religion, and laborious or expenſive Charity: not onely becauſe there is a deliciouſneſs in actions of Religion and choice, which is more agreeable to our ſpirit than the toleration of ſickneſs can be, which hath great reward, but no preſent pleaſure; but alſo becauſe our ſuffering and our imployment is conſecrated to us when God chuſes it, and there is then no mixture of imperfection or ſecular intereſt, as there may be in other actions even of an excellent Religion, when our ſelves are the chuſers. And let us alſo remember, that God hath not ſo much need of thy works, as thou haſt of Patience, Humility and Reſignation. S. *Paul* was far a more conſiderable perſon than thou canſt be, and yet it pleaſed God to ſhut him in priſon for two years; and in that intervall God ſecured and promoted the work of the Goſpel: and although *Epaphroditus* was an excellent Miniſter, yet God laid a ſickneſs upon him, and even in his diſeaſe gave him work enough to doe, though not of his own chuſing. And therefore fear it not but the ends of Religion or Duty will well enough proceed without thy health; and thy own eternal intereſt, when God ſo pleaſes, ſhall better be ſerved by Sickneſs, and the Vertues which it occaſions, than by the opportunities of Health, and an ambulatory active Charity.

18. When thou art reſigned to God, uſe fair and appointed means for thy Recovery. Truſt not in thy ſpirit upon any inſtrument of health: as thou art willing to be diſpoſed by God, ſo look not for any event upon the ſtock of any other cauſe or principle. Be ruled by the Phyſician and the people appointed to tend thee; that thou neither become troubleſome to them, nor give any ſign of impatience or a peeviſh ſpirit. But this advice onely means, that thou do not diſobey them out of any evil principle: and yet if Reaſon be thy guide to chuſe any other aid, or follow any other counſel, uſe

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it temperately, prudently and charitably. It is not intended for a Duty, that thou ſhouldſt drink oil in ſtead of wine, if thy Miniſter reach it to thee, as did Saint *Bernard*; nor that thou ſhouldſt accept a cake tempered with linſeed-oil in ſtead of oil of olives, as did F. *Stephen*, mentioned by *Ruffinus*: but that thou tolerate the defects of thy ſervants, and accept the evil accidents of thy diſeaſe, or the unſucceſsfulneſs of thy Phyſician's care, as deſcending on thee from the hands of God. *Aſa* was noted in Scripture, that *in his ſickneſs he ſought not to the Lord, but to the Phyſicians*. *Lewis* the XI. of *France* was then the miſerableſt perſon in his Kingdom, when he made himſelf their ſervant, courting them with great penſions and rewards, attending to their Rules as Oracles, and from their mouths waited for the ſentence of life or death. We are, in theſe great accidents, eſpecially to look upon God as the diſpoſer of the events, which he very often diſpoſes contrary to the expectation we may have of probable cauſes: and ſometimes without Phyſick we recover, and with Phyſick and excellent applications we grow worſe and worſe; and God it is that makes the remedies unproſperous. In all theſe and all other accidents, if we take care that the ſickneſs of the Body derive not it ſelf into the Soul, nor the pains of one procure impatience of the other, we ſhall alleviate the burthen, and make it ſupportable and profitable. And certain it is, if men knew well to bear their ſickneſſes, humbly towards God, charitably towards their Miniſters, and chearfully in themſelves, there were no greater advantage in the world to be received than upon a ſick bed; and that alone hath in it the benefits of a Church, of a religious Aſſembly, of the works of Charity and labour. And ſince our Soul's eternal well being depends upon the Charities and Providence and Veracity of God, and we have nothing to ſhew for it but his word and Goodneſs, and that is infinitely enough; it is but reaſon we be not more nice and ſcrupulous about the uſage and accommodation of our Body. If we accept (*a*) at God's hands ſadneſs and drineſs of affection and ſpiritual deſertion patiently and with indifferency, it is unhandſome to expreſs our ſelves leſs ſatisfied in the accidents about our Body.

2 Chron. 16. 12.

(*a*) Νόσος δ' ἀνάγκη τὸν σοφὸν ἰατρὸν εὑρεῖν. Sophocl. *Phædr.*

(*b*) Νομίζειν μὲν δὴ τὸν εὐδαίμονα βίον ὡς ὂν ἀκμὴν κυμάτων εἶ· τὸν δὲ σώφρονα γίνεσθαι εἰς τὸν ὄντως βίον καὶ τὸν εὐδαίμονα τοῖς θεοῖς. Strabo *lib.* 15.

19. But if the Sickneſs proceed to Death, it is a new charge upon our ſpirits, and God calls for a final and intire Reſignation into his hands. And to a perſon who was of humble affections, and in his life-time of a mortified ſpirit, accuſtomed to bear the yoke of the Lord, this is eaſie, becauſe he looks upon Death not onely as the certain condition of Nature, but as a neceſſary (*b*) tranſition to a ſtate of Bleſſedneſs, as the determination of his ſickneſs, the period of humane infelicities, the laſt change of condition, the beginning of a new, ſtrange and excellent life, a ſecurity againſt ſin, a freedom from the importunities of a Tempter, from the tyranny of an imperious Luſt, from the rebellion of Concupiſcence, from the diſturbances and tempeſts of the Iraſcible faculty, and from the fondneſs and childiſhneſs of the Concupiſcible: and (*S. *Ambroſe* ſays well) *the troubles of this life and the dangers are ſo many, that in reſpect of them Death is a remedy*, and a fair proper object of deſires. And we find that many Saints have prayed for death, that they might not ſee the Perſecutions and great miſeries incumbent upon the Church. And if the deſire be not out of Impatience, but of Charity, and with Reſignation, there is no reaſon to reprove it. *Elias* prayed that God would *take his life*, that he might not ſee the evils of *Ahab* and *Jezebel*, and their vexatious intendments againſt the Prophets of the Lord. And S. *Auſtin*, upon the Incurſion of the *Vandals* into *Africa*, called his Clergy together, and at their Chapter told them, " he had prayed to " God either to deliver his people from the preſent calamity, or grant them patience " to bear it, or that he would take him out of the world, that he might not ſee the mi- " ſeries of his Dioceſe; adding, that God had granted him the laſt: and he preſently fell ſick, and died in the ſiege of his own *Hippo*. And if Death in many caſes be deſirable, and for many reaſons, it is always to be ſubmitted to, when God calls. And as it is always a miſery to fear death, ſo it is very often a ſin, or the effect of ſin. If our love to the world hath faſtned our affections here, it is a direct ſin: and this is by the ſon of *Sirach* noted to be the caſe of rich and great perſonages; *How bitter, O death, is thy remembrance to a man that is at reſt in his poſſeſſions!* But if it be a fear to periſh in the ruines of Eternity, they are not to blame for fearing, but that their own ill lives have procured the fear. And yet there are perſons in the ſtate of Grace, who yet, becauſe they are in great imperfection, have ſuch lawfull fears of Death, and of entring upon an uncertain Sentence, which muſt ſtand eternally irreverſible, be it good or bad, that they may with piety and care enough pray *David's* prayer, *O ſpare me a little, that I may recover my ſtrength, before I go hence, and be no more ſeen.* But in this

Hoc homo morte lucratur, ne malum immortale eſſet. Naz.

——Κρεῖσσον γὰρ οἱ θανεῖν, Ἢ τὰς ἀπάσας ἡμέρας τάσδον κακῶς. Æſchyl. *Prometh.*

1 King. 19. 4.

In Vita S. Aug. c. 16.

Fortem poſce animum mortis terrore carentem,
Qui ſpatium vitæ extremum inter munera ponat
Naturæ, qui ferre queat quoſcunque labores,
Neſciat iraſci, cupiat nihil——Juven.

Eccluſ. 41. 1.

and

and in all other cases Death must be accepted without murmur, though without fear it cannot. A man may pray to be delivered from it; and yet, if God will not grant it, he must not go as one hal'd to execution. But if with all his imperfect fears he shall throw himself upon God, and accept his sentence as righteous, whether it speak life or death, it is an act of so great excellency, that it may equal the good actions of many succeeding and surviving days. And peradventure a longer life will be yet more imperfect, and God therefore puts a period to it, that thou mayst be taken into a condition more certain, though less eminent. However, let not the fears of Nature, or the fear of Reason, or the fears of Humility, become accidentally criminal, by a murmur or a pertinacious contesting against the event, which we cannot hinder, but ought to accept by an election secondary, rational and pious, and upon supposition that God will not alter the sentence passed upon thy temporal life: always remembring, that in Christian Philosophy Death hath in it an excellency of which the Angels are not capable. For by the necessity of our Nature we are made capable of dying for the holy *Jesus*: and next to the privilege of that act, is our willingness to die at his command; which turns necessity into vertue, and nature into grace, and grace to glory.

20. When the sick person is thus disposed, let him begin to trim his wedding-garment, and dress his Lamp with the repetition of acts of Repentance, perpetually praying to God for pardon of his sins, representing to himself the horrour of them, the multitude, the obliquity, being helped by arguments apt to excite Contrition, by repetition of penitential Psalms and holy Prayers. And he may, by accepting and humbly receiving his sickness at God's hand, transmit it into the condition of an act or effect of Repentance, acknowledging himself by sin to have deserved and procured it, and praying that the punishment of his crimes may be here, and not reserved for the state of Separation, and for ever.

21. But above all single acts of this exercise, we are concerned to see that nothing of other mens Goods stick to us, but let us shake it off as we would a burning coal from our flesh: for it will destroy us, it will carry a curse with us, and leave a curse behind us. Those who by thy means or importunity have become vicious, exhort to Repentance and holy life: those whom thou hast couzened into crimes, restore to a right understanding: those who are by violence and interest led captive by thee to any undecency, restore to their liberty, and encourage to the prosecution of holiness. Discover and confess thy fraud and unlawfull arts, cease thy violence, and give as many advantages to Vertue as thou hast done to Viciousness. Make recompence for bodily wrongs, such as are wounds, dismembrings, and other disabilities. Restore every man (as much as thou canst) to that good condition from which thou hast removed him: restore his Fame, give back his Goods, return the Pawn, release Forfeitures, and take off all unjust invasions or surprises of his Estate, pay Debts, satisfie for thy Fraud and injustice as far as thou canst, and as thou canst, and as soon: or this alone is weight enough, no less than a mil-stone about thy neck. But if the dying man be of God, and in the state of Grace, that is, if he have lived a holy life, repented seasonably, and have lead a just, sober and religious conversation in any acceptable degree, it is to be supposed he hath no great account to make for unpretended injuries and unjust detensions. For if he had detained the goods of his neighbour fraudulently or violently without amends, when it is in his power and opportunity to restore, he is not the man we suppose him in this present Question. And although in all cases he is bound to restore according to his ability, yet the act is less excellent when it is compelled; and so it seems to be, if he have continued the injustice till he is forced to quit the purchase. However, if it be not done till then, let it be provided for then. And that I press this duty to pious persons at this time, is onely to oblige them to a diligent scrutiny concerning the lesser omissions of this duty in the matter of fame, or lesser debts, or spiritual restitution; or that those unevennesses of account which were but of late transaction may now be regulated; and that whatsoever is undone in this matter, from what principle soever it proceeds, whether of sin, or onely of forgetfulness, or of imperfection, may now be made as exact as we can, and are obliged; and that those excuses which made it reasonable and lawfull to defer Restitution, as want of opportunity, clearness of ability, and accidental inconvenience, be now laid aside, and the action be done or provided for in the midst of all objections and inconvenient circumstances, rather than to omit it, and hazard to perform it.

Deteriores sunt qui vitam moresque bonorum corrumpunt, his qui substantias & prædia diripiunt. S. Gregor.

22. Hither also I reckon resolutions and forward purposes of emendation and greater severity, in case God return to us hopes of life: which therefore must be re-enforced, that we may serve the ends of God, and understand all his purposes, and

and make uſe of every opportunity: every ſickneſs laid upon us being with a deſign of drawing us nearer to God; and even holy purpoſes are good actions of the Spirit, and Principles of Religion. And though alone they cannot doe the work of Grace, or change the ſtate, when they are ineffectual, that is, when either we will not bring them into act, or that God will not let us: yet to a man already in the ſtate of Grace they are the additions of ſomething good, and are like blowing of coals, which although it can put no life into a dead coal, yet it makes a live coal ſhine brighter, and burn clearer, and adds to it ſome accidental degrees of heat.

23. Having thus diſpoſed himſelf to the peace of God, let him make peace with all thoſe in whom he knows or ſuſpects any minutes of anger, or malice, or diſpleaſure towards him; ſubmitting himſelf to them with humility whom he unworthily hath diſpleaſed, asking pardon of them who ſay they are diſpleaſed, and offering pardon to them that have diſpleaſed him: and then let him crave the peace of Holy Church. For it is all this while to be ſuppoſed that he hath uſed the aſſiſtence and prayers, the counſel and the advices of a Spiritual man, and that to this purpoſe he hath opened to him the ſtate of his whole life, and made him to underſtand what emendations of his faults he hath made, what acts of Repentance he hath done, how lived after his fall and reparation, and that he hath ſubmitted all that he did or undid to the diſcerning of a holy man, whoſe office it is to guide his Soul in this agony and laſt offices. All men cannot have the bleſſing of a wiſe and learned Miniſter, and ſome die where they can have none at all: yet it were a ſafer courſe to doe as much of this as we can, and to a competent perſon, if we can; if we cannot, then to the beſt we have, according as we judge it to be of ſpiritual advantage to us. For in this conjuncture of accidents it concerns us to be ſure, if we may, and not to be deceived, where we can avoid it; becauſe we ſhall never return to life to doe this work again. And if after this intercourſe with a Spiritual guide we be reconciled by the ſolemn prayer of the Church, the prayer of abſolution, it will be of great advantage to us: we depart with our Father's bleſſing, we die in the actual Communion of the Church, we hear the ſentence of God applied after the manner of men, and the promiſe of Pardon made circumſtantiate, material, preſent and operative upon our ſpirits, and have our portion of the promiſe which is recorded by S. *James*, that *if the Elders of the Church pray over a ſick perſon* fervently and *effectually*, (add ſolemnly,) *his ſins ſhall be forgiven him*; (that is, ſuppoſing him to be in a capacity to receive it;) becauſe ſuch *prayers* of ſuch a man *are very prevalent*.

Πεὶς τὸ πολλάκις ἀσπάζεσθαι καὶ εἰρηνεύειν, καὶ συγχωρεῖν. Ἂν ἴχνος τι πικρίας ἢ ὀργῆς ἢ φιλονεικίας τινὸς ἐν τῇ ψυχῇ σου ἔχῃς.

Jam. 5. 14, 15.

24. All this is in a ſpiritual ſenſe *waſhing the hands in innocency*; and then let him *go to the altar*. Let him not for any excuſe leſs than impoſſibility omit to receive the holy Sacrament; which the Fathers aſſembled in the great *Nicene* Council have taught all the Chriſtian world to call *the moſt neceſſary proviſions for our laſt journey*; which is the memory of that Death by which we hope for life; which is the ſeed of Immortality and Reſurrection of our bodies; which unites our ſpirit to *Chriſt*; which is a great defenſative againſt the hoſtilities of the Devil; which is the moſt ſolemn Prayer of the Church, united and made acceptable by the Sacrifice of *Chriſt*, which is then repreſented and exhibited to God; which is the great inſtrument of ſpiritual increaſe and the growth of Grace; which is duty and reward, food and phyſick, health and pleaſure, deletery and cordial, prayer and thankſgiving, an union of myſteries, the marriage of the Soul, and the perfection of all the Rites of Chriſtianity. Dying with the holy Sacrament in us is a going to God with *Chriſt* in our armes, and interpoſing him between us and his angry ſentence. But then we muſt be ſure that we have done all the duty, without which we cannot communicate worthily. For elſe Satan comes in the place of *Chriſt*, and it is a horrour not leſs than infinite to appear before God's Tribunal poſſeſſed in our Souls with the ſpirit of darkneſs. True it is, that, by many Laws of the Church, the Biſhop and the Miniſter are bound to give the holy Euchariſt to every perſon who in the article or apparent danger of death deſires it, provided that he hath ſubmitted himſelf to the impoſition and counſels of the Biſhop or Guide of his Soul, that, in caſe he recovers, he may be brought to the peace of God and his Church by ſuch ſteps and degrees of Repentance by which other publick ſinners are reconciled. But to this gentleneſs of Diſcipline and eaſineſs of Adminiſtration thoſe excellent perſons who made the Canons thought themſelves compelled by the rigour of the *Novatians*: and becauſe they admitted not lapſed perſons to the peace of the Church upon any terms, though never ſo great, ſo publick or ſo penal a Repentance; therefore theſe not onely remitted them to the exerciſe and ſtation of Penitents; but alſo

Περὶ τῶν ἐξοδίων τοῦ παλαιοῦ καὶ κανονικοῦ νόμου φυλαχθήσεται καὶ νῦν· ὥστε εἴ τις ἐξοδεύοι, τὴν τελευταίαν καὶ ἀναγκαιοτάτην ἐφοδίων μὴ ἀπορεῖσθω. Conc. Nicen. can. 13.

Concil. Nicen. can. eod. Conc. Ancyr. c. 6. Conc. Aurelian. 2. c. 12.

Conc. Elib. c. 1. also to the Communion. But the Fathers of the Council of *Eliberis* denied this favour to persons who after Baptism were Idolaters: either intending this as a great argument to affright persons from so great a crime; or else believing that it was unpardonable after Baptism, a contradiction to that state which we entred into by Baptism and the Covenant Evangelical. However, I desire all learned persons to observe it, and the less learned also to make use of it, that those more ancient Councils of the Church which commanded the holy Communion to be given to dying persons, meant onely such which, according to the custome of the Church, were under the conditions of Repentance, that is, such to whom punishment and Discipline of divers years were injoyned; and if it happened they died in the interval, before the expiration of their time of reconciliation, then they admitted them to the Communion. Which describes to us the doctrine of those Ages when Religion was purer, and Discipline more severe, and holy life secured by rules of excellent Government; that those onely were fit to come to that Feast who before their last sickness had finished the Repentance of many years, * or at least had undertaken it. I cannot say it was so always, and in all Churches; for as the Disciples grew slack, or mens persuasions had variety, so they were more ready to grant Repentance as well as Absolution to dying persons: but it was otherwise in the best Times, and with severer Prelates. And certainly it were great charity to deny the Communion to persons who have lived viciously till their death; provided it be by competent authority, and done sincerely, prudently, and without temporal interest: to other persons, who have lived good lives, or repented of their bad, though less perfectly, it ought not to be denied, and they less ought to neglect it.

Μετὰ ἀνακμασίαν ὁ ἁπλοῦν ἔσται καὶ ὁπόθεν. Concil. Nicen. c. 13. Τότε δεῖ δεῦρο ἄρχεσθαι. Conc. Anc. c. 9. *De his qui in pœnitentia positi vitâ excesserunt, placuit nullum communione vacuum debere dimitti.* Conc. Aurel. 2. n. 12.

* *Vide* Concil. Eliber. c. 46. & c. 69.

25. But as every man must put himself, so also he must put his house in order, make his Will, if he have an Estate to dispose of: and in that he must be carefull to doe Justice to every man, and Charity to the poor, according as God hath enabled him. And though Charity is then very late, if it begins not earlier; yet if this be but an act of an ancient habit, it is still more perfect, as it succeeds in time, and superadds to the former stock. And among other acts of Duty let it be remembred, that it is excellent Charity to leave our Will and desires clear, plain and determinate, that contention and Law-suits may be prevented by the explicate declaration of the Legacies. At last and in all instances and periods of our following days let the former good acts be renewed; let God be praised for all his Graces and Blessings of our life, let him be intreated for Pardon of our sins, let acts of Love and Contrition, of Hope, of Joy, of Humility, be the work of every day which God still permits us: always remembring to ask remission for those sins we remember not. And if the condition of our sickness permits it, let our last breath expire with an act of Love; that it may begin the Charities of Eternity, and, like a Taper burnt to its lowest base, it may go out with a great emission of light, leaving a sweet smell behind us to perfume our Coffin; and that these lights, newly made brighter or trimmed up in our sickness, may shine about our Herse, that they may become arguments of a pious sadness to our friends (as the charitable coats which *Dorcas* made were to the widows,) and exemplar to all those who observed, or shall hear of, our holy life and religious death. But if it shall happen that the disease be productive of evil accidents, as a disturbed fancy, a weakned understanding, wild discoursings, or any deprivation of the use of Reason, it concerns the sick persons, in the happy intervals of a quiet untroubled spirit, to pray earnestly to God that nothing may pass from him in the rages of a Fever or worse distemper which may less become his duty, or give scandal, or cause trouble to the persons in attendence: and if he shall also renounce and disclaim all such evil words which his disease may speak, not himself, he shall doe the duty of a Christian and a prudent person. And after these preparatives, he may with Piety and confidence resign his Soul into the hands of God, to be deposited in holy receptacles till *the day of restitution of all things*; and in the mean time with a quiet spirit descend into that state which is the lot of *Cæsars*, and where all Kings and Conquerours have laid aside their glories.

——Ut se vixisse beatum
Dicat, & exacto contentus tempore vitæ
Cedat uti conviva satur——
Hor. *Serm.* 1.

The

The PRAYER.

O *Eternal and Holy* Jesus, *who by Death hast overcome Death; and by thy Passion hast taken out its sting, and made it to become one of the gates of Heaven, and an entrance to Felicity; have mercy upon me now and at the hour of my death: let thy Grace accompany me all the days of my life, that I may by a holy Conversation, and an habitual performance of my Duty, wait for the coming of our Lord, and be ready to enter with thee at whatsoever hour thou shalt come. Lord, let not my death be in any sense unprovided, nor untimely, nor hasty, but after the common manner of men, having in it nothing extraordinary, but an extraordinary Piety, and the manifestation of a great and miraculous Mercy. Let my Senses and Understanding be preserved intire till the last of my days, and grant that I may die the death of the righteous, having first discharged all my obligations of justice, leaving none miserable and unprovided in my departure; but be thou the portion of all my friends and relatives, and let thy blessing descend upon their heads, and abide there, till they shall meet me in the bosome of our Lord. Preserve me ever in the communion and peace of the Church; and bless my Death-bed with the opportunity of a holy and spiritual Guide, with the assistence and guard of Angels, with the perception of the holy Sacrament, with Patience and dereliction of my own desires, with a strong Faith, and a firm and humble Hope, with just measures of Repentance, and great treasures of Charity to thee my God, and to all the world; that my Soul in the arms of the Holy* Jesus *may be depositted with safety and joy, there to expect the revelation of thy Day, and then to partake the glories of thy Kingdom, O Eternal and Holy* Jesus. Amen.

Conſiderations upon the Crucifixion of the Holy JESUS.

He beareth his Croſs.

Ioh. 19. 16. 17. And they took Ieſus and lead him away:
17. And he bearing his Croſs went forth into a place called the place of a Scull; which is called in ꝯ ỹ Hebrew, Golgotha.

They Erect the Crucifixe.

Ioh. 3. 14. 15. And as Moſes lifted up the Serpent in ꝯ ỹ wilderneſs, even ſo muſt ꝯ ỹ Son of man be lifted up.
15. That whoſoever believeth on him, ſhould not periſh, but haue eternall life.

1. WHEN the Sentence of Death pronounced againſt the Lord was to be put in execution, the Souldiers pulled off the Robe of mockery, the ſcarlet Mantle, which in jeſt they put upon him, and put on his own garments. But, as *Origen* obſerves, the Evangeliſt mentioned not that they took off the Crown of thorns: what might ſerve their intereſt they purſue, but nothing of remiſſion or mercy to the afflicted Son of man. But ſo it became the King of Sufferings, not to lay aſide his Imperial Thorns, till they were changed into Diadems of Glory. But now *Abel* is led forth by his brother to be ſlain. A gay ſpectacle to ſatisfie impious eyes, who would not ſtay behind, but attended and waited upon the Hangman to ſee the Cataſtrophe of this bloudy Tragedy. But when Piety looks on, ſhe beholds a glorious myſtery. Sin laughed to ſee the King of Heaven and Earth, and the great lover of Souls, inſtead of the Sceptre of his Kingdom, to bear a Tree of curſing and ſhame. But Piety wept tears of pity, and knew they would melt into joy, when ſhe ſhould behold that Croſs, which loaded the ſhoulders of her Lord, afterward ſit upon the Sceptres, and be engraved and ſigned upon the Foreheads of Kings. *S.* Aug. *tract.* 119. *in Joan.*

2. It cannot be thought but the Miniſters of *Jewiſh* malice uſed all the circumſtances of affliction which in any caſe were accuſtomed towards malefactours and perſons to be crucified: and therefore it was, that in ſome old Figures we ſee our Bleſſed Lord deſcribed with a Table appendent to the fringe of his garment, ſet full of nails and pointed iron; for ſo ſometimes they afflicted perſons condemned to that kind of Death. And St. *Cyprian* affirms that *Chriſt* did ſtick to the wood that he carried, being galled with the iron at his heels, and nailed even before his Crucifixion. But this and the other accidents of his journy and

O Carnificinum cribrum, quod credo fore, ità te forabunt patibulatum per vias Stimulis, ſi noſter hoc reverterit ſenex. Plaut. *in Moſtel.*

Tu ipſe patibuli tui bajulus hæreban ligno quod tolerat, evectionis & paſſionis anxietates ſuſtinens & labores. S. Cypr. *de Paſſ.*

their malice ſo cruſhed his wounded, tender and virginal body, that they were forced to lay the load upon a *Cyrenian*, fearing that he ſhould die with leſs ſhame and ſmart than they intended him. But ſo he was pleaſed to take Man unto his aid, not onely to repreſent his own need and the dolorouſneſs of his Paſſion; but to conſign the duty unto man, that we muſt enter into a fellowſhip of *Chriſt*'s ſufferings, taking up the Croſs of Martyrdom when God requires us, enduring affronts, being patient under affliction, loving them that hate us, and being benefactours to our enemies, abſtaining from ſenſual and intemperate delight, forbidding to our ſelves lawfull feſtivities and recreations of our wearineſs, when we have an end of the ſpirit to ſerve upon the ruines of the bodie's ſtrength, mortifying our deſires, breaking our own will, not ſeeking our ſelves, being entirely reſigned to God. Theſe are the Croſs, and the Nails, and the Spear, and the Whip, and all the inſtruments of a Chriſtian's Paſſion. And we may conſider, that every man in this world ſhall in ſome ſenſe or other bear a Croſs, few men eſcape it, and it is not well with them that do: but they onely bear it well that follow *Chriſt*, and tread in his ſteps, and bear it for his ſake, and walk as he walked; and he that follows his own deſires, when he meets with a croſs there, (as it is certain enough he will,) bears the croſs of his Concupiſcence, and that hath no fellowſhip with the Croſs of *Chriſt*. By the Precept of *bearing the Croſs* we are not tied to pull evil upon our ſelves, that we may imitate our Lord in nothing but in being afflicted; or to perſonate the punitive exerciſes of Mortification and ſevere abſtinences which were eminent in ſome Saints, and to which they had ſpecial aſſiſtences, as others had the gift of Chaſtity, and for which they had ſpecial reaſon, and, as they apprehended, ſome great neceſſities: but it is required that *we bear our own Croſs*; ſo ſaid our deareſt Lord. For when the Croſs of *Chriſt* is laid upon us, and we are called to Martyrdom, then it is our own, becauſe God made it to be our portion: and when by the neceſſities of our ſpirit, and the rebellion of our body, we need exteriour mortifications and acts of ſelf-denial, then alſo it is our own croſs, becauſe our needs have made it ſo: and ſo it is when God ſends us ſickneſs or any other calamity: whatever is either an effect of our ghoſtly needs, or the condition of our temporal eſtate, it calls for our ſufferance, and patience, and equanimity. For *therefore Chriſt hath ſuffered for us*, (ſaith St. *Peter*) *leaving us an example, that we ſhould follow his ſteps*, who bore his Croſs as long as he could; and when he could no longer, he murmured not, but ſank under it: and then he was content to receive ſuch aid, not which he choſe himſelf, but ſuch as was aſſigned him.

Matth. 16. 24.

1 Pet. 2. 21.

Heb. 13. 13.

3. *Jeſus* was led out of the gates of *Jeruſalem*, that he might become the ſacrifice for perſons without the pale, even for all the world. And the daughters of *Jeruſalem* followed him with pious tears till they came to *Calvary*, a place difficult in the aſcent, eminent and apt for the publication of ſhame, a hill of death and dead bones, polluted and impure; and there beheld him ſtript naked, who cloaths the field with flowers, and all the world with robes, and the whole globe with the canopy of Heaven, and ſo dreſs'd, that now every circumſtance was a triumph. By his Diſgrace he trampled upon our Pride; by his Poverty and nakedneſs he triumphed over our Covetouſneſs and love of riches; and by his Pains chaſtiſed the Delicacies of our fleſh, and broke in pieces the fetters of Concupiſcence. For as ſoon as *Adam* was cloathed he quitted Paradiſe; and *Jeſus* was made naked, that he might bring us in again. And we alſo muſt be deſpoil'd of all our exteriour adherences, that we may paſs through the regions of duty and divine love to a ſociety of bleſſed ſpirits, and a clarified, immortal and beatified eſtate.

Athanaſ. *de Paſſ. & cruce Domini.*

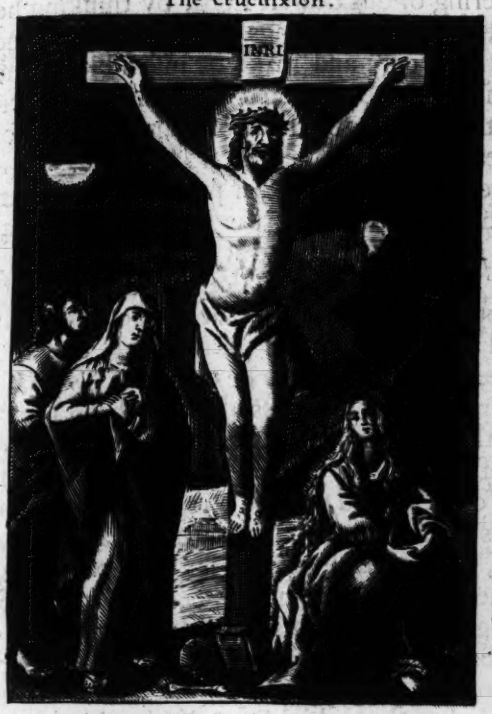
4. There they nailed *Jeſus* with four nails, fixed his Croſs in the ground, which with its fall into the place of its ſtation gave infinite torture by ſo violent a concuſſion of the body of our Lord, which reſted upon nothing but four great wounds; where he was deſigned to ſuffer a long and lingring torment. For Crucifixion, as it was an excellent pain, ſharp and paſſionate, ſo it was not of quick effect towards taking away the life. St. *Andrew* was two whole days upon the Croſs; and ſome Martyrs have upon the Croſs been rather ſtarved, and devoured with birds, than killed with the proper torment of the tree. But *Jeſus* took all his Paſſion with a voluntary ſuſception, God heightning it to great degrees of torment ſupernaturally; and he laid down his life voluntarily, when his Father's wrath was totally appeaſed towards mankind.

——κλῖθι φονῆες Εἰς ἑὸν τετράδελφον—— Nonn.

Albigenſes primi pinxerunt imaginem Crucifixi uno clavo ſimul utrumque pedem configente, & Virginem Mariam monoculam; utrumque in deriſionem: ſed poſtea prior figura retenta eſt, & irrepſit in vulgarem famam. Lucas Tud. *lib.* 2. *contra Albig.*

5. Some

The Crucifixion.



Marc: 15: 25.

Erat autem Hora tertia & crucifixerunt eum.

Mark. 15: 25. And it was the third houre & they crucified him.

The takeing down from the Cross.

Luk. 23: 50 And there was a man named Ioseph, a Counsellour & he was a good man & a Iust (ỹ same had not consented to ỹ counsell & deed of them.
52 This man went unto Pilate & begged ỹ Body of Iesus.
53 And he took it down & wrapped it in linen, & layd it in a Sepulchre, *that was hewn in stone wherein never man before was layd.*

5. Some have phansied that *Christ* was pleased to take something from every condition of which Man ever was or shall be possessed; taking Immunity from sin from *Adam*'s state of Innocence, Punishment and misery from the state of *Adam* fallen, the fulness of Grace from the state of Renovation, and perfect Contemplation of the Divinity and beatifick joys from the state of Comprehension and the blessedness of Heaven: meaning, that the Humanity of our Blessed Saviour did in the sharpest agony of his Passion behold the face of God, and communicate in glory. But I consider that, although the two Natures of *Christ* were knit by a mysterious union into one Person, yet the Natures still retain their incommunicable Properties. *Christ* as God is not subject to sufferings, as a Man he is the subject of miseries; as God he is eternal, as Man, mortal and commensurable by time; as God, the supreme Law-giver, as Man, most humble and obedient to the Law: and therefore that the Humane nature was united to the Divine, it does not infer that it must in all instances partake of the Divine felicities, which in God are essential, to Man communicated without necessity, and by an arbitrary dispensation. Add to this, that some Vertues and Excellencies were in the Soul of *Christ* which could not consist with the state of glorified and beatified persons, such as are Humility, Poverty of spirit, Hope, Holy desires: all which, having their seat in the Soul, suppose even in the supremest faculty a state of pilgrimage, that is, a condition which is imperfect, and in order to something beyond its present. For therefore *Christ ought to suffer*, (saith our Blessed Lord himself) and *so enter into his glory*. And St. *Paul* affirms, that *we see Jesus made a little lower than the Angels, for the suffering of death, crowned with glory and honour*. And again, *Christ humbled himself, and became obedient unto death, even the death of the Cross: Wherefore God also hath highly exalted him, and given him a Name above every Name*. Thus his present life was a state of merit and work, and as a reward of it he was *crowned with glory* and immortality, his *Name* was exalted, his Kingdom glorified, he was made the Lord of all the Creatures, the First-fruits of the Resurrection, the Exemplar of Glory, and the Prince and Head of the Catholick Church: and because this was his recompence, and the fruits of his Humility and Obedience, it is certain it was not a necessary consequence and a natural efflux of the

Luke 24. 26. *secundum vulg. interp.* Heb. 2. 9. Philip. 2. 8, 9.

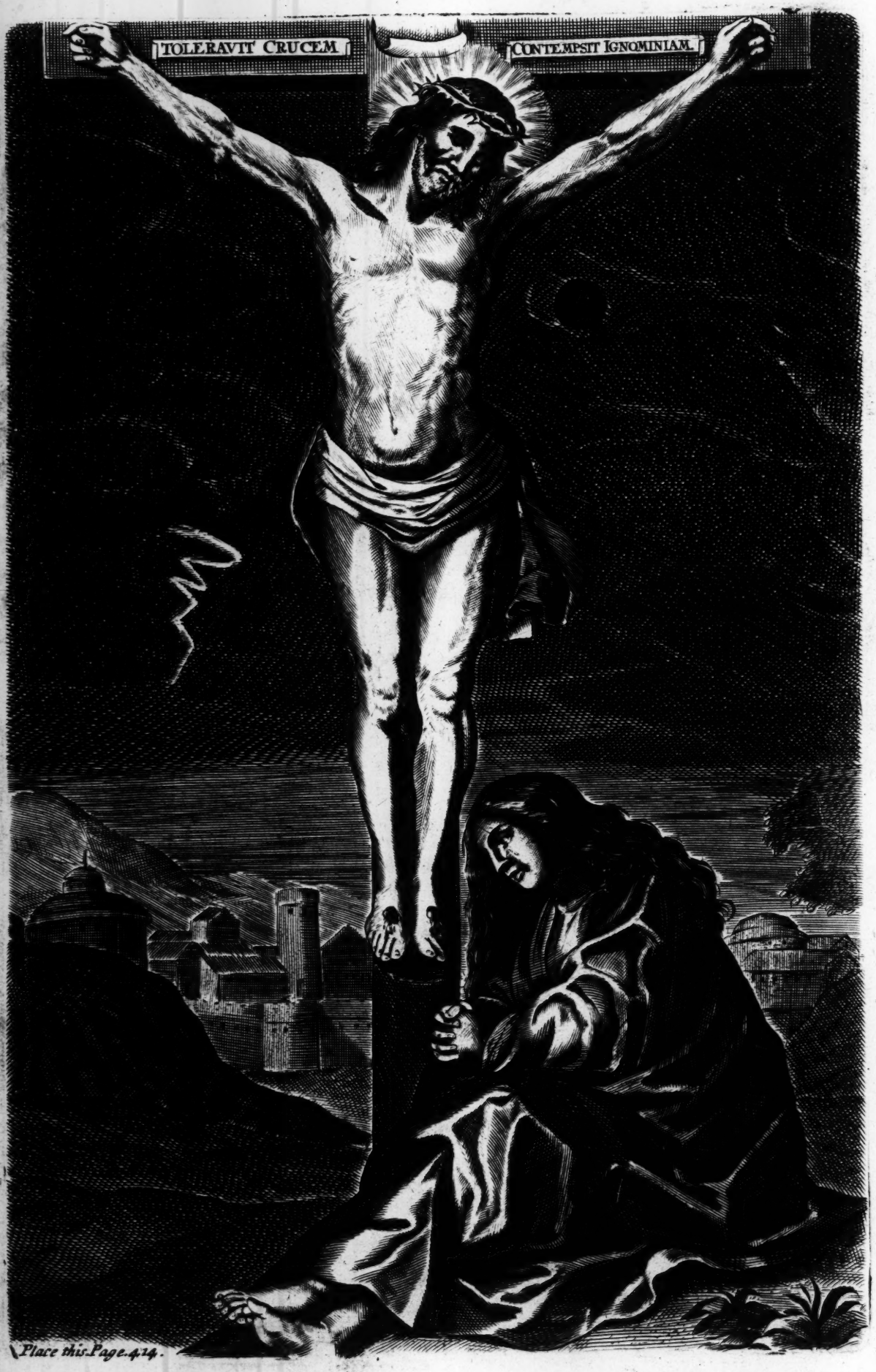
perſonal union of the Godhead with the Humanity. This I diſcourſe to this purpoſe, that we may not in our eſteem leſſen the ſuffering of our deareſt Lord, by thinking he had the ſupports of actual Glory in the midſt of all his Sufferings. For there is no one minute or ray of Glory but its fruition does outweigh and make us inſenſible of the greateſt calamities, and the ſpirit of pain which can be extracted from all the infelicities of this world. True it is, that the greateſt beauties in this world are receptive of an allay of ſorrow, and nothing can have pleaſure in all capacities. The moſt beautious feathers of the birds of Paradiſe, the Eſtrich, or the Peacock, if put into our throat, are not there ſo pleaſant as to the eye. But the beatifick joys of the leaſt glory of Heaven take away all pain, *wipe away all tears from our eyes*: and it is not poſſible that at the ſame inſtant the Soul of *Jeſus* ſhould be raviſhed with Glory, and yet abated with pains grievous and afflictive. On the other ſide, ſome ſay that the Soul of *Jeſus* upon the Croſs ſuffered the pains of Hell, and all the torments of the damned; and that without ſuch ſufferings it is not imaginable he ſhould pay the price which God's wrath ſhould demand of us. But the ſame that reproves the one does alſo reprehend the other. For the Hope that was the ſupport of the Soul of *Jeſus*, as it confeſſes an imperfection that is not conſiſtent with the ſtate of Glory, ſo it excludes the Deſpair that is the torment proper to accurſed ſouls. Our deareſt Lord ſuffered the whole condition of Humanity, *Sin onely excepted*, and freed us from Hell with ſuffering thoſe ſad pains, and merited Heaven for his own Humanity, as the Head, and all faithfull people, as the Members of his myſtical Body. And therefore his Life here was onely a ſtate of pilgrimage, not at all trimmed with beatifick glories. Much leſs was he ever in the ſtate of Hell, or upon the Croſs felt the formal miſery and ſpirit of torment which is the portion of damned ſpirits: becauſe it was impoſſible *Chriſt* ſhould deſpair, and without Deſpair it is impoſſible there ſhould be a Hell. But this is highly probable, that in the intention of degrees and preſent anguiſh the Soul of our Lord might feel a greater load of wrath than is incumbent in every inſtant upon periſhing ſouls. For all the ſadneſs which may be imagined to be in Hell conſiſts in acts produced from principles that cannot ſurpaſs the force of humane or Angelical nature: but the pain which our Bleſſed Lord endured for the expiation of our ſins was an iſſue of an united and concentred anger, was received into the heart of God and Man, and was commenſurate to the whole latitude of the Grace, Patience and Charity of the Word incarnate.

6. And now behold the Prieſt and the Sacrifice of all the world laid upon the Altar of the Croſs, bleeding, and tortured, and dying, to reconcile his Father to us: and he was arrayed with ornaments more glorious than the robes of *Aaron*. The Crown of Thorns was his Mitre, the Croſs his Paſtoral Staff, the Nails piercing his hands were inſtead of Rings, the ancient ornament of Prieſts, and his fleſh raſed and checker'd with blew and bloud inſtead of the parti-coloured Robe. But as this object calls for our Devotion, our Love and Euchariſt to our deareſt Lord; ſo it muſt needs irreconcile us to Sin, which in the eye of all the world brought ſo great ſhame and pain and amazement upon the Son of God, when he onely became engaged by a charitable ſubſtitution of himſelf in our place: and therefore we are aſſured, by the demonſtration of ſenſe and experience, it will bring death and all imaginable miſeries as the juſt expreſſes of God's indignation and hatred. For to this we may apply the words of our Lord in the prediction of miſeries to *Jeruſalem*, *If this be done in the green tree, what ſhall be done in the dry?* For it is certain, *Chriſt* infinitely pleaſed his Father even by becoming the perſon made guilty in eſtimate of Law: and yet ſo great Charity of our Lord, and the ſo great love and pleaſure of his Father, exempted him not from ſuffering pains intolerable. And much leſs ſhall thoſe *eſcape* who provoke and diſpleaſe God, and *deſpiſe ſo great Salvation*, which the Holy *Jeſus* hath wrought with the expence of bloud and ſo pretious a life.

7. But here we ſee a great repreſentation and teſtimony of the Divine Juſtice, who was ſo angry with Sin, who had ſo ſeverely threatned it, who does ſo eſſentially hate it, that he would not ſpare his onely Son, when he became a conjunct perſon, relative to the guilt by undertaking the charges of our Nature. For although God hath ſet down in Holy Scripture the order of his Juſtice, and the manner of its manifeſtation, that one Soul ſhall not periſh for the ſins of another: yet this is meant for Juſtice and for Mercy too. That is, he will not curſe the Son for the Father's fault, or in any relation whatſoever ſubſtitute one perſon for another to make him involuntarily guilty: but when this ſhall be deſired by a perſon that cannot finally periſh, and does a mercy to the exempt perſons, and is a voluntary act of the ſuſcipient, and ſhall in the event alſo redound to an infinite good, it is no deflexion from the Divine Juſtice to excuſe many

Deut. 24. 16. Ezek. 18. 2, 3, &c.

by



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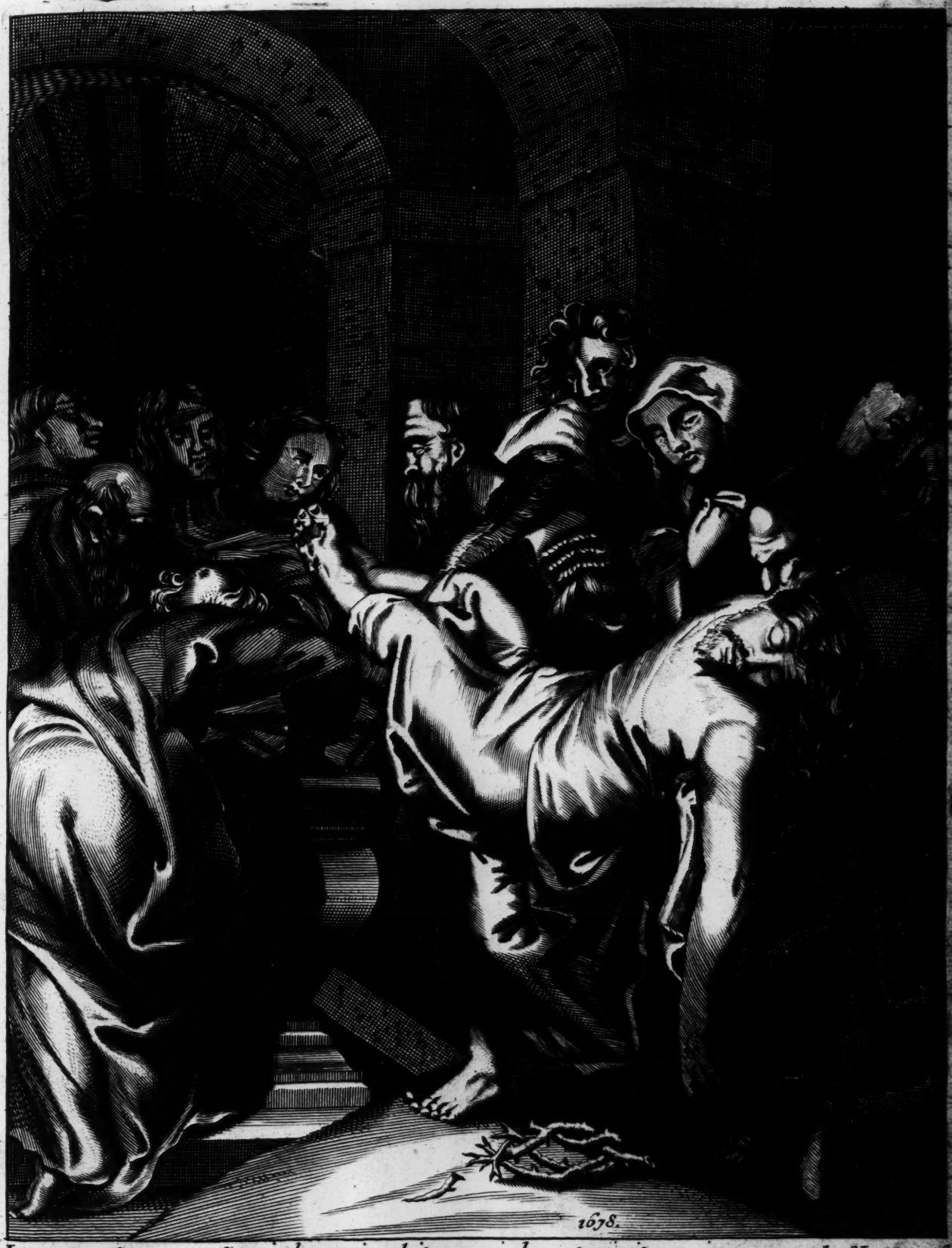


IOSEPH autem mercatus sindonem, involvit eum sindone, et posuit eum in monumento. MAR: 15. 46.
And he bought fine linnen, & took him down, & wrapped him in ye linnen, & laid him in a Se-
pulchre (wch) was hewn out of a rock, & rolled a stone unto ye door of ye Sepulcher. *Ad Sectum Pag 415*

by the affliction of one, who also for that very suffering shall have infinite compensation. We see that for the sin of *Cham* all his posterity were accursed: the Subjects of *David* died with the Plague, because their Prince numbred the people: Idolatry is punished in the children of the fourth generation: *Saul*'s seven sons were hanged for his breaking the League of *Gibeon*: and *Ahab*'s sin was punished in his posterity, he escaping, and *the evil was brought upon his house in his son's days.* In all these cases the evil descended upon persons in near relation to the sinner, and was a punishment to him, and a misery to these, and were either chastisements also of their own sins; or if they were not, they served other ends of Providence, and led the afflicted innocent to a condition of recompence accidentally procured by that infliction. But if for such relation's sake and œconomical and political conjunction, as between Prince and People, the evil may be transmitted from one to another; much rather is it just, when by contract a competent and conjunct person undertakes to quit his relative. Thus when the Hand steals, the Back is whipt; and an evil Eye is punished with a hungry Belly. Treason causes the whole Family to be miserable; and a Sacrilegious Grandfather hath sent a Locust to devour the increase of the Nephews.

8. But in our case it is a voluntary contract, and therefore no Injustice; all parties are voluntary. God is the Supreme Lord, and his actions are the measure of Justice: we, who had deserved the punishment, had great reason to desire a Redeemer: and yet *Christ*, who was to pay the ransome, was more desirous of it than we were, for we asked it not before it was promised and undertaken. But thus we see that Sureties pay the obligation of the principal debtour, and the Pledges of Contracts have been by the best and wisest Nations slain when the Articles have been broken: The *Thessalians* slew 250 Pledges; the *Romans* 300 of the *Volsci*, and threw the *Tarentines* from the *Tarpeian* rock. And that it may appear *Christ* was a person in all senses competent to doe this for us, himself * testifies that he had *power over his own life, to take it up, or lay it down.* And therefore as there can be nothing against the most exact justice and reason of Laws and punishments: so it magnifies the Divine Mercy, who removes the punishment from us, who of necessity must have sunk under it; and yet makes us to adore his Severity, who would not forgive us without punishing his Son for us; to consign unto us his perfect hatred against Sin, to conserve the sacredness of his Laws, and to imprint upon us great characters of fear and love. The famous *Locrian Zaleucus* made a Law, that all Adulterers should lose both their eyes. His son was first unhappily surprised in the crime; and his Father, to keep a temper between the piety and soft spirit of a Parent, and the justice and severity of a Judge, put out one of his own eyes, and one of his Son's. So God did with us: he made some abatement, that is, as to the person with whom he was angry, but inflicted his anger upon our Redeemer, whom he essentially loved, to secure the dignity of his Sanctions and the sacredness of Obedience; so marrying Justice and Mercy by the intervening of a commutation. Thus *David* escaped by the death of his Son, God chusing that penalty for the expiation: and *Cimon* offered himself to prison, to purchase the liberty of his Father *Miltiades*. It was a filial duty in *Cimon*, and yet the Law was satisfied. And both these concurred in our great Redeemer. For God, who was the sole Arbitratour, so disposed it, and the eternal Son of God submitted to this way of expiating our crimes, and it became an argument of faith and belief of the great Article of *Remission of sins*, and other its appendent causes and effects and adjuncts; it being wrought by a visible and notorious Passion. It was made an encouragement of Hope; for *he that spared not his own Son* to reconcile us, *will with him give all things else* to us so reconciled: and a great endearment of our Duty and Love, as it was a demonstration of his. And in all the changes and traverses of our life he is made to us a great example of all excellent actions and all patient sufferings.

Livius. *Vide L. Si quis rerum 4. D. De custod. & exhib. reorum. L. Si à reo D. De fidejussoribus.*

* John 10. 18.

Apud Diodorum Sicul. & Ælian. Ἵνα μὲν ὁ πατὴρ νικᾷ τὸ φιλόστοργον, ἡ δὲ ἵνα μὲν διαφθαρῇ τὸ ἄπαξ κακουργηθέν.

9. In the midst of two Thieves three long hours the Holy *Jesus* hung cloathed with pain, agony and dishonour, all of them so eminent and vast, that he who could not but hope, whose Soul was enchased with Divinity, and dwelt in the bosome of God, and in the Cabinet of the Mysterious Trinity, yet had a cloud of misery so thick and black drawn before him, that he complained as if God had *forsaken* him. But this was *the pillar of cloud* which conducted *Israel* into *Canaan*. And as God behind the Cloud supported the Holy *Jesus*, and stood ready to receive him into the union of his Glories: so his Soul in that great desertion had internal comforts, proceeding from consideration of all those excellent persons which should be adopted into the fellowship of his Sufferings, which should imitate his Graces, which should communicate in his Glories. And we follow this Cloud to our Country, having *Christ* for our Guide. And though he

trode

trode the way, leaning upon the Cross, which like the staff of *Egypt* pierced his hands: yet it is to us a comfort and support, pleasant to our spirits as the sweetest Canes, strong as the pillars of the earth, and made apt for our use by having been born and made smooth by the hands of our Elder Brother.

10. In the midst of all his torments *Jesus* onely made one Prayer of sorrow to represent his sad condition to his Father; but no accent of murmur, no syllable of anger against his enemies: Instead of that he sent up a holy, charitable and effective Prayer for their forgiveness; and by that Prayer obtained of God, that within 55 days 8000 of his enemies were converted. So potent is the prayer of Charity, that it prevails above the malice of men, turning the arts of Satan into the designs of God: and when malice occasions the Prayer, the Prayer becomes an antidote to malice. And by this instance our Blessed Lord consigned that Duty to us which in his Sermons he had preached, That we should forgive our enemies, and pray for them: and by so doing our selves are freed from the stings of anger, and the storms of a revengefull spirit: and we oftentimes procure servants to God, friends to our selves, and heirs to the Kingdom of Heaven.

Latro *non semper Prædonem aut Grassatorem denotat, sed* Militem, *qui fortassis ob zelum Judæorum aliquid contra leges Romanas fecerat: alioqui vir fuit non omnino malus.*

Titubaverunt qui viderunt Christum mortuos suscitantem; credidit ille qui videbat secum in ligno pendentem. Recolamus fidem Latronis, quam non invenit Christus post resurrectionem in Discipulis suis. S. Aug. *Serm.* 144. *de Tempore.*

11. Of the two Thieves that were crucified together with our Lord, the one blasphemed: the other had at that time the greatest Piety in the world, except that of the Blessed Virgin; and particularly had such a Faith, that all the Ages of the Church could never shew the like. For when he saw *Christ in the same condemnation* with himself, crucified by the *Romans*, accused and scorned by the *Jews*, forsaken by his own Apostles, a dying distressed Man, doing at that time no Miracles to attest his Divinity or Innocence; yet then he confesses him to be a *Lord*, and a *King*, and his Saviour. He confessed his own shame and unworthiness; he submitted to the death of the Cross, and, by his voluntary acceptation and tacit volition of it, made it equivalent to as great a punishment of his own suscription; he shewed an incomparable modesty, begging but for a *remembrance* onely, he knew himself so sinfull, he durst ask no more; he reproved the other Thief for Blasphemy; he confessed the world to come, and owned *Christ* publickly, he prayed to him, he hoped in him, and pitied him, shewing an excellent Patience in this sad condition. And in this I consider, that besides the excellency of some of these acts, and the goodness of all, the like occasion for so exemplar Faith never can occur: and untill all these things shall in these circumstances meet in any one man, he must not hope for so safe an *Exit* after an evil life upon the confidence of this Example. But now *Christ* had the key of Paradise in his hand, and God blessed the good Thief with this opportunity of letting him in, who at another time might have waited longer, and been tied to harder conditions. And indeed it is very probable that he was much advantaged by the intervening accident of dying at the same time with *Christ*; there being a natural compassion produced in us towards the partners of our miseries. For *Christ* was not void of humane passions, though he had in them no imperfection or irregularity, and therefore might be invited by the society of misery, the rather to admit him to participate his joys. And St. *Paul* proves him to be a *mercifull High-priest*, because *he was touched with a feeling of our infirmities*; the first expression of which was to this blessed Thief: *Christ* and he together sate at the Supper of bitter herbs, and *Christ* payed his symbol, promising that he should *that day be* together *with him in Paradise.*

S. Ambros. *l.* 10. *in Luc.*

12. By the Cross of *Christ* stood the Holy Virgin-mother, upon whom old *Simeon*'s Prophecy was now verified: for now she felt *a sword passing through her very Soul.* She stood without clamour and womanish noises, sad, silent, and with a modest grief, deep as the waters of the abyss, but smooth as the face of a pool, full of Love, and Patience, and Sorrow, and Hope. Now she was put to it to make use of all those excellent discourses her Holy Son had used to build up her spirit, and fortifie it against this day. Now she felt the blessings and strengths of Faith, and she passed from the griefs of the Passion to the expectation of the Resurrection, and she rested in this Death as in a sad remedy; for she knew it reconciled God with all the World. But her Hope drew a veil before her sorrow; and though her Grief was great enough to swallow her up, yet her Love was greater, and did swallow up her grief. But the Sun also had a veil upon his face, and taught us to draw a curtain before the Passion, which would be the most artificial expression of its greatness, whilst by silence and wonder we confess it great beyond our expression, or, which is all one, great as the burthen and baseness of our sins. And with this veil drawn before the face of *Jesus* let us suppose him at the gates of Paradise, calling with his last words in a loud voice to have them opened, that *the King of glory might come in.*

The

The PRAYER.

I.

O *Holy* Jeſus, *who for our ſakes didſt ſuffer incomparable anguiſh and pains, commenſurate to thy Love and our Miſeries, which were infinite, that thou mighteſt purchaſe for us bleſſings upon Earth, and an inheritance in Heaven, diſpoſe us by Love, Thankfulneſs, Humility and Obedience, to receive all the benefit of thy Paſſion; granting unto us and thy whole Church remiſſion of all our ſins, integrity of mind, health of body, competent maintenance, peace in our days, a temperate air, fruitfulneſs of the earth, unity and integrity of Faith, extirpation of Hereſies, reconcilement of Schiſms, deſtruction of all wicked counſels intended againſt us; and bind the hands of Rapine and Sacrilege, that they may not deſtroy the vintage, and root up the Vine it ſelf. Multiply thy Bleſſings upon us, ſweeteſt* Jeſus; *increaſe in us true Religion, ſincere and actual Devotion in our Prayers, Patience in troubles, and whatſoever is neceſſary to our Soul's health, or conducing to thy Glory.* Amen.

II.

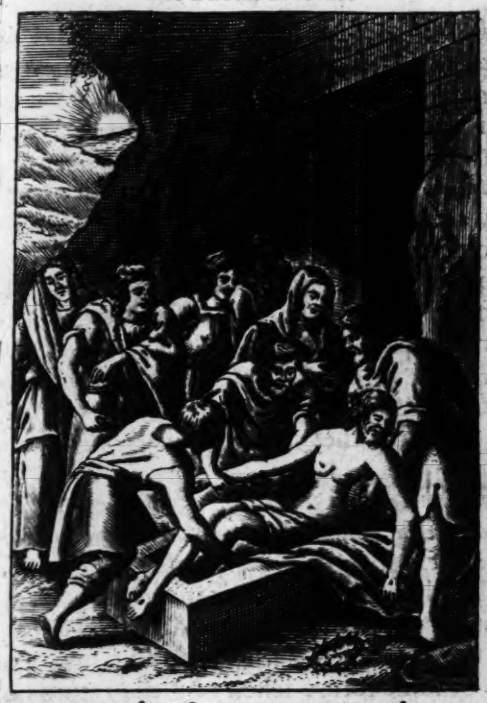
O *Deareſt Saviour, I adore thy Mercies and thy incomparable Love expreſſed in thy ſo voluntary ſuſception and affectionate ſuffering ſuch horrid and ſad Tortures, which cannot be remembred without a ſad compaſſion: the waters of bitterneſs entred into thy Soul, and the ſtorms of Death and thy Father's anger broke thee all in pieces. And what ſhall I doe, who by my ſins have ſo tormented my deareſt Lord? What Contrition can be great enough, what tears ſufficiently expreſſive, what hatred and deteſtation of my crimes can be equal and commenſurate to thoſe ſad accidents which they have produced? Pity me, O Lord, pity me, deareſt God; turn thoſe thy mercifull eyes towards me, O moſt mercifull Redeemer: for my ſins are great, like unto thy Paſſion, full of ſorrow and ſhame, and a burthen too great for me to bear. Lord, who haſt done ſo much for me, now* onely ſpeak the word, and thy ſervant ſhall be whole. *Let thy Wounds heal me, thy Vertues amend me, thy Death quicken me: that I in this life ſuffering the Croſs of a ſad and ſalutary Repentance, in the union and merits of thy Croſs and Paſſion, may die with thee, and reſt with thee, and riſe again with thee, and live with thee for ever in the poſſeſſion of thy Glories, O deareſt Saviour* Jeſus. Amen.

SECT.

SECT. XVI.

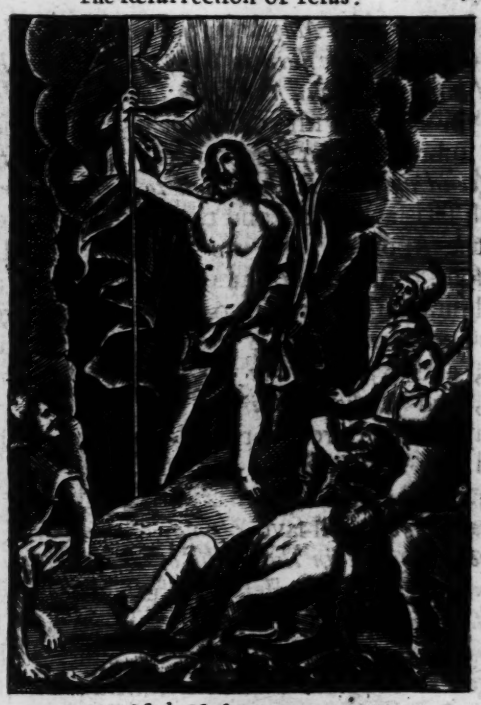
Of the Resurrection and Ascension of JESUS.

The Burial of Iesus.



Mat 27 57 When the even was come there came a rich man of Arimathea, named Ioseph, who also himself was Iesus Disciple, he went to Pilate, & begged the body of Iesus. Then Pilate commanded the body to be delivered And when Ioseph had taken the body, he wrapped it in a clean linen cloth, & layd it in his own new tomb, which he had hewen out in ye rock.

The Resurrection of Iesus.



Mat 28 2 And behold there was a great earthquake: for the Angel of the Lord descended from heaven & came & rolled back ye stone from the doore, and sate upon it. And for feare of him the keepers did shake, & became as dead men. And the Angel sayd unto the woman, Fear not ye, for I know, that ye seek Iesus, that was crucified. He is not here for he is Risen, as he sayd.

1. WHILE it was yet *early in the morning, upon the first day of the week, Mary Magdalen and Mary the mother of James and Salome brought sweet spices to the Sepulchre*, that they might again embalm the Holy Body; (for the rites of Embalming among the *Hebrews* used to last forty days) and their love was not satisfied with what *Joseph* had done. They therefore hastned to the grave; and after they had expended their money, and bought the spices, then begin to consider, *who shall remove the stone:* but yet they still go on, and their love answers the objection, not knowing how it should be done, but yet resolving to go through all the difficulties; but never remember or take care to pass the guards of Souldiers. But when they came to the Sepulchre, they found the Guard affrighted and removed, and *the stone rolled away*; for there had a little before their arrival been a great *Earthquake*, and *an Angel descending from Heaven rolled away the stone, and sate upon it*; and for fear of him the Guards about the Tomb became *astonished with fear*, and were *like dead men:* and some of them ran to the High-priests, and told them what happened. But they now resolving to make their iniquity safe and unquestionable by a new crime, hire the Souldiers to tell an incredible and a weak fable, that *his Disciples came by night and stole him away:* Against which accident the wit of man could give no more security than themselves had made. The women entred into the Sepulchre, and missing the body of *Jesus*, *Mary Magdalen* ran to the eleven Apostles, complaining that the body of our Lord was not to be found. Then *Peter* and *John* ran as fast as they could to see: for the unexpectedness of the relation, the wonder of the story and the sadness of the person moved some affections in them, which were kindled by the

Gen. 50. Tacit. *annal.* l. 21.

Aurora lucis rutilat,
Cœlum laudibus intonat,
Mundus exsultans jubilat,
Gemens infernus ululat;
Cùm Rex ille fortissimus,
Mortis confractis viribus,
Pede conculcans Tartara,
Solvit à pœna miseros,
Ille qui clausus lapide
Custoditur sub milite,
Triumphans pompâ nobili,
Victor surgit de funere.
Hymn. Paschal.

the firſt principles and ſparks of Faith, but were not made actual and definite, becauſe the Faith was not raiſed to a flame: they looked into the Sepulchre, and finding not the body there, they returned. By this time *Mary Magdalen* was come back, and the women who ſtayed weeping for their Lord's body *ſaw two Angels ſitting in white, the one at the head, and the other at the feet*; at which unexpected ſight they *trembled, and bowed themſelves*: but an Angel bid them *not to fear*, telling them that *Jeſus* of *Nazareth, who was crucified, was* alſo *riſen*, and *was not there*, and called to mind what *Jeſus* had told them in *Galilee* concerning his Crucifixion, and Reſurrection the third day.

2. And *Mary Magdalen turned her ſelf back, and ſaw Jeſus*; but *ſuppoſing him to be the Gardiner, ſhe ſaid to him, Sir, if thou have born him hence, tell me where thou haſt laid him, and I will take him away. But Jeſus ſaid unto her, Mary.* Then ſhe knew his voice, and with ecſtaſie of joy and wonder was ready to have cruſhed his feet with her imbraces: but he commanded her *not to touch him*, but *go to his Brethren, and ſay, I aſcend unto my Father, and to your Father, to my God, and your God. Mary* departed with ſatisfaction beyond the joys of a victory or a full vintage, and told theſe things to the Apoſtles: but the narration ſeem'd to them as talk of abuſed and phantaſtick perſons. About the ſame time *Jeſus* alſo appeared unto *Simon Peter*. Towards the declining of the day, two of his Diſciples going to *Emmaus* ſad, and diſcourſing of the late occurrences, *Jeſus* puts himſelf into their company, and upbraids their incredulity, and *expounds the Scriptures, that Chriſt ought to ſuffer, and riſe again the third day*, and *in the breaking of bread diſappeared*; and ſo was *known to them* by vaniſhing away, whom preſent they knew not. And inſtantly they haſted to *Jeruſalem*, and told the Apoſtles what had happened.

3. And while they were there, that is, *the ſame day at evening, when the Apoſtles were aſſembled* all ſave *Thomas, ſecretly for fear of the Jews, the doors being ſhut, Jeſus came and ſtood in the midſt of them. They were exceedingly troubled, ſuppoſing it had been a Spirit.* But *Jeſus* confuted them by the Philoſophy of their ſenſes, by *feeling his fleſh and bones, which Spirits have not.* For he gave them his benediction, *ſhewing them his hands and his feet.* At which ſight they rejoyced with exceeding joy, and began to be reſtored to their indefinite hopes of ſome future felicity by the returns of their Lord to life: and there *he* firſt *breathed on them, giving them the holy Ghoſt*, and performing the promiſe twice made before his death, the promiſe of the Keys, or of *binding and looſing*, ſaying, *Whoſeſoever ſins ye remit they are remitted to them; and whoſeſoever ſins ye retain, they are retained.* And that was the ſecond part of Clerical power with which *Jeſus* inſtructed his Diſciples, in order to their great Commiſſion of Preaching and Government Eccleſiaſtical. Theſe things were told to *Thomas*, but he *believed not*, and reſolved againſt the belief of it, unleſs he might *put his finger into his hands, and his hand into his ſide. Jeſus* therefore on the Octaves of his Reſurrection appeared again to the Apoſtles met together, and makes demonſtration to *Thomas*, in conviction and reproof of his unbelief, promiſing a ſpecial benediction to all ſucceeding Ages of the Church; for they are ſuch who *ſaw not, and yet have believed.*

4. But *Jeſus* at his early appearing had ſent an order by the women, that the Diſciples ſhould go into *Galilee*; and they did ſo after a few days. And *Simon Peter* being there went a fiſhing, and ſix other of the Apoſtles with him, to the Sea of *Tiberias*, where they *laboured all night, and caught nothing.* Towards *the morning Jeſus appeared to them*, and bad them *caſt the net on the right ſide of the ſhip*; which they did, and *incloſed an hundred and fifty three great fiſhes*: by which prodigious draught *John* the beloved Diſciple perceived *it was the Lord.* At which inſtant *Peter threw himſelf into the Sea*, and went to *Jeſus*; and when the reſt were come to ſhore, they din'd with broiled fiſh. After dinner *Jeſus*, taking care for thoſe ſcattered ſheep which were diſperſed over the face of the earth, that he might gather them into one Sheepfold under one Shepherd, asked *Peter, Simon ſon of Jonas, loveſt thou me more than theſe? Peter anſwered, Yea, Lord, thou that knoweſt all things knoweſt that I love thee. Then Jeſus ſaid unto him, Feed my Lambs.* And *Jeſus* asked him the ſame queſtion, and gave him the ſame Precept the ſecond time, and the third time: for it was a conſiderable and a weighty employment, upon which *Jeſus* was willing to ſpend all his endearments and ſtock of affections that *Peter* owed him, even upon the care of his little Flock. And after the intruſling of this charge to him, he told him, that the reward he ſhould have in this world ſhould be a ſharp and an honourable Martyrdom; and withall checks at *Peter's* curioſity in buſying himſelf about the temporal accidents of other men, and enquiring what ſhould become of *John* the beloved Diſciple. *Jeſus* anſwered his queſtion with

with ſome ſharpneſs of reprehenſion, and no ſatisfaction; *If I will that he tarry till I come, what is that to thee?* Then they fancied that he ſhould not die. But they were miſtaken; for the intimation was expounded and verified by S. *John's* ſurviving the deſtruction of *Jeruſalem:* for after the attempts of perſecutours, and the miraculous eſcape of prepared torments, he died a natural death in a good old age.

5. After this, *Jeſus* having appointed a ſolemn meeting for all the Brethren that could be collected from the diſperſion, and named a certain mountain in *Galilee*, *appeared to five hundred Brethren at once:* and this was his moſt publick and ſolemn manifeſtation. And while ſome doubted, *Jeſus* came according to the deſignation, and ſpake to the Eleven, ſent them to *preach to all the world Repentance and Remiſſion of ſins in his Name*, promiſing *to be with them to the end of the world.* He appeared alſo unto *James*, but at what time is uncertain; ſave that there is ſomething concerning it in the Goſpel of S. *Matthew* which the *Nazarens* of *Beræa* uſed, and which it is likely themſelves added out of report: for there is nothing of it in our *Greek* Copies. The words are theſe: "When the Lord had given the linen in which he was wrapped to "the ſervant of the High-prieſt, he went and appeared unto *James*. For *James* had "vowed, after he received the Lord's Supper, that he would eat no bread till he ſaw "the Lord riſen from the grave. Then the Lord called for bread, he bleſſed it and "brake it, and gave it to *James* the Juſt, and ſaid, My Brother, eat bread, for the "Son of man is riſen from the ſleep of death. So that by this it ſhould ſeem to be done upon the day of the Reſurrection. But the relation of it by S. *Paul* puts it between the appearance which he made to the five hundred, and that laſt to the Apoſtles when he was to aſcend into Heaven. Laſt of all, when the Apoſtles were *at dinner, he appeared to them, upbraiding their incredulity:* and *then he opened their underſtanding, that they might diſcern the ſenſe of Scripture*, and again commanded them to preach the Goſpel to all the world, giving them power *to doe Miracles, to caſt out Devils, to cure diſeaſes*; and inſtituted the Sacrament of *Baptiſm*, which he commanded ſhould together with the Sermons of the Goſpel be adminiſtred *to all Nations in the Name of the Father, and of the Son, and of the Holy Ghoſt.* Then he led them into *Judæa*, and they came to *Bethany*, and from thence to the mount *Olivet:* and he commanded them to *ſtay in Jeruſalem*, till the Holy Ghoſt, *the promiſe of the Father, ſhould deſcend upon them*, which ſhould be accompliſhed in few days; and then they ſhould know the times and the ſeaſons, and all things neceſſary for their miniſtration and ſervice, and propagation of the Goſpel. And while he *diſcourſed many things concerning the Kingdom*, behold, a Cloud came and parted *Jeſus* from them, and carried him in their ſight up into Heaven, where he ſits at the right hand of God bleſſed for ever. *Amen.*

6. While his Apoſtles *ſtood gazing up to Heaven*, two Angels appeared to them, and told them, that *Jeſus ſhould come in like manner as he was taken away, viz.* with glory and majeſty, and in the clouds, and with the miniſtery of Angels. *Amen. Come, Lord JESUS; come quickly.*

Vnâ autem Sabbati valde diluculo venerunt ad monumentū ferentes, quæ paraverant aromata. Lu: 24
Now upon ỹ first day of the week, very early in ỹ morning, the women came unto ỹ Sepulcher, bring-
ing ỹ Spices, which they had prepared. And they entred in, & behold two men stood by them in shining
Garments, & said why seek ye ỹ living among ỹ dead? he is not here, but is risen. *Vide ad. Sect. 15. Page. 422*

Et cum hæc dixisset, videntib illis elevatus est : & nubes suscepit eum ab oculis eorum
And when he had spoken these things, while they beheld he was taken up, & a cloud received him out of their sight

1678.

Vide ad Sect. the. 15. Page. 423.

Ad SECT. XVI.

Considerations upon the Accidents happening in the intervall after the Death of the Holy JESUS, *untill his Resurrection.*

Jesus and *Mary* in the Garden.

Joh. 20.14.15. *Mary turning about saw Jesus standing & knew not that it was Jesus. Jesus saith, woman, whom seekest thou? She supposing him to be the gardiner, saith sir, if thou have born him hence, tell me, etc. Jesus saith unto her, Mary: she turned her self, and saith unto him, Rabboni, which is Master. Jesus saith unto her, touch me not, for, etc. Mary Magdalen came and told the desciples, that she had seen the Lord.*

Jesus goeing to Emaus.

LUKE. 24.13.15.

And behold two of them went that same day to a Village Called Emaus.
And it came to pass, while they comuned together & reasoned, Jesus himselfe drew neare and went w.th them.

1. THE Holy *Jesus* promised to the blessed Thief, that he should *that day be with him in Paradise*; which therefore was certainly a place or state of Blessedness, because it was a promise; and in the society of *Jesus*, whose penal and afflictive part of his work of Redemption was finished upon the Cross. Our Blessed Lord did not promise he should that day be with him in his *Kingdom*, for that day it was not opened, and the everlasting doors of those interiour recesses were to be shut till after the Resurrection, that himself was to ascend thither, and make way for all his servants to enter, in the same method in which he went before us. Our Blessed Lord *descended into Hell*, saith the Creed of the Apostles, from the Sermon of Saint *Peter*, as he from the words of *David*, that is, into the state of Separation and common receptacle of Spirits, according to the style of Scripture. But the name of [*Hell*] is no-where in Scripture an appellative of the Kingdom of *Christ*, of the place of final and supreme Glory. But concerning the verification of our Lord's promise to the beatified Thief, and his own state of Separation, we must take what light we can from Scripture, and what we can from the Doctrine of the Primitive Church.

Symbolum Aquileiense, & ex eo Romanum hodiernum.

(a) *S. Paul* had two great Revelations; he was *rapt up into Paradise*; and he was *rapt up into the third Heaven*: and these he calls *visions and revelations*, not one, but divers: for *Paradise* is distinguished from the *Heaven of the blessed*, being

(a) —*Ubi duas magnas revelationes sibi obtigisse dixit (Paulus,) bisque in sublime se raptum; semel ad cœlum tertium, semel ad paradisum.* Methodius *cont. Origen. apud* Epiphan. *Idem ait* Moses Barcephas, *l. de Paradiso, p. 4. c. 7.*

it ſelf a receptacle of holy Souls, made illuſtrious with viſitation of Angels, and happy by being a repoſitory for ſuch ſpirits who at the day of Judgment ſhall go forth into eternal glory. In the interim *Chriſt* hath trod all the paths before us, and this alſo we muſt paſs through to arrive at the Courts of Heaven. *Juſtin Martyr* ſaid it was the doctrine of heretical perſons to ſay that the Souls of the Bleſſed inſtantly upon the ſeparation from their Bodies enter into the higheſt Heaven. And (*a*) *Irenæus* makes Heaven and the intermediate receptacle of Souls to be diſtinct places: both bleſſed, but hugely differing in degrees. (*b*) *Tertullian* is dogmatical in the aſſertion, that till the voice of the great Archangel be heard, and as long as *Chriſt* ſits at the right hand of his Father making interceſſion for the Church, ſo long bleſſed Souls muſt expect the aſſembling of their brethren, the great Congregation of the Church, that they may all paſs from their outer courts into the inward tabernacle, the Holy of Holies, to the Throne of God. And as it is certain that no Soul could enter into Glory before our Lord entred, by whom we hope to have acceſs: ſo it is moſt agreeable to the proportion of the myſteries of our Redemption, that we believe the entrance into Glory to have been made by our Lord at his glorious Aſcenſion, and that his Soul went not thither before then, to come back again, to be contracted into the ſpan of Humanity, and dwell forty days in his body upon earth. But that he ſhould return from Paradiſe, that is, from the common receptacle of departed Spirits who died in the love of God, to earth again, had in it no leſſening of his condition, ſince himſelf in mercy called back *Lazarus* from thence, and ſome others alſo returned to live a life of grace, which in all ſenſes is leſs than the leaſt of glories. Sufficient it is to us; that all holy Souls departing go into the hands, that is, into the cuſtody, of our Lord; that (*a*) *they reſt from their labours*; that *their works ſhall follow them*; and overtake them too, at the day of Judgment; that they are happy preſently; that they are viſited by Angels; (*b*) that God ſends, as he pleaſes, excellent irradiations and types of glory to entertain them in their manſions; that their condition is ſecured: but (*c*) *the crown of righteouſneſs is laid up* againſt the great day of Judgment, and then to be produced and given to S. *Paul*, and *to all that love the coming of our Lord*; that is, to all who either here in duty, or in their receptacles, with joy and certain hope long for the revelation of that day. At the day of Judgment *Chriſt* will (*d*) *ſend the Angels, and they ſhall gather together the elect from the four winds*; and all the refuſe of men, evil perſons, they ſhall *throw into everlaſting burning*. Then our Bleſſed Lord ſhall call to the elect to enter into the Kingdom, and reject the curſed into the portion of *Devils*; *for whom the fire* is but now *prepared* in the intervall. For (*e*) *we muſt all appear before the Judgment-ſeat of Chriſt*, (ſaith S. *Paul*) *that every man may receive in his body according as he hath done, whether it be good or evil.* Out of the body the reception of the reward is not. And therefore (*f*) S. *Peter* affirms, that *God hath delivered the evil Angels into chains of darkneſs, to be reſerved unto Judgment.* And (*g*) S. *Jude* ſaith, that *the Angels which kept not their firſt faith, but left their firſt habitation, he hath reſerved in everlaſting chains under darkneſs unto the Judgment of the great day.* And therefore the (*h*) Devils expoſtulated with our Bleſſed Saviour, *Art thou come to torment us before the time?* And the ſame alſo he does to evil men, (*i*) *reſerving the unjuſt unto the day of Judgment to be puniſhed.* For ſince the actions which are to be judg'd are the actions of the whole man, ſo alſo muſt be the Judicature. And our Bleſſed Saviour intimated this to his Apoſtles; (*k*) *In my Father's houſe are many manſions: but I go to prepare a place for you. And if I goe away, I will come again, and take you unto me; that where I am, there ye may be alſo.* At *Chriſt*'s Second coming this is to be performed. Many outer courts, many different *places* or different ſtates there may be; and yet there is a *place* whither holy Souls ſhall arrive at laſt, which was not then ready for us; and was not to be entred into untill the entrance of our Lord had made the *preparation*: and that is, certainly, *the higheſt Heaven*, called by S. *Paul*, *the third Heaven*; becauſe the other receptacles were ready, and full of holy Souls, Patriarchs and Prophets and holy men of God; concerning whom * S. *Paul* affirms expreſly, that *the Fathers received not the Promiſes: God having provided ſome better thing for us, that they without us ſhould not be made perfect:* Therefore certain it is that their condition was a ſtate of imperfection, and yet they were placed in Paradiſe, in *Abraham's boſome*; and thither *Chriſt* went, and the bleſſed Thief attended him.

Dial. adv. Tryphon.

(*a*) *l.* 5. *c.* 3.

(*b*) *L. de Anima; & de Præſcript. Idem ſentiunt Scriptor. reſp. ad Orthod. q.* 76.. *S.* Greg. Naz. *Orat.* 10. *S.* Chryſoſt. *hom.* 15. *in Matth.* *S.* Ambr. *in Micheam*, Cyrilli *Liturg.* Epiphan. *ep. apud S.* Hier. Theodoretus, Theophylactus, *& vet. paſſim.*

(*a*) Revel. 14. 13.

(*b*) Juſt. Mart. 75. *inter. quæſt. Gentiles ait, bonos ſtatim duci à morte ad Paradiſum, ubi conſuetudo & aſpectus eſt Angelorum & viſus Chriſti Salvatoris.*

(*c*) 2 Tim. 4. 8.

(*d*) Matth. 13. 41. & 24. 31.

(*e*) 2 Cor. 5. 10. ἵνα κομίσῃ ἕκαστος τὰ διὰ τοῦ σώματος· *ſic quidam Cod.* τὰ διὰ τοῦ σώματος· *ſic communiter, & rectius.*

(*f*) 2 Pet. 2. 4.

(*g*) Jud. 6.

(*h*) Matt. 8. 29.

(*i*) 2 Pet. 2. 9. *Nec tamen quiſquam putet animas poſt mortem protinus judicari: Nam omnes in una communique cuſtodia detinentur, donec tempus adveniat, atque maximus Judex meritorum faciat examen.* Lactant. *l.* 7. *c.* 21. (*k*) Joh. 14. 2, 3.

Satiabor cum apparuerit. Pſal. 17. 15.

* Heb. 11. 40. Iren. *l.* 5. *adv Hæreſ. ad fin.* Origen. *hom.* 7. *in Levit.* Chryſ. *hom.* 39. *in* 1 *Cor.* Theodoret. Theophyl. Oecumenius *in Hebr.* 11. *S.* Aug. *l.* 1. *Retract. c.* 14. Victorin. Mart. *in c.* 6. *Apoc.* Ambroſ. *de Bono mortis, c.* 10, *&* 11.

And

And then it was that *Chriſt* made their condition better. For though ſtill it be a place of relation in order to ſomething beyond it, yet the term and object of their hope is changed. They ſate in the regions of darkneſs, expecting that great Promiſe made to *Adam* and the Patriarchs, the Promiſe of the *Meſſias*: but when he that was promiſed came, he *preached to the ſpirits in Priſon*, he communicated to them the Myſteries of the Goſpel, *the ſecrets of the Kingdom*, the things *hidden from* eternal *Ages*, and taught them to look up to the glories purchaſed by his Paſſion, and made the term of their expectation be his Second coming, and the objects of their hope the glories of the Beatifick viſion. And although the ſtate of Separation is ſometimes in Scripture called *Heaven*, and ſometimes *Hell*; (for theſe words in Scripture are of large ſignifications;) yet it is never called *the third Heaven*, nor *the Hell of the damned*. For although concerning it nothing is clearly revealed, or what is their portion till the day of Judgment: yet it is intimated in a Parable, that between good and evil ſpirits even in the ſtate of Separation there is diſtance of place. Certain it is there is great diſtance of condition: and as the holy Souls in their regions of light are full of love, joy, hope, and longing for the coming of the great Day; ſo the accurſed do expect it with an inſupportable amazement, and are preſently tormented with apprehenſions of the future. Happy are they that through Paradiſe paſs into the Kingdom, who from their higheſt Hope paſs to the greateſt Charity, from the ſtate of a bleſſed Separation to the *Mercies* and * gentle Sentence of *the day of Judgment*, which S. *Paul* prayed to God to grant *Oneſiphorus*; and more explicitly for the *Theſſalonians*, || *that their whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus*. And I pray God to grant the ſame to me, and all faithfull people whatſoever.

* 2 Tim. 1. 18.

|| 1 Theſſ. 5. 23. *Vide* Irenæum *in hunc locum, l.* 5. *c.* 6. *adv. Hæreſ. ubi probat abſque unione corporis, animæ & ſpiritûs, hominem non eſſe.*

2. As ſoon as the Lord had *given up his ſpirit* into the hands of God, *the veil of the Temple was rent*, the Angels Guardians of the place deſerted it, the Rites of *Moſes* were laid open, and the incloſures of the Tabernacle were diſpark'd; *the earth trembled*, *the graves were opened*, and all the old world and the old Religion were ſo ſhaken towards their firſt Chaos, that if God had not ſupported the one, and reſerved the other for an honourable burial, the earth had left to ſupport her children, and the Synagogue had been thrown out to an inglorious expoſition and contempt. But yet in theſe ſymbols theſe were changed from their firſt condition, and paſſed into a new dominion: all *old things paſſed away, and all things became new*; the *Earth and the Heavens were* reckoned as *a new creation*, they paſſed into another kingdom, under *Chriſt* their Lord: and as before the creatures were ſervants of humane neceſſities, they now become ſervants of election, and in order to the ends of Grace, as before of Nature; *Chriſt* having now the power to diſpoſe of them in order to his Kingdom, and by the adminiſtration of his own Wiſedom. And at the inſtant of theſe accidents, God ſo determined the perſuaſions of men, that they referred theſe Prodigies to the honour of *Chriſt*, and took them as teſtimonies of that truth for the affirmation of which the High-prieſt had condemned our deareſt Lord. And although the heart of the Prieſt rent not, even then when rocks did tear in pieces; yet the people, who ſaw the Paſſion, *ſmote their breaſts, and returned*, and confeſſed *Chriſt*.

S. Ambroſ. *l.* 10. *in Lucam.*

3. The graves of the dead were opened at the Death, but the dead bodies of the Saints that ſlept aroſe not till the Reſurrection of our Lord: for he was *the firſt-fruits*, and they followed him as inſtant witneſſes, to publiſh the Reſurrection of their Head; which it is poſſible they declared to thoſe to whom they *appeared in the Holy City*. And amongſt theſe, the curioſity or pious credulity of ſome have ſuppoſed *Adam* and *Eve*, *Abraham*, *Iſaac* and *Jacob*, who therefore were carefull to be buried in the Land of Promiſe, as having ſome intimation or hope that they might be partakers of the earlieſt glories of the *Meſſias*, in whoſe faith and diſtant expectation they lived and died. And this calling up of company from their graves did publiſh to all the world, not onely that the Lord himſelf was riſen, according to his ſo frequent and repeated predictions, but that he meant * to raiſe up all his ſervants, and that all who believe in him ſhould be partakers of the Reſurrection.

Euſeb. Emiſſ. *hom.* 6. *de Paſch.*
——*tumuloque inferna refringens*
Regna, reſurgentes ſecum jubet ire ſepultos.
Prudent. *Apoth.*

* Ἐλυτρώθη πάντες οἱ δίκαιοι. ὃς κατέπεσεν ὁ Σατανᾶς. S. Cyr. *Catech.* 13. Chryſ. *hom.* 88. *in* 27. *Matth.*

4. When the ſouldiers obſerved that *Jeſus* was dead, out of ſpite and impotent ineffective malice, one of them pierced his holy ſide with a ſpear: and the rock being ſmitten, it guſhed out with *water and bloud*, ſtreaming forth two Sacraments to refreſh the Church, and opening a gate that all his brethren might enter in, and dwell in the Heart of God. And ſo great a Love had our Lord, that he ſuffered his Heart to be opened; to ſhew, that as *Eve* was formed from the ſide of *Adam*, ſo was

the Church to be from the side of her Lord, receiving from thence life and spiritual nutriment: which he ministred in so great abundance, and suffered himself to be pierced, that all his bloud did stream over us, untill he made the fountain dry, and reserved nothing of that by which he knew his Church was *to live, and move, and have her being*. Thus the stream of *Bloud* issued out to become a fountain for the Sacrament of the Chalice, and *Water* gushed out to fill the Fonts of Baptism and Repentance. The *Bloud*, being the testimony of the Divine Love, calls upon us to die for his love, when he requires it; and the noise of the *Water* calls upon us to purifie our spirits, and present our Conscience to *Christ holy and pure, without spot or wrinkle*. The *Bloud* running upon us, makes us to be of the cognation and family of God; and the *Water* quenches the flames of Hell, and the fires of Concupiscence.

5. The Friends and Disciples of the Holy *Jesus*, having devoutly composed his Body to Burial, anointed it, washed it, and condited it with spices and perfumes, laid it in a Sepulchre hewn from a rock in a Garden: which (saith *Euthymius*) was therefore done, to represent, that we were by this death returned to Paradise, and the Gardens of pleasures and Divine favours, from whence by the prevarication of *Adam* Man was expelled. Here he finished the work of his Passion, as he had begun it in a Garden: and the place of Sepulchre, being a Rock, serves the ends of pious succeeding Ages. For the place remains in all Changes of government, of Wars, of Earthquakes and ruder accidents, to this day, as a memorial of the Sepulchre of our dearest Lord, as a sensible and proper confirmation of the persuasions of some persons, and as an entertainment of their pious fancy, and religious affections.

6. But now it was that in the dark and undiscerned mansions there was a scene of the greatest joy and the greatest horrour represented, which yet was known since the first falling of the morning-stars. Those holy souls whom the Prophet *Zechary* calls *prisoners of hope, lying in the lake where there is no water*, that is, no constant stream of joy to refresh their present condition, (yet supported with certain showrs and gracious visitations from God, and illuminations of their hope,) now that they saw their Redeemer come to change their condition, and to improve it into the neighbourhoods of glory and clearer revelations, must needs have the joy of intelligent and beatified understandings, of redeemed captives, of men forgiven after the sentence of death, of men satisfied after a tedious expectation, enjoying and seeing their Lord, whom for so many Ages they had expected. But the accursed spirits, seeing the darkness of their prison shine with a new light, and their Empire invaded, and their retirements of horrour discovered, wondred how a man durst venture thither, or if he were a GOD, how he should come to die. But the Holy *Jesus* was like that body of light, receiving into himself the reflexion of all the lesser rays of joy which the Patriarchs felt, and being united to his fountain of felicity apprehended it yet more glorious. He now felt the effects of his bitter Passion to return upon him in Comforts, every hour of which was abundant recompence for three hours Passion upon the Cross; and became to us a great precedent, to invite us to a tolleration of the acts of Repentance, Mortification and Martyrdom, and that in times of suffering we live upon the stock and expence of Faith; as remembring, that these few moments of infelicity are infinitely paid with every minute of glory, and yet that the glory which is certainly consequent is so lasting and perpetual, that it were enough in a lower joy to make amends by its continuation of eternity. And let us but call to mind what thoughts we shall have when we die, or are dead; how we shall then without prejudice consider, that if we had done our duty, the trouble and the affliction would now be past, and nothing remain but pleasures and felicities eternal; and how infinitely happy we shall then be if we have done our duty, and how miserable if not; all the pleasures of sin disappearing, and nothing surviving but a certain and everlasting torment. Let us carry alway the same thoughts with us which must certainly then intervene, and we shall meet the Holy *Jesus*, and partake of his joys, which overflowed his holy Soul when he first entred into the possession of those excellent fruits and effects of his Passion.

Zech. 9. 11, 12.

Ἂν τι περίεργος ᾖ πόνος καλὸν, ὁ μὲ πόνος οἴχεται, τὸ δὲ καλὸν μένει· ἂν τι πιθανὸς αἰσχρὸν μὲν ἡδονῆς, τὸ μὲ ἡδὺ οἴχεται, τὸ δὲ αἰσχρὸν μένει. Musonius *apud* A. Gellium, *l.* 16. *c.* 1.

7. When the third day was come, the Soul of *Jesus* returned from Paradise, and the visitation of separate spirits, and re-entred into his holy Body, which he by his Divine power did redintegrate, filling his veins with bloud, healing all the wounds, excepting those five of his hands, feet and side, which he reserved as Trophies of his victory, and argument of his Passion. And as he had comforted the Souls of the Fathers with the presence of his Spirit; so now he saw it to be time to bring comfort to his Holy Mother, to re-establish the tottering Faith of his Disciples, to verifie his Promise, to make demonstration of his Divinity, to lay some superstructures of his Church upon

upon the foundation of his Former Sermons, to inſtruct them in the myſteries of his Kingdom, to prepare them for the reception of the Holy Ghoſt: and as he had in his ſtate of Separation triumphed over Hell, ſo in his Reſurrection he ſet his foot upon Death, and brought it under his dominion; ſo that although it was not yet deſtroyed, yet it is made his ſubject. It hath as yet the condition of the *Gibeonites*, who were not baniſhed out of the land, but they were made *drawers of water and hewers of wood*: ſo is Death made inſtrumental to *Chriſt*'s Kingdom, but it abides ſtill, and ſhall till the day of Judgment; but ſhall ſerve the ends of our Lord, and promote the intereſts of Eternity, and doe benefit to the Church.

8. And it is conſiderable, that our Bleſſed Lord having told them that after three days he would riſe again, yet he ſhortned the time as much as was poſſible, that he might verifie his own prediction, and yet make his abſence the leſs troubleſome. He riſes *early in the morning the firſt day of the week*. For ſo our deareſt Lord abbreviates the days of our ſorrow, and lengthens the years of our conſolation. For he knows that a day of ſorrow ſeems a year, and a year of joy paſſes like a day: and therefore God leſſens the one, and lengthens the other, to make this perceived, and that ſupportable. Now the Temple which the *Jews* deſtroyed God raiſed up in ſix and thirty hours. But this *ſecond Temple* was more glorious than the *firſt*: for now it was cloathed with robes of glory, with clarity, agility and immortality. And though, like *Moſes* deſcending from the mount, he wore a veil, that the greatneſs of his ſplendour might not render him unapt for converſation with his ſervants: yet the Holy Scripture affirms that he was *now no more to ſee corruption*: meaning, that now he was ſeparate from the paſſibility and affections of humane bodies, and could ſuffer S. *Thomas* to thruſt his hand into the wound of his ſide, and his finger into the holes of his hands, without any grief or ſmart.

9. But although the graciouſneſs and care of the Lord had prevented all diligence, and ſatisfied all deſires, returning to life before the moſt forward faith could expect him: yet there were three *Maries* went to the grave ſo early, that they prevented the riſing of the Sun; and though with great obedience they ſtayed till the end of the Sabbath, yet, as ſoon as that was done, they had other parts of duty and affection, which called with greateſt importunity to be ſpeedily ſatisfied. And if Obedience had not bound the feet of Love, they had gone the day before: but they became to us admirable patterns of Obedience to the Divine Commandments. For though Love were *ſtronger than death*, yet Obedience was ſtronger than Love, and made a rare diſpute in the ſpirits of thoſe holy Women, in which the fleſh and the ſpirit were not the litigants, but the ſpirit and the ſpirit: and they reſiſted each other as the Angel-guardian of the *Jews* reſiſted the tutelar Angel of *Perſia*, each ſtriving who ſhould with moſt love and zeal perform their charge; and God determined. And ſo he did here too. For the Law of the Sabbath was then a Divine Commandment: and although piety to the dead, and to ſuch a dead, was ready to force their choice to doe violence to their will, bearing them up on wings of deſire to the grave of the LORD; yet at laſt they reconciled Love with Obedience. For they had been taught that *Love* is beſt expreſſed in *keeping of the* Divine *Commandments*. But now they were at liberty; and ſure enough they made uſe of its firſt minute: and going ſo early to ſeek *Chriſt*, they were ſure they ſhould find him.

10. The Angels deſcended Guardians of the Sepulchre: for God ſent his Guards too, and they affrighted the Watch appointed by *Pilate* and the Prieſts. But when the women came, they ſpake like comforters, full of ſweetneſs and conſolation, laying aſide their affrighting glories; as knowing it is the will of their Lord, that they ſhould miniſter good to them that love him. But a converſation with Angels could not ſatisfie them who came to look for the Lord of the Angels, and found him not. And when the Lord was pleaſed to appear to *Mary Magdalen*, ſhe was ſo ſwallowed up with love and ſorrow, that ſhe entred into her joy, and perceived it not; ſhe ſaw the Lord, and knew him not. For ſo, from the cloſets of darkneſs they that immediately ſtare upon the Sun perceive not the beauties of the light, and feel nothing but amazement. But the voice of the Lord opened her eyes, and ſhe knew him, and worſhipped him, but was denied to touch him, and commanded to tell the Apoſtles. For therefore God miniſters to us comforts and revelations, not that we may dwell in the ſenſible fruition of them our ſelves alone, but that we communicate the grace to others. But when the other women were returned and ſaw the Lord, then they were all together admitted to the embracement, and to kiſs the feet of *Jeſus*. For God hath his opportunities and periods, which at another time he denies: and we muſt then rejoyce in it, when he vouchſafes it; and ſubmit to his Divine will, when he denies it.

11. Theſe

11. Theſe good women had the firſt fruits of the apparition: for their forward love and the paſſion of their Religion made greater haſte to entertain a Grace, and was a greater endearment of their perſons to our Lord, than a more ſober, reſerved and leſs active ſpirit. This is more ſafe, but that is religious; this goes to God by the way of underſtanding, that by the will; this is ſupported by diſcourſe, that by paſſions; this is the ſobriety of the Apoſtles, the other was the zeal of the holy women. And becauſe a ſtrong fancy and an earneſt paſſion fixed upon holy objects are the moſt active and forward inſtruments of Devotion, as Devotion is of Love, therefore we find God hath made great expreſſions of his acceptance of ſuch diſpoſitions. And women, and leſs knowing perſons, and tender diſpoſitions, and pliant natures, will make up a greater number in Heaven, than the ſevere and wary and enquiring people, who ſometimes love becauſe they believe, and believe becauſe they can demonſtrate, but never believe becauſe they love. When a great underſtanding and a great Affection meet together, it makes a Saint great like an Apoſtle; but they do not well who make abatement of their religious paſſions by the ſeverity of their Underſtanding. It is no matter by which we are brought to *Chriſt*, ſo we love him and obey him: but if the production admit of degrees, that inſtrument is the moſt excellent which produces the greateſt love. And although diſcourſe and a ſober ſpirit be in it ſelf the beſt, yet we do not always ſuffer that to be a parent of as great Religion as the good women make their fancy, their ſoftneſs, and their paſſion.

12. Our Bleſſed Lord appeared next to *Simon:* and though he and *John* ran forth together, and S. *John* outran *Simon*, although *Simon Peter* had denied and forſworn his Lord, and S. *John* never did, and followed him to his Paſſion and his death; yet *Peter* had the favour of ſeeing *Jeſus* firſt. Which ſome Spiritual perſons underſtand as a teſtimony, that penitent ſinners have accidental eminences and privileges ſometimes indulged to them beyond the temporal graces of the juſt and innocent, as being ſuch who not onely need defenſatives againſt the remanent and inherent evils even of repented ſins, and their aptneſſes to relapſe; but alſo becauſe thoſe who are true Penitents, who underſtand the infiniteneſs of the Divine mercy, and that for a ſinner to paſs from death to life, from the ſtate of ſin into pardon and the ſtate of Grace, is a greater gift, and a more excellent and improbable mutation, than for a juſt man to be taken into glory, out of gratitude to God, and endearment for ſo great a change, added to a fear of returning to ſuch danger and miſery, will re-enforce all their induſtry, and double their ſtudy, and obſerve more diligently, and watch more carefully, and *redeem the time*, and make amends for their omiſſions, and oppoſe a good to the former evils, beſides the duties of the preſent employment; and then, commonly, the life of a holy Penitent is more holy, active, zealous and impatient of Vice, and more rapacious of Vertue and holy actions, and ariſes to greater degrees of Sanctity, than the even and moderate affections of juſt perſons, who (as our Bleſſed Saviour's expreſſion is) *need no Repentance*, that is, no change of ſtate, nothing but a perſeverance, and an improvement of degrees. *There is more joy in heaven before the Angels of God over one ſinner that repenteth, than over ninety nine juſt perſons that need it not:* for, *where ſin hath abounded, there doth grace ſuperabound;* and that makes joy in Heaven.

Majus eſt, peccatorem ex peccato in gratiam migrare, quàm ex hoc mundo in cœlum. S. Auguſt.

Luk. 15. 7.

13. The Holy *Jeſus* having received the affections of his moſt paſſionate Diſciples, the women and S. *Peter*, puts himſelf upon the way into the company of two good men going to *Emmaus* with troubled ſpirits and a reeling faith, ſhaking all its upper building, but leaving ſome of its foundation firm. To them the Lord diſcourſes of the neceſſity of the Death and Reſurrection of the *Meſſias*, and taught them not to take eſtimate of the counſels of God by the deſigns and proportions of man: for God by ways contrary to humane judgment brings to paſs the purpoſes of his eternal Providence. The glories of *Chriſt* were not made pompous by humane circumſtances; his Kingdom was ſpiritual: he was to enter into Felicities through the gates of Death: he refuſed to doe Miracles before *Herod*, and yet did them before the people: he confuted his accuſers by ſilence; and did not deſcend from the Croſs, when they offered to believe in him, if he would, but left them to be perſuaded by greater arguments of his power, the miraculous circumſtances of his Death, and the glories of his Reſurrection: and by walking in the ſecret paths of Divine election hath commanded us to adore his footſteps, to admire and revere his Wiſedom, to be ſatisfied with all the events of Providence, and to rejoyce in him, if by Afflictions he makes us holy, if by Perſecutions he ſupports and enlarges his Church, if by Death he brings us to life. So we arrive at the communion of his Felicities, we muſt let him chuſe the way; it being ſufficient that he is our guide, and our ſupport, and our *exceeding great reward.* For therefore *Chriſt* preached

preached to the two Diſciples going to *Emmaus* the way of the Croſs, and the neceſſity of that paſſage, that the wiſedom of God might be glorified, and the conjectures of man aſhamed. But whilſt his diſcourſe laſted, they knew him not; but in the breaking of bread he diſcovered himſelf. For he turned their meal into a Sacrament, and their darkneſs to light; and having to his Sermon added the Sacrament, opened all their diſcerning faculties, the eyes of their body, and their underſtanding too; to repreſent to us, that when we are bleſſed with the opportunities of both thoſe inſtruments, we want no exteriour aſſiſtence to guide us in the way to the knowing and enjoying of our Lord.

14. But the Apparitions which *Jeſus* made were all upon the deſign of laying the foundation of all Chriſtian Graces; for the begetting and eſtabliſhing Faith, and an active Confidence in their perſons, and building them up on the great fundamentals of the Religion. And therefore he appointed a general meeting upon a mountain in *Galilee*, that the number of witneſſes might not onely diſſeminate the fame, but eſtabliſh the Article of the Reſurrection; for upon that are built all the hopes of a Chriſtian; and *if the dead riſe not, then are we of all men moſt miſerable*, in quitting the preſent poſſeſſions, and entertaining injuries and affronts without hopes of reparation. But we lay two gages in ſeveral repoſitories; the Body in the boſome of the earth, the Soul in the boſome of God: and as we here live by Faith, and lay them down with hope; ſo the Reſurrection is a reſtitution of them both, and a ſtate of re-union. And therefore although the glory of our ſpirits without the body were joy great enough to make compenſation for more than the troubles of all the world; yet becauſe one ſhall not be glorified without the other, they being of themſelves incomplete ſubſtances, and God having revealed nothing clearly concerning actual and complete felicities till the day of Judgment, when it is promiſed our bodies ſhall riſe; therefore it is that the Reſurrection is the great Article upon which we rely, and which *Chriſt* took ſo much care to prove and aſcertain to ſo many perſons, becauſe if that ſhould be disbelieved with which all our felicities are to be received, we have nothing to eſtabliſh our Faith, or entertain our Hope, or ſatisfie our deſires, or make retribution for that ſtate of ſecular inconveniences in which, by the neceſſities of our nature and the humility and patience of our Religion, we are engaged.

15. But I conſider that holy Scripture onely inſtructs us concerning *the life of this world* and *the life of the Reſurrection*, *the life of Grace* and *the life of Glory*, both in the body, that is, a life of the whole man; and whatſoever is ſpoken of the Soul, conſiders it as an eſſential part of man, relating to his whole conſtitution, not as it is of it ſelf an intellectual and ſeparate ſubſtance; for all its actions which are ſeparate and removed from the body are relative and incomplete. Now becauſe the Soul is an incomplete ſubſtance, and created in relation to the Body, and is but a part of the whole man, if the Body were as eternal and incorruptible as the Soul, yet the ſeparation of the one from the other would be as now it is, that which we call *natural death*; and ſuppoſing that God ſhould preſerve the Body for ever, or reſtore it at the day of Judgment to its full ſubſtance and perfect organs, yet the man would be dead for ever, if the Soul for ever ſhould continue ſeparate from the Body. So that the other life, that is, the ſtate of Reſurrection, is a re-uniting Soul and Body. And although in a Philoſophical ſenſe the Reſurrection is of the Body, that is, a reſtitution of our fleſh and bloud and bones, and is called *Reſurrection* as the entrance into the ſtate of Reſurrection may have the denomination of the whole; yet in the ſenſe of Scripture the Reſurrection is the reſtitution of our life, the renovation of the whole man, the ſtate of Re-union; and untill that be, the man is not, but he is dead, and onely his eſſential parts are depoſited and laid up in truſt; and therefore whatſoever the Soul does or perceives in its incomplete condition; is but to it as embalming and honourable funerals to the Body, and a ſafe monument to preſerve it in order to a living again; and the felicities of the intervall are wholly in order to the next life. And therefore if there were to be no Reſurrection, as theſe intermedial joys ſhould not be at all; ſo, as they are, they are but relative and incomplete: and therefore all our hopes, all our felicities depend upon the Reſurrection; without it we ſhould never be perſons, men or women; and then the ſtate of Separation could be nothing but a phantaſm, trees ever in bloſſome, never bearing fruit, corn for ever in the blade, eggs always in the ſhell, a hope eternal, never to paſs into fruition, that is, for ever to be deluded, for ever to be miſerable. And therefore it was an elegant expreſſion of *S. Paul, Our life is hid with Chriſt in God*; that is, our life is paſſed into cuſtody, the duſt of our body is numbred, and the Spirit is refreſhed, viſited and preſerved in celeſtial manſions: but it is not properly called a life; for all this while the man is Coloſſ. 3. 3.

dead,

dead, and shall then live when *Christ* produces this hidden life at the great day of restitution. But our faith of all this Article is well wrapt up in the words of S. *John*: *Beloved, now we are the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is.* The middle state is not it which Scripture hath propounded to our Faith, or to our Hope; the reward is then when *Christ* shall appear: but in the mean time the Soul can converse with God and with Angels, just as the holy Prophets did in their Dreams, in which they received great degrees of favour and revelation. But this is not to be reckoned any more than an entrance or a waiting for the state of our Felicity. And since the glories of Heaven is the great fruit of Election, we may consider that the Body is not predestinate, nor the Soul, alone, but the whole Man; and untill the parts embrace again in an essential complexion, it cannot be expected either of them should receive the portion of the predestinate. But the article and the event of future things is rarely set in order by S. *Paul*; *But ye are come into the mount Sion, and to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, To the general assembly and Church of the first born, which are written in heaven, and to God the Judge of all*, (and then follows, after this *general assembly*, after *the Judge of all* appears, [*to the spirits of just men made perfect*,] that is, re-united to their bodies, and entring into glory. The beginning of the contrary Opinion brought some new practices and appendent persuasions into the Church, or at least promoted them much. For those Doctours who, receding from the Primitive belief of this Article, taught that the glories of Heaven are fully communicated to the Souls before the day of Judgment, did also upon that stock teach the Invocation of Saints, whom they believed to be received into glory, and insensibly also brought in the opinion of Purgatory, that the less perfect Souls might be glorified in the time that they assigned them. But the safer opinion and more agreeable to Piety is that which I have now described from Scripture and the purest Ages of the Church.

1 John 3. 2.

Ὅταν ἐν τῷ ὕπνῳ καθ' ἑαυτὸν γένηται ἡ ψυχὴ, τότε τὸ ἴδιον ἀπολαβοῦσα εὐσύν, θεμιτόν τί καὶ μεγαλοφυὲς τὰ μέλλοντα· διαὶ τοῦτο καὶ ἐν τῷ κατ' ὄναρ χαίρειν τὴν σωμάτων. Arist. *apud* Sextum Empiric.

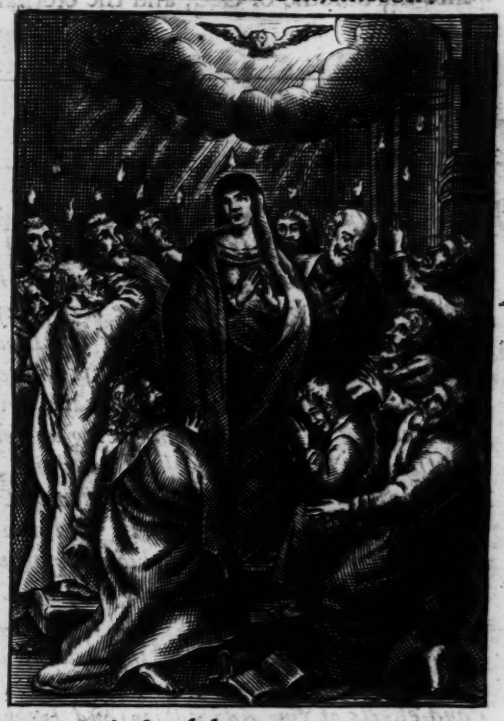
Heb. 12. 22, 23.

16. When *Jesus* appeared to the Apostles, he gave them his *Peace* for a Benediction, and when he departed, he left them *Peace* for a Legacy, and gave them, according to two former promises, the power of making *Peace*, and reconciling Souls to God by a ministerial act; so conveying his Father's mercy, which himself procured by his Passion, and actuates by his Intercession and the giving of his Grace, that he might comply with our infirmities, and minister to our needs by instruments even and proportionate to our selves; making our brethren the conduits of his Grace, that the excellent effect of the Spirit might not descend upon us, as the Law upon Mount *Sinai*, in expresses of greatness and terrour, but in earthen vessels, and images of infirmity; so God manifesting his power in the smalness of the instrument, and descending to our needs, not onely in giving the grace of Pardon, but also in the manner of its ministration. And I meditate upon the greatness of this Mercy, by comparing this Grace of God, and the blessing of the Judgment and Sentence we receive at the hand of the Church, with the Judgment which God makes at the hour of death upon them who have despised this mercy, and neglected all the other parts of their duty. The one is a Judgment of mercy, the other of vengeance: In the one the Devil is the Accuser, and Heaven and earth bear witness; in the other the penitent sinner accuses himself: In that the sinner gets a pardon, in the other he finds no remedy: In that all his good deeds are remembred and returned, and his sins are blotted out; in the other all his evil deeds are represented with horrour and a sting, and remain for ever: In the first the sinner changes his state for a state of Grace, and onely smarts in some temporal austerities and acts of exteriour mortification; in the second his temporal estate is changed to an eternity of pain: In the first the sinner suffers the shame of one man or one society, which is sweetned by consolation, and homilies of mercy and health; in the latter all his sins are laid open before all the world, and himself confounded in eternal amazement and confusions: In the judgment of the Church the sinner is honoured by all for returning to the bosome of his Mother, and the embraces of his heavenly Father; in the judgment of vengeance he is laughed at by God, and mocked by accursed spirits, and perishes without pity: In this he is prayed for by none, helped by none, comforted by none, and he makes himself a companion of Devils to everlasting ages; but in the judgment of Repentance and Tribunal of the Church the penitent sinner is prayed for by a whole army of militant Saints, and causes joy to all the Church triumphant. And to establish this Tribunal in the Church, and to transmit pardon to penitent sinners, and a salutary judgment upon the person and the crime, and to appoint Physicians

Our Lords Ascension.

Acts. 1: 9. And when he had ſpoken theſe things, while they beheld, he was taken up, & a Cloud receiued him out of their ſight. 10 And while they ſtedfaſtly looked toward heaven, behold two men ſtood by them in white apparell. 11. Which alſo ſaid, this ſame Ieſus ſhall ſo come, as you haue ſeen him go into heaven.

The Chriſtian Penſentecoſt.



Acts. 2: 1. And when ỹ day of Pentecoſt was fully come they were all with one accord in one place 2 And there appeared vnto them cloven tongues like as of fire & it Sate upon each of them 4 And they were all filled with the Holy Ghoſt.

and Guardians of the Soul, was one of the deſigns and mercies of the Reſurrection of *Jeſus*. And let not any Chriſtian man either by falſe opinion, or an unbelieving ſpirit, or an incurious apprehenſion, undervalue or neglect this miniſtery, which *Chriſt* hath ſo ſacredly and ſolemnly eſtabliſhed. Happy is he that daſhes his ſins againſt the rock upon which the Church is built, that the Church gathering up the planks and fragments of the ſhipwreck, and the ſhivers of the broken heart, may reunite them, pouring oil into the wounds made by the blows of ſin, and *reſtoring with meekneß*, gentleneſs, care, counſel and authority, perſons *overtaken in a fault*. For that act of Miniſtery is not ineffectual which God hath promiſed ſhall be ratified in Heaven; and that Authority is not contemptible which the Holy *Jeſus* conveyed by breathing upon his Church the Holy Ghoſt. But *Chriſt* intended that thoſe whom he had made Guides of our Souls, and Judges of our Conſciences in order to counſel and miniſterial pardon, ſhould alſo be uſed by us in all caſes of our Souls; and that we go to Heaven the way he hath appointed, that is, by offices and miniſteries Eccleſiaſtical.

17. When our Bleſſed Lord had ſo confirmed the Faith of the Church, and appointed an Eccleſiaſtical Miniſtery, he had but one work more to doe upon earth, and that was the Inſtitution of the holy Sacrament of Baptiſm: which he ordained as a ſolemn Initiation and myſterious Profeſſion of the Faith upon which the Church is built; making it a ſolemn Publication of our Profeſſion, the rite of Stipulation or entring Covenant with our Lord, the ſolemnity of the Paction Evangelical, in which we undertake to be Diſciples to the Holy *Jeſus*, that is, to believe his Doctrine, to fear his Threatnings, to rely upon his Promiſes, and to obey his Commandments all the days of our life. And he for his part actually performs much, and promiſes more: he takes off all the guilt of our preceding days, purging our Souls, and making them clean as in the day of innocence; promiſing withall, that if we perform our undertaking, and remain in the ſtate in which he now puts us, he will * continually aſſiſt us with his Spirit, prevent and attend us with his Grace, he will deliver us from the power of the Devil, he will keep our Souls in mercifull, joyfull and ſafe cuſtody till the great day of the Lord, he will then raiſe our Bodies from the Grave, he will make them to be ſpiritual and immortal,

Mark 16. 16. Act. 2. 38. & 22. 16. Rom. 6. 3, 4. Eph. 4. 5, &c. 1 Cor. 12. 13. Coloſſ. 2. 12. Galat. 3. 27. 1 Pet. 3. 21. * Mat. 28. 20.

mortal, he will re-unite them to our Souls, and beatifie both Bodies and Souls in his own Kingdom, admitting them into eternal and unspeakable glories. All which that he might verifie and prepare respectively, in the presence of his Disciples he ascended into the bosome of God, and the eternal comprehensions of celestial Glory.

The PRAYER.

O *Holy and Eternal* Jesus, *who hast overcome Death, and triumphed over all the powers of Hell, Darkness, Sin and the Grave, manifesting the truth of thy Promises, the power of thy Divinity, the majesty of thy Person, the rewards of thy Glory, and the mercies and excellent designs of thy Evangelical Kingdom, by thy glorious and powerfull Resurrection, preserve my Soul from eternal death, and make me to rise from the death of Sin, and to live the life of Grace, loving thy Perfections, adoring thy Mercy, pursuing the interest of thy Kingdom, being united to the Church under thee our Head, conforming to thy holy Laws, established in Faith, entertained and confirmed with a modest, humble and certain Hope, and sanctified by Charity; that I, engraving thee in my heart, and submitting to thee in my spirit, and imitating thee in thy glorious example, may be partaker of thy Resurrection, which is my hope and my desire, the support of my Faith, the object of my Joy, and the strength of my Confidence. In thee, Holy* Jesus, *do I trust: I confess thy Faith, I believe all that thou hast taught; I desire to perform all thy injunctions, and my own undertaking. My Soul is in thy hand, do thou support and guide it, and pity my infirmities: and when thou shalt reveal thy great Day, shew to me the mercies and effects of thy Advocation and Intercession and Redemption.* Thou shalt answer for me, O Lord my God; *for* in thee have I trusted, let me never be confounded. *Thou art just, thou art mercifull, thou art gracious and compassionate, thou hast done miracles and prodigies of favour to me and all the world. Let not those great actions and sufferings be ineffective, but make me capable and receptive of thy Mercies, and then I am certain to receive them. I am thine, O save me: thou art mine, O Holy* Jesus, *O dwell with me for ever; and let me dwell with thee, adoring and praising the eternal glories of God the Father, Son, and Holy Ghost.* Amen.

THE END.

ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ.

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